ST PATRICK.

HISTORY

OF THE

IRISH CHURCH,

WITH THE

MISCELLANIES OF EACH COUNTY

BIOGRAPHICAL NOTICES OF THE IRISH SAINTS,

SCENERY, AND RELIGIOUS

COMPILED FROM

THE MOST AUTHENTIC RECORDS, FOREIGN AND DOMESTIC,

BY THE REV. THOMAS WALSH.

Quo regio in terris nostris non plena laboris.—Virg.

Sbil Tirya cairde gan
Sellurr reabbh Eiren.

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1860.

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DEDICATION.

In respectfully dedicating this volume to the descendants and scattered children of the ever-faithful people of Ireland, and the heirs of her faith, language more appropriate than that of the Pontiff Benedict XIV., in his memorable brief to the Archbishops and Bishops of Ireland cannot be adopted. "Cherish in your memories," says this illustrious Pontiff, "St. Patrick, the Apostle of Ireland, whom our predecessor Celestine, sent to you of whose apostolic mission and preaching, such an abundant harvest has grown, that Ireland, before his time idolatrous, was suddenly called, and deservedly is, 'the Island of Saints.' Cherish in your memories St. Malachy, Archbishop of Armagh, who stood forth undaunted in every manner, prepared to convert the wolves into sheep; to admonish in public; to touch the chords of the heart. Cherish with yet more sincerity, St. Lawrence, Archbishop of Dublin, whom, born as he was, of royal blood, our predecessor, Alexander III., constituted his Legate Apostolic for Ireland, and whom Honorius III. alike our predecessor, canonized. But if yet more we were to exhort you to cherish in your memories, the very holy men Columbanus, Kylian, Virgil, Rumold, St. Gall and the many others, who, coming out of Ireland, carried the true faith over the provinces of the continent, or established it with the blood of their martyrdom. Suffice it to commend you to bear in memory the religion and the piety of those who have preceded you, and their solicitude for the duties of their station, which has established their everlasting glory and happiness."

And, in fine, cherish the virtues of your fathers, their piety and reverence towards their pastors, their contempt of earthly goods, and though

the dismantled monasteries and the ruined altars of your dear Ireland do no longer remind you, by their solemn and religious appearance, of the past conflicts of those fathers, cherish the faith that rendered them strong and invincible; be yours firm and immovable as the rock on which it is founded; be yours illustrated with the earnest constancy of a Peter, the burning zeal of a Paul, the abiding confidence of a John.

THE AUTHOR.

NEW-YORK, *October*, 1853.

PREFACE.

To every lover of religion and of the country which gave him and his ancestors birth, lengthened prefatory observations are not necessary to recommend a work which furnishes him with the records of those holy and sanctified men, through whose labors the national church of Ireland has been nursed in its infancy, watched over as its growth advanced, invigorated in its adult state, adorned when in its splendor and when tried in the crucible, by whom the virginal faith of the Irish Church has been bequeathed, despite the efforts of persecution, pure and untainted as the virtue of Him who has redeemed us, by whom the sacred deposit of faith has been defended with their blood—that blood giving to the evergreen tree of faith the wholesome growth and vigor of life.

The Church of Ireland enjoying its season of calm during that early period of her existence, which may be called her Apostolic age, sainted missionaries went forth from her bosom to distant regions to raise the standard of the cross over the ruinous structures of error and superstition. Other coun[illegible] in the horrors of deadly strife and warfare consequent on the [illegible] of the Roman Empire, religion and her handmaids, science and li[illegible] asylum in the peaceful "Isle of the West," an isle into wh[illegible] arms of the Romans never penetrated. But a season of conti[illegible] tranquillity was not destined for the church of Ireland. She, too, [illegible] endure tempestuous weather. The Danes, who were the enemies of progress, [illegible] the light of faith shot its beams over their intellects, ravaged the country and devastated the shrines and sanctuaries of religion. Yet the incursions of those savage barbarians and their ruthless attacks on everything sacred have not been without their advantages to religion, as many of the ecclesiastics of Ireland having sought safety in foreign countries, rendered essential service to the people who inhabited those regions, and who by their genius, the purity of their lives, the example of their virtues, created an oasis in the desert of error and corruption. Mysterious indeed are the ways of Providence, which even lead the pagan and the robber to the very door of the sanctuary, in order that his conversion be effected. Though the Danes were frequently repulsed, yet their plundering disposition prompted a return to the shores of Ireland, until finally overthrown, their conquest to the faith and to the kingdom of God was effectually accomplished. Nay, even Olaf Trygvesson the king of Denmark and the royal apostle of that nation became a Christian in Ireland, while probably a captive.

When the general conversion of those pirates took place after the battle of Clontarf, the national church of Ireland enjoyed a season of repose, as if to give the zeal of Malachy an opportunity of restoring the sacred cause of religion and discipline. But much as the Church of Ireland endured, while the fury of the Danish ravages desolated the land, yet, it seems the cup of Irish misery had not been drained, and to a perfidious nation, not indeed through any peculiar merit that is visible in her people, has been reserved in accomplishment rather of the divine will for the propagation of that faith which has withstood the storms of eighteen centuries, that infliction wherewith the sins of our fathers may have been expiated, rendering at the same time the faith of Ireland more resplendent, causing it to increase in other regions, nay, expanding itself within the very bosom of that perfidious country, which has shaken off its sweet yoke, and returning, as does the illustrious stranger, forgetful of the injuries he has received, to revisit that land which has been enriched with the blood of her martyred sons.

The Irish Catholic, who has sought a home in this land of the West, will be gratified to find the chain of the Episcopal succession of Ireland unbroken and unsevered from that Apostolic rock, which has protected the Irish Church in all her vicissitudes, and that apostolic bond, with the see of Peter, kept up in its integrity to the present hour; many of the Irish Prelates enjoying their sees without Parliamentary pretenders to contest those ancient landmarks, which their predecessors possessed from the remotest ages of their national Church.

In glancing over the records of Irish Missionaries and the monastic establishments of the country, and of those heroic men, whose blood has been shed by English persecutors, while instructed by the simplicity of their lives, as well as charmed with that sublime faith whose charity inspires such pious works, an idea will be conveyed to his mind of the fame and the splendor of the Irish church, as well as of that extensive robbery and spoliation which have been perpetrated in the name of religion; of those sanguinary murders which Protestant England, in the fullness of her religious vagaries has committed, which have inebriated her with the blood of the saints, which have consigned to every woe the faithful but suffering people of Ireland, who have made a sacrifice of everything which this world values, property, liberty, country, nay life itself, rather than forego the advantages which faith pure and unsullied procures. Vagaries which have consigned them to the rapacity of the greediest adventurers that ever plundered a country, whose souls have been dead to every sentiment that ennobles man; dead to every impulse but that of plunder and oppression; which have consigned the people of Ireland to the horrors of protracted famine, lest an English exchequer, which Irish plunder and misrule have too long replenished, should be burdened with the relief of Irish distress, and finally which have doomed them to the emigrant-ship, as the only hope of the oppressed Catholics of Ireland, bringing with them no riches but the invaluable ones of faith, which has taught them patience under privation, and forgiveness under injuries and insults.

In all the conflicts of the Irish Church there existed natural obstacles to the success of those who attempted its extinction; the mountain caverns and the marshes of the country provided the faithful followers of the ancient creed

with secure retreats, in which they preserved the torch of faith. Hunted as was the missionary, still the glens and lonely valleys of Ireland resounded with the praises of the Most High; for the lips of the proscribed servant of the altar poured forth irresistible strains in the native tongue, animating the people to bear with fortitude the misfortunes of their country, and pointing out instead of transitory things, the infinitely preferable treasures of eternal life. In the mysterious language of Ireland was found a barrier, which English heretics could not surmount; unknown to the rich and to the Protestant, who preferred plunder, it was abandoned to the poor but faithful people by English reformers, as the only birthright of which they could not rob its ancient inheritors; in that mysterious language, which is so pure, expressive, and the only one of Europe, in which there are no unmeaning words; in that language, of whose original greatness English misrule has left us nothing but the wreck, the ancient faith found its safety and its stronghold.

While Protestantism is being consumed by its enormous wealth and with remorse, because it has revolted against a tender parent; without hold, because of its impure contact with mammon, on even the affections of its own votaries—its ministers, because the revilers of the country and the ancient faith, the scorn and contempt of the public—writhing in the agony of death and its agony, as if prolonged by the unwilling Minister of Great Britian, whose fiat must soon put upon the monster the seal of extinction, Catholicity sends forth new germs, aspires to new destinies—ancient, and still ever new and beautiful, looks fresh and blooming in all the vigor of youthful life. The pastor of the ancient faith, with a virginal purity beaming in his countenance, is revered and respected, because his breast dilates with tenderness and compassion, offering consolation to the afflicted; revered, because he devotes his days to the confessional, reconciling thoughtless man to the offended Deity; because he takes long and painful journeys, when the soul of the dear one is to be prepared for its passage to that abode in which sorrow does not dwell; because he overcomes the most serious obstacles, when the glory of God and the welfare of religion demand the exercise of energy and fortitude.

Though the virginal faith of Ireland has hitherto escaped contagion, the descendants of Irishmen should watch with the keen-eyedness of the American eagle the present struggle as well as the future, of Ireland, against the enemies of our faith; for the maddened bigotry of England may lead on her statesmen to acts of violence and persecution. "England dreads the dark cloud in the West." Who can be indifferent to the land of the beautiful and the brave? the land of the minstrel and the sage; the home of all that is lovely and endearing; the home of faith, virtue, hospitality. Our national Church is the bond of our national existence; though the political arrangements of Ireland with the sister country have almost annihilated the political interests of the former, still that system has given to the church of Ireland an imperial character: for she is the mistress of religion in the British Empire, gives her an imperial voice, by which the bigotry of England is branded with universal reprobation, and secures to Ireland an imperial importance, through which England, tired and disgusted

with the husks of error and heresy, is fast returning, like unto the prodigal, to the tender embrace of that parent, who, though outraged and insulted, yet watched over that ungrateful country with apostolical solicitude.

In the selection of those materials, subjects have been chosen which are least known to the public, and through which a void in the Church History of Ireland is partially filled up. A complete history of the Irish Church is a work as yet to be done, for it is one that would require the labor of many years, vast research, as well as an outlay that would render it a perilous project to the undertaker, and place it beyond the reach of the public.

In placing these records before the public, the humble individual, who has compiled them, trusts that they will be instructive, as well as acceptable to those for whom they have been intended. If a glance at the map of Ireland points out the name of the spot, which is traced as the native place of him, whose memory is recalling the scenes of childhood and in contemplating it, if a momentary pleasure enraptures his imagination, how much more should his heart be gladdened when he has at hand a faithful record of those sacred spots, which were hallowed by the footsteps of saints and solitaries; of those valleys and cloistered retreats, which re-echoed with the joyous sounds of the matin and vesper bell, calling their pious votaries to acts of praise and adoration; of those ruined and desolated churches, from whose tombs the trumpet of the Archangel will one day summon the mouldered ashes of his fathers to life and judgment!

As it may be useful to the reader, a concise account of the great religious orders, which have been cherished by the church, is annexed.

The first and the oldest is the rule of St. Basil, which that saint instituted A. D., 369, according to Barbosa, or in 350 as Miranda asserts, Felix II. sitting in the chair of Peter. All the Greek and Oriental Monks adopted the rule of St. Basil, and among other saints who professed it, are reckoned Saints Ephraim, John Crysostom, Gregory Nazianzen, John Damascene, Jerome and others. In those early ages of the Church of God, St. Basil's order became very renowned, and still continues to exist.

According to the testimony of Barbosa, the Carmelites observed the rule of St. Basil: but they now observe another, which Innocent III. confirmed, and which has been ratified and approved by Honorius III., A. D. 1171. St. Teresa has introduced a reform of the order, which was confirmed by Gregory XIII., A. D. 1580. The "Discalced" Carmelites, as those brethren are called, seceded from the other body, and were assigned a General of their own by Clement VIII. in his Constitution of the 20th of September, 1595.

The second rule of religion is called that of St. Augustine, which was instituted by this great saint A. D. 390, in the reign of the Pontiff Syriacus. The rule, which St. Augustine compiled, was for the direction of the Community of Nuns, over which his sister presided. The appellation of *Canon*, was originally given to all such clergymen whose names were registered on the roll of a Church. In the lapse of time it was appropriated to those who lived in community, and inasmuch as they were bound to observe certain canons or rules relative to their institution, they were generally called Canons Regular.

In the eleventh century, some communities of clergymen borrowed certain regulations from those of the aforesaid Community of Nuns, and having undergone some changes, they were adapted to communities of men, and those, who observed them, were known by the name of "Canons Regular of St. Augustine." These Canons were bound by vows, had the privilege of forming diocesan chapters, and were employed in the cure of souls. Having been introduced into Ireland by the holy Imar of Armagh and by St. Malachy, they became the most numerous of the Irish religious establishments.

The Eremites of St. Augustine and the Canons Regular dispute among themselves regarding the priority of their institution.

Following the rule of St. Augustine, we find an order of Canons Regular, called of Premonstre, a place in the forest of Coucy, which was abandoned by its proprietors, the Monks of St. Vincent at Laon, which was instituted by St. Norbert, Archbishop of Magdeburg, and afterwards Primate of Germany, in the Pontificate of Calixtus II., and which was confirmed by Honorius II., A. D. 1126.

The order of Preachers is also ranked under the rule of St. Augustine, which was instituted by St. Dominick about the year 1205, according to Barbosa, or in the year 1214 according to Miranda, in the Pontificate of Innocent III., confirmed and approved by Honorius III., A. D. 1216.

This order, one of the most celebrated in the Church, has rendered the most important services to religion.

Under the Augustinian rule is also found the order of St. Paul, the first hermit, instituted by the blessed Eusebius, Bishop of Strigonium in Hungary, A. D. 1215, in the Pontificate of Innocent, and confirmed by Cardinal Gentili, a Franciscan, Legate of Clement V. in Hungary, A. D. 1308. The order of Servites of Mary, which was established by seven noblemen of Florence, in the year 1233, Gregory IX. being Pontiff, and confirmed by Benedict XI., A. D. 1303. The order of the Blessed Virgin for the redemption of captives, which St. Peter Nolascus instituted, and which Gregory IX. confirmed A. D. 1230. The order of Crossbearers, instituted by five pious secular clergymen, was established over Germany, France and Belgium in the reign of Innocent IV., who also confirmed it, A. D. 1246. The order of the Jesuati, under the patronage of St. Jerome, instituted by St. John Columbini, in the year 1354, under the Pontiff Innocent VI.; approved by Martin V., A. D. 1468.

The order of Brigittines, instituted by St. Brigitta, widow, of Sweden, in the year 1368, and Pontificate of Urban V., who also confirmed her order. In the monasteries of this order, principally instituted for religious women, were also Friars to administer spiritual assistance, and who were subject to the abbess in temporals, but they were separated by an inviolable enclosure. The order of Theatines, instituted by Peter Caraffa, Archbishop of Naples, and afterwards Paul IV., and by St. Cajetan, whose name they also bear, in the year 1524, Clement VIII. presiding over the universal fold. Besides these we find Congregations in Ireland under the patronage of St. Victor; who was martyred at Marseilles by order of the Emperor Maximian, and to whose

honor Monasteries were erected at Marseilles, near his tomb, in which his relics were preserved, as well as at Paris, to which was conveyed a part of his relics; and also of St. Gilbert, who was born at Sempringham, in Lincolnshire, (Eng.) Pope Eugene III. approved the institute of St. Gilbert.

Some of the military orders are also ranged under the rule of St. Augustine, viz.:—The order of Malta, instituted at Jerusalem, by Gerard, the founder of the Hospital of St. John the Baptist, A. D. 1099, Paschal II. in the chair of Peter, and Honorius II. confirming it A. D. 1125. They were also called the Knights of Rhodes, because they captured that island from the Turks the 20th of August, 1308, and there established themselves, retaining it as head-quarters for two hundred and fourteen years, until it was retaken by the Turks the 25th of December, 1522. On their expulsion from Rhodes, the Emperor Charles V. granted them the island of Malta.

The order of St. Mary of the Teutons or Teutonic, instituted under the patronage of the blessed Virgin by a German nobleman whose name is not recorded, in the year 1119, Calixtus II. being Pontiff; its object was to receive and take care of Germans who visited Jerusalem as pilgrims. In the course of time the Teutonic Knights assumed the defensive against barbarians, who attacked the German pilgrims. Jerusalem having been stormed by the forces of the Sultan, who obliged them to depart with the rest of the Christian forces; they settled at Ptolemais (now Acre), until that city was also captured by the Saracens. Pope Celestine III. confirmed the order A. D. 1192. The military orders of St. James in Portugal, and of the Blessed Virgin of Mount Carmel, are also enumerated among the Augustinian families.

The third great rule of the religious life is the Benedictine, which Saint Benedict instituted about the year 500, in the Pontificate of Symmachus, according to Barbosa, or in 520, as Brugnoli and Miranda assert. Many congregations or families acknowledge the rule of St. Benedict, the oldest being the one at Cluni, in France; a Monastery having been there erected by Saint Odo, a Benedictine monk about the year 900, Anastasius III. sitting in St. Peter's chair, as is related by Barbosa, or in the year 913, according to Miranda.

The order of Camaldolese, so called from the valley Camaldula, near Arezzo, in Tuscany, was instituted by Saint Romuald, a Benedictine, about the year 967, John XIII. being Pontiff, Alexander II. confirming the order, A.D. 1072.

Under the aforesaid rule of St. Benedict, the celebrated Cistercian order flourished. It is so called from the valley Cistercium or Citeaux, an uninhabited forest in the Diocese of Chalons, (France,) and was instituted by St. Robert, abbot of Molesme, about the year 1099, in the Pontificate of Urban II. Perceiving a decline of discipline invade the institute, Robert selected some of the most fervent of his disciples and retired to Citeaux, and there laid the foundation of the Cistercian institute. Robert, recalled by the sovereign Pontiff at the desire of the monks of Molesme, Stephen was appointed to undertake the government of the Monastery at Citeaux, who with continual and fervent supplication to the Lord besought the extension and the increase of the new institute; nor had the

prayer been offered in vain, as Bernard with three brothers, and relatives to the number of thirty, embraced the Cistercian order in the year 1113, and of his age the 22d. Hence the order is also called Bernardine from St. Bernard, whose sanctity and fame adorned the church of God.

The noble military orders of Calatrava, instituted by Saint Raymund, of Alcantara and Montreza, in Spain, and those of Christ and of Avis, in Portugal, were also subject to this rule, and adopted from it their rules of piety. Of the other military orders, the most famous was that of the Knights Templar, which was instituted by nine French knights, A. D. 1158, Gelasius II. being supreme Pastor.

The fourth great institute of the religious life is the Franciscan, of which Saint Francis, of Assisium, was the executor, as he received it immediately from God, a fact which he himself has acknowledged, and which has been attested by many Pontiffs, Nicholas III. among the number. The religion of St. Francis began in the year 1208, Innocent III. being Pontiff, and who confirmed it A. D. 1210, and who again, in the general council of Lateran, held in 1215, publicly declared that the Franciscan order had his approval; but whereas at this period there existed no written instrument of its confirmation, the successor of Innocent, Honorius III., approved the religious order of St. Francis, A. D. 1223, and confirmed the rule thereof, consisting of twelve chapters.

In the history of the Franciscan institute, we find many branches of families, but all engrafted on the parent stock. Some are called "Recollects" as in France and Belgium. Others "Discalced," of the more strict observance. Others "Minors" of the regular observance. In the government of the entire body only one general succeeds as the representative of St. Francis, who alone uses the seal of the order, and who alone is empowered to declare himself general of the whole order, in accordance with a special Bull to that effect issued by the sovereign Pontiff Leo X.

The religious family of the Capuchins belongs to the Franciscan institute. Though they profess to the letter the rule of the order, still they constitute a distinct congregation, having also a general who is distinct from the one of the whole order, but who styles himself general of the Minors of the Capuchin Franciscans. There are other brethren of the order known as the "Conventuals," to distinguish them from those who lived in solitude, observing literally the rule of the executor of St. Francis. St. Anthony, of Padua, was a Conventual Franciscan.

The Nuns of St. Clare observe the rule of Saint Francis: but the weakness of their sex taken into account, the Pontiffs, Gregory XI., Innocent IV., Alexander IV. and Urban VI., allowed them to hold property in common, though they observe in the strictest manner the rule of the order, and keep within their cloisters. The Tertiaries, so called because they observe the third rule of St. Francis. The saint instituted three orders under three distinct constitutions.

The first was the order of Minors, who observe the rule which was dictated by the Redeemer, whose stigmas were impressed on the body of Saint Francis, an event which the Church celebrates in the divine office on the 17th of September

The second was the one which he assigned to St. Clare.

The third was drawn up for males and females, married as well as those unencumbered with that sacred bond. Many Pontiffs have confirmed this rule, and have declared that this society was not merely a congregation, but properly and truly a religious order ; and have adorned it with many privileges and indulgences.

Besides those great religious families, there are others with peculiar constitutions, such as the celebrated Carthusian order, instituted by Saint Bruno, A. D. 1084, in the Pontificate of Gregory VIII. It was so called from Chartreuse, a desert place in the Diocese of Grenoble, which Hugh, Bishop of that see, assigned to Bruno and his companions. The most holy and the most useful to the church of God is the order of the Jesuits, which was founded by Saint Ignatius Loyola, and confirmed by Pope Paul III., A.D. 1540, introduced into Ireland by Robert Wancop, of Armagh, and finally the order of Minims, which Saint Francis de Paula instituted, A. D. 1436, and which Sixtus IV. confirmed, A. D. 1473.

The religious life is known as the contemplative, the active and the mixed. The first is principally engaged in the contemplation of things divine, according to the eulogy, which the Saviour pronounced in declaring that " Mary had chosen the better part." The second or the active embraces principally the works of mercy and charity, spiritual and corporal. The third or the mixed life in religion, partakes of the contemplative and the active, or rather includes both, comprising the works of charity and mercy, by teaching, hearing, confessing, preaching, contemplating and meditating.

The institution of Canons Regular embraced the contemplative and mixed life in religion to some degree. The Benedictines and Cistercians professed the contemplative and solitary life, by which they were bound to live within the enclosures of their convents.

The orders called Mendicant, as the Friar Preachers of St. Dominick, the Eremites of St. Augustine, the Minors of St. Francis and the Carmelites, adopting the mixed mode of religion, were bound to observe not only poverty in particular but also in common ; content solely with those things which they mendicated with humility, or were liberally bestowed or were acquired by labor and industry. Though such has been the original institute of the Mendicant orders with respect to poverty in common, yet different Pontiffs, as well as the Council of Trent (Session 25) have permitted them with the exception of the Franciscans, to possess in common immovable property.

USEFUL REFERENCES.

	Page.
Religious Corporations of the Church	Preface, viii
Paschal Controversy	34, 56, 572, 654, 842
Palliums and Synod of Kells	38
Antiquity of Celibacy	41
Advantages of, &c.	174, 834
Reverence of, &c.	835
Heretics of Kilkenny	160
Question of the Veto	134
Corruption of English Ecclesiastics	174, 664
Synod of Cashell	195
Inauguration of an Irish King	636
Suppression of the Templars	366
Iconoclasm in Ireland—its Origin	388, 610
Punishment of Church Plunderers	567, 569, 581, 653
Veneration of the Cross	591
Martyrs of Ireland	721
Martyrs, &c., Treachery of Elizabeth	747
Enactments of English Persecutors	783, 795
Sympathy with the Catholics of Ireland	788
Rule of the Cromwellians	790
Apostates of the Irish Church	801
Doctrines of the Ancient Irish Church vindicated	812
Relics preserved in Dublin	422
Litany of St. Aengus	439
Numbers of Monks in some Monasteries	506
Sacred Wells of Ireland	556
Additions and Corrections	857

ECCLESIASTICAL HISTORY OF IRELAND.

CHAPTER I.

INTRODUCTION OF CHRISTIANITY—MISSION OF PALLADIUS—SUPERSTITION OF THE IRISH BEFORE THEIR CONVERSION, &c.

INTERCOURSE with foreign nations is assigned as the medium which Providence employed in conveying the tidings of Redemption to Ireland; and as such intercourse rests on unquestioned authority, the simplicity of this hypothesis recommends it to attention. To determine, then, the precise time in which our Island has been enlightened with the heavenly light of faith, we have no means; nor is it matter of surprise, as the early history of Christianity in other countries is involved in similar obscurity, that in an Island into which the arms of the Romans never penetrated, a similar inconvenience should affect its ecclesiastical records. Tertullian informs us, that in his time the name of Christ reigned in places which Britons inhabited, and which the Romans did not explore. Eusebius even asserts, that some of the Apostles proceeded beyond the ocean to the British Isles, and Stillingfleet would maintain that St. Paul preached in Britain. Be this as it may, the annalists and ecclesiastical writers of our country do not claim it, the honor of having been visited by an Apostle, or by any of their immediate disciples. If, then, Irish Christians received the precious gift of faith from Apostles, we must suppose that they lived in foreign countries. In the wise and merciful economy of the new dispensation, it is remarkable that the nations which were first gladdened with the tidings of salvation, were by the bonds of commerce, or the influence of policy, linked with other distant regions; and hence an opportunity was given to persons interested in civil or commercial affairs to inquire into the origin of a religion, which miracles authenticated, and which the Deity sanctioned and approved in its wonderful propagation, despite the resistance of Paganism, and the storms of persecution, which the votaries of the ancient superstition had excited to extinguish it. Considering, then, the holy

ardor and the burning zeal of the early converts, such as were Irish, on their return to their native land, would not remain silent on a subject so important as that of eternal life, without imparting a knowledge of the true God to those whom kindred and country endeared the more, as charity, the brightest jewel of the Gospel, would have prompted. Uncertain as is the date, it is indubitable that at a very early period the glad tidings of the Gospel were conveyed to Ireland, as appears from an incident in the mission of St. Patrick. In a part of the country, whither Palladius or his fellow-laborers had not penetrated, the sacred vessels of the altar were discovered immediately after St. Patrick commenced his apostolic labors. (*See Colgan, Trias Thaumaturga*, &c.) Hence it appears, that the Christian religion was partially known in the Island before our national Apostle engaged in the conversion of the people. St. Prosper, speaking of the mission of Palladius, asserts, that he was sent to the "Scots believing in Christ; but though the Gospel had been professed before the arrival of either Palladius or St. Patrick, the testimony of the latter clearly evinces the fewness of its professors." The Irish, says the saint, who till this time had not the knowledge of God, and worshipped idols and unclean things, are now become the people of the Lord, and are called the sons of God.—*Conf. St. Patrick*, p. 16.

According to St. Prosper, the first bishop sent to the Scots was Palladius. If, then, the number of converts had been large, their spiritual necessities would demand the exercise of those sacred functions, which are exclusively attached to the episcopal order; and, moreover, in conformity with the usage of ecclesiastical antiquity, had there been a numerous congregation of Irish Christians, it should have been confided to the care of a bishop. We can then safely aver, that the seed of the Gospel had borne but little fruit previously to the mission of Palladius; though some maintain the existence of bishops before the arrival of Palladius, and though they profess to be able to produce the names of some who administered episcopal functions, still the candid inquirer will perceive the difficulty of reconciling such an opinion with the narrative of St. Prosper, who distinctly states, that Palladius having received episcopal consecration from St. Celestine, Pope, was the first bishop sent to the Scots who believed in Christ.—*Chron. Pros., A. D.* 431.

And again, speaking of the exertions of St. Celestine to extirpate the heresy of Pelagius from Britain, St. Prosper confirms the accuracy of this opinion; and the pastoral zeal of this holy Pontiff, St. Prosper commends, as he had ordained a bishop for the Scots, and accomplished their conversion, as well as preserved the integrity of faith in Britain.

If, then, the Irish Church had been placed under the jurisdiction of bishops, the zeal of St. Celestine would have but little claim to peculiar

commendation, as the appointment of a single bishop could confer no great advantage on a numerous congregation, as the advocates of this opinion pretend it to have been.

As Ailbe, Declan, Ibar, and Kieran, are the ecclesiastics who are designated as the predecessors of Palladius in the episcopal dignity, abundant authority can be produced to show that they were posterior in time. Of these saints notice will be taken in their proper place; let it suffice for the present, that the high antiquity which is assigned to them, cannot be sustained.

With the inquiry into the origin of Christianity in Ireland, another subject arises, to which an undue importance is given by modern controversy. While the advocates of Catholicity, on the one hand, ascribe to some western region the origin of the true faith in Ireland, the abettors of the Reformed creed strive to point out its day-star in the East.

Until a discrepancy of belief be shewn to have existed at this early period in the Eastern and Western Churches, the controversy cannot be interesting, nor can it serve the cause of Protestantism, as both Churches agree on those doctrines which separate the Reformed Church from them. The cause of this desire to fasten the origin of the Irish Church on those of the East, is obvious, as the supremacy of the Holy and Apostolic See is so formidable to the right of private judgment, which is set up in opposition to that unerring authority, which has during ages preserved unity of faith and discipline. It would then be an agreeable surprise to the abettors of Protestantism, to find the Irish Church, had she received her faith from the East, involved, perhaps, in the heterodox subtleties with which the fervor of eastern imagination had frequently injured the sublime doctrines of the New Law.

As the superstitions of the Irish people seem to be of eastern origin, it will not be deemed improper to treat of its peculiar form, as adopted in Ireland previously to the introduction of Christianity.

While in other countries the ritual of Paganism prescribed ordinances of a cruel and sanguinary character, Ireland seems to have been free from the gross and revolting practices which its dupes observed in the performance of their sacrifices. Instead of the worship of the sun, moon, and the elements, the religion of the Gallic Druids was idolatrous, and in theory consisting of a multiplicity of deities, the chief of whom was Apollo, Mercury, Mars, and a mass of images or idols. Among the principal deities of Ireland, we find the name of Bel, Mann, and other names relative to the sun. That Bel was the sun, is universally admitted; and it is well known to those skilled in the topography of the country, that many places by their names designate the localities where the worship of the sun was observed. As to the practical part of religion, the use of

statues, or idols, was not general in Ireland. However, it cannot be denied, that in some instances such was the custom, as St. Patrick alludes to these idols and unclean things.—*Conf.*, p. 16. In the lives of St. Patrick, reference is made to the idol which the monarch Leogaire adored; it is called "Cromcruach," *i. e.*, Heap of the Sun, and was surrounded by twelve smaller idols of brass. Admitting that idolatry was practiced, we are at liberty to confine its existence to that spot where it first originated. The place was called "The Field of Adoration," and was situated in the county of Leitrim. Lynch (*Camb. Ever.*, p. 59,) writes, that Tigernach, king of Ireland, who instituted the rites of idolatry in Brefny, was cut off by lightning.

In the Irish ritual, as well as in the Eastern, the veneration of fire held an important place, and the predilection of the people for this worship may be inferred from the degree of earnestness with which St. Patrick labored to detach them. In a manner worthy of his apostolic zeal, he denounces in his *Confessions* the perversity of man's intellect, whereby the homage due to the Lord of the universe, in whom all things move, and derive their origin and perfection, is offered to the creature, or to the work of his own hands. "For," says the saint, "that sun which we behold, rises each day for our benefit by the order of God; but that sun shall not reign for ever, nor shall his splendor endure; but all who adore him are wretched, and shall be subjected to punishment. For us, we adore the true sun, who is Christ."

The original religion of the Irish was Sabism, which begun in Chaldea, and spread into Scythia, Medea, and Persia. It consisted of two kinds, and was celebrated with or without images, and its public worship was that of fire. The Chaldees were priests of Babylon, the first seat of idolatry, and were called Chalybes and Cepheni, words which indicate the sun and its worship by fire. The image worship of Sabism was brought into Ireland by the Tuatha de Danaans, and that without images was introduced by the Milesians, who were originally Persians and Phœnicians.—*Vall. Vin. of Irish History.*

The priests of the Pagan Irish were required to observe chastity and purity, at least externally, nor were they permitted to marry widows, virgins only being considered as worthy of being admitted to their nuptial embraces; and certain rules at stated times, such as are found in the Levitical law, were strictly enforced. If the Pagan era of Ireland was remarkable for its cultivation of this virtue in the ministers of its false ritual, and if such rules were enforced in the lives of those who were of course their models and their guides, it is no wonder that a love of this virtue is still pre-eminent among the people, and that they regard with

peculiar esteem the priests of the perfect dispensation, which requires its more perfect observance.

As a full inquiry into the vestiges or monuments of the Pagan religion will be hereafter instituted, we shall proceed with the mission of Palladius, who was a deacon of the Roman Church, or, as others say, archdeacon. Having distinguished himself by his exertions to deliver Britain from the heresy of Pelagius, he was chosen by St. Celestine, and consecrated the first bishop of the Irish, as St. Prosper, Bede, and others, attest. It appears probable that he was a native of Britain. On his journey to the scene of his labors, he was accompanied by some missionaries, four of whom, Sylvester, Solonius, Augustin, and Benedict. are named in the Lives of St. Patrick. Where he landed is not particularly recorded; but it seems that it was not far distant from Wexford, for we find him soon after laboring in the territory of Hygarchon, over which Nathi, son of Garchon, was sovereign. His arrival, it appears, was early in the year 431, and also the year of his departure from Rome. His first efforts in preaching the Gospel were attended with success, as he baptized some converts, and erected three churches; that of Cell-fine, in which he deposited the sacred books and relics of Saints Peter and Paul, which he brought from Rome, along with his writing materials, all of which were carefully preserved for a long time; another called the Church of the Romans, and the third under the name Domnachard. These sacred structures are supposed to have stood in the territory, which the present county of Wicklow comprises. Such pleasing information as this having been conveyed to Rome, confidence of general success was excited, and hence St. Prosper did not hesitate to say, that the country, through the exertion of St. Celestine, was added to the universal fold. Too sanguine in his expectations, he did not await the confirmation of those glad tidings, nor was Prosper acquainted with the change which marred the prospects of the missionary.

The enemy of man's salvation seeing his empire invaded, alarmed the zealots of the ancient superstition, who forthwith denounced Palladius as a dangerous person. The sovereign entered warmly into the views which the opponents of Christianity put forth; and Palladius being unable to resist their violence, was forced to retire from the country, leaving, however, some of his associates who were less known, and of course less liable to persecution, to take charge of his converts, and also watch every opportunity to enlarge the vineyard of Christ. He sailed from Ireland towards the end of the same year in which he arrived, and after being tossed about by storms, he landed in Britain, with the intention of thence proceeding to Rome; but heaven willed otherwise, for he died at Fordun, in the district of Mearns, in Scotland. The day of his death

is variously given,—the 15th and 25th December, 431, and the 27th January, and 6th July, 432. He did not suffer martyrdom, as some pretend, at Fordun, the Picts of that region having been for the most part Christians, by whom his memory has been revered.

CHAPTER II.

EXISTENCE OF ST. PATRICK ESTABLISHED—OBJECTIONS ANSWERED.

The splendid work of the general conversion of the Irish people was, in the counsels of the Almighty, reserved for the ministry of St. Patrick. Though the traditions of the country, and the constant testimony of historians, as well as the extraordinary reputation which our national Apostle has enjoyed throughout the Christian world, attribute the conversion of the Irish people to his apostolic labors, yet absurd objections have been ventured against the existence of this celebrated saint.

About the year 1618, Doctor Ryves, a Master in Chancery, entertained doubts about the time in which he flourished, but had not the temerity to question his existence. To Doctor Ledwich, in his Antiquities of Ireland, is due the merit of this extraordinary discovery; and in propounding his audacious assertion, charges Camden and Usher, both of whom admit the existence of our saint, with deviating from strict veracity. "For," continues the Doctor, "the Roman Martyrology, Erric of Auxerre, Nennius, and others, never omit St. Patrick's miracles when they name him." The first in general terms (March 17) asserts, that St. Patrick was distinguished by very great miracles and virtues. The second merely observes, that St. Patrick illustrated Ireland by his learning, miracles, and virtues; and Nennius attributes to him the healing of the blind, deaf, lepers, the casting out devils, and recalling the dead to life."

As Ryves is the first skeptic, his argument is a negative one, founded on the silence of Platina, a modern author, whom Doctor Ledwich lauds as a man of superior attainment in ecclesiastical history. However, Platina, in his meagre accounts of the Popes, is deficient, as well as in-

correct. In his account of the mission of St. Palladius, he merely follows that of St. Prosper; nor was it necessary to mention St. Patrick, as the chief of the Irish mission was his predecessor, Palladius. In the same manner he mentions the mission of St. German to extinguish the Pelagian heresy in Britain, without naming St. Lupus, and the other associates. Neither does he recount those of Palladius, who were left behind to watch the progress of his infant Church. Such an argument, then, arrayed as it is against the constant agreement of Irish writers, can be of little weight.

Doctor Ledwich is the first writer who has striven to shew, that St. Patrick has been an ideal or imaginary person; his be the merit of doing so; and such a task is worthy of the individual who has deserted the faith which St. Patrick preached and planted, in order that he might enjoy the loaves and fishes which apostasy amply provides and supplies to those who take refuge in the bosom of that alien Irish Church, established by proscription, plunder, law, and German bayonets. Let not the reader, then, be astonished at the reckless effrontery with which this lying antiquarian denies the existence of St. Patrick, and the scoffing contempt which he exhibits towards the miracles which St. Patrick is said to have performed.

In the first place, the canons attributed to St. Patrick, and in which his name so often occurs, establish an incontrovertible argument against the position of Ledwich. Whether these canons were enacted by him, or by synods over which he presided, is of little importance, as a very high antiquity must be given them; for those canons bespeak a time when Paganism was not altogether extinct in Ireland, and that the Pagans and Christians were mixed up in the concerns of daily life. Now it is certain, that before the middle of the 6th century, there was scarcely a trace of Paganism in Ireland; and at that period the zeal of Irish missionaries was directed towards the propagation of the Gospel in foreign parts, as the wants of the home missions were duly supplied. Hence, as those canons were published in the name of St. Patrick, he must have been well known at this distant period.

And again, Ledwich, in the fullness of his malice, declares St. Patrick's Confessions a compound of travels, miracles, deliverances, and revelations. To such a judicious critic as the apostate antiquarian, or rather the profane scoffer of truth and religion, works of this description, breathing sentiments of piety, and zeal, and thanksgiving to the Giver of all good gifts, can afford no relish. Tillemont, among others, was so struck with the spirit that pervaded them, and the letter which St. Patrick addressed to the impious Prince Coroticus of Wales, that he considered

the author as more resembling the Prophets and Apostles, than the saints who appeared in later ages.

In the 7th century, we have the unquestioned authority of St. Cummian, author of the learned letter to Segienus, abbot of St. Columba's monastery of Hy, on the Paschal controversy. This letter, which was written, according to Usher, in 634, is highly praised by Ledwich; and arguing from the various cycles, Cummian refers to the one which "St. Patrick, our Pope or Father, brought with him." In alluding to those cycles, the Doctor refers to them, as of Patrick, Theophilus; but in another place, when reference is made to those cycles, he omits that of Patrick. Here, then, the antiquarian convicts himself of a suppression of truth, and of a shameless attempt to mislead the public; and though St. Cummian speaks of St. Patrick as the "Pope or Bishop" of the Irish nation, he adduces the same writer, Cummian, to prove that St. Patrick was an ideal personage. Truly, there is no enemy of our faith more artful and malicious, than that traitor who has been the domestic of the household of Christ. Had the Irish Church been found unmoored from the rock of Peter,—had she been floating in the atmosphere of error without a resting place, as a bird from the Ark, Doctor Ledwich would take shelter in her bosom, without assailing the authority of our ancient monuments, and the most genuine records.

Mabillon has published a very interesting document, which belongs to the 7th century. It consists of litanies for the use of the Anglican Church, in which the names of St. Patrick, St. Brendan, Columba, and Bridget, are found; nor does it contain the names of English saints who were celebrated about the close of this century, a fact which establishes the antiquity of this document, and consequently proves the existence of our Apostle.

The "Antiphonary of Bangor" is another instrument of equal antiquity. It was the property of this monastery in Down, and is now in the Ambrosian Library of Milan, whither it was removed from Bobbio, near Naples. It has been published by Muratori, and is considered to be of the 7th or 8th century. It contains a hymn in honor of St. Patrick, "teacher of the Scots."

Ledwich quotes the illustrious Adamnan of Skreene, in the diocese of Killala, and of Hy, as well as he did St. Cummian, to prove the nonentity of St. Patrick. St. Adamnan flourished in the 7th, and died early in the 8th century; he has written the biography of St. Columba. Though he lived in those centuries, Ledwich tells his readers, that St. Adamnan noticed the Church of Aghaboe in the 6th century. What an argument! St. Adamnan makes express mention of St. Patrick in the second preface of his work.

Bede, in his Martyrology, the Roman, and those of Usuardus, Rhabanus, Ado, &c., mark the festival of St. Patrick on the 17th March. The opponent of his existence, to rid himself of such authority, rails contemptuously against calendars and martyrologies, and doubts the one of Bede, as if never written. Bede himself assures us, that he wrote a "Martyrology of the natal days of sainted martyrs, in which I have diligently studied to note down not only on what day, but in what kind of contest, or under what judge, all whom I could find were able to overcome the world." Yet with this positive assurance before him, Ledwich doubts the fact.

Nennius, in the 9th century, makes explicit mention of St. Patrick. In the interim between the death of venerable Bede, in 735, and Nennius, in the 9th century, there were few, if any, writers of history in Great Britain. As, according to William of Malmesbury, the death of the former was fatal to learning, and particularly to history in England; hence, then, it is no wonder that little notice has been taken by English writers of St. Patrick in those days. It is assumed on the authority of Camden and Usher, that Nennius lived in the 9th century. But Gale, the last editor of his works, states, that he flourished A.D. 620. In his narrative on Irish affairs, and in his account of St. Patrick, Nennius asserts that he relied on the most learned of the Scoto-Hibernians as his guides.

In the first place, then, the arguments of Dr. Ledwich to prove the non-existence of St. Patrick, are merely negative, and are inconclusive and unsatisfactory; while, on the other hand, the evidence of his existence is irresistible. He is mentioned by contemporary authors, whose works are yet extant.

Secondly,—He is distinctly mentioned by writers who flourished in the three centuries immediately succeeding, in which his early biographers lived. Such were Tirechan, Cummian, Adamnan, Bede, Probus, and Nennius.

Thirdly,—St. Patrick's literary works are admitted by the most competent judges to have been his productions; the acts of his councils are still extant. He is also recognized by the Brehon laws, and acknowledged as the Apostle of Ireland by the whole Christian Church; and as Doctor Milner urges, "there are not only written documents which prove the existence of St. Patrick, but likewise other kinds of monuments by which the memory of persons is recorded. The churches which he built, the dioceses which he formed, the monasteries he founded, the havens where he landed, and the places in which he dwelt, have preserved his name. The very conversion of the Irish nation, and the tradition not only of Ireland, but of the whole Christian continent, are all

so many monuments of our illustrious saint, and have preserved his memory fresh and untainted till the very hour in which Doctor Ledwich wrote his book, as the antiquarian himself acknowledges."

CHAPTER III.

PLACE OF HIS BIRTH—THE SAINT'S FAMILY—NO RELATIVES OF HIS IN IRELAND IN HIS EARLY CAREER.

Among writers on the Ecclesiastical History of Ireland, an inquiry into the birthplace of St. Patrick has caused much controversy. Some writers claim it for Scotland, others for England, while a third class award to France the glory and the dignity of his birth. The arguments in favor of France are numerous and grave. It is a fact, which Colgan acknowledges, that among the inhabitants of Armoric Britain, or Boulogne-sur-Mer, an ancient tradition prevails of their country being the birthplace of St. Patrick, and "that some Irishmen were of that opinion." No British antiquary will be able to designate a place in Great Britain which accords with the account of St. Patrick regarding the place of his birth. "My father," says the Saint in his Confessions, "was Calphornius, a deacon, son of Potitus, a priest of the town Bonavem Tabernię. He had near the town a small villa, Enon, where I became a captive." Bonavem Tabernię was in Armoric Gaul, being the same as Boulogne-sur-Mer. The name of the town was well known to the Romans under the name of Gessoriacum; but about the reign of Constantine the Great, the Celtic name Bonaven, or Bonaun, became more general. According to Bullet, *am*, *aven*, *on*, signify a river in the Celtic language, and the town was so called from its situation at the mouth of a river. Hence many places in Ireland, similarly situated, are so called. The addition of Tabernię marks the district of Tarvenna, alias Tarabenna, a celebrated city not far from Boulogne, the ruins of which still remain under the modern name, Terouanne. It is often mentioned under the name of "Civitas Morinorum," *i. e.*, the city of the Morini, in which Boulogne was also situated. Jonas, in his life of the Abbot Eustasius, written near

twelve hundred years ago, calls Audomarus Bishop of Boulogne and Tarvana. There is also a remarkable circumstance, viz., the tradition of the inhabitants, that St. Patrick governed the diocese of Boulogne, or of the Morini, as bishop before he set out for Ireland; nay, even to the present day, green ribbons are worn there on his festival. Malbranc, in order to prove the truth of this tradition, refers to the chronicle of the Morini, the catalogue of the bishops of Boulogne, and the life of St. Arnulphus of Soissons. He, however, assigns a longer period to his ministry than can be reconciled with other circumstances of St. Patrick's life.

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The most esteemed biographers of St. Patrick assure us, that it was in Armorica the Saint abode when made a captive; and he himself informs us that the place of his captivity was not far distant from the residence of his family. Fiech's Scholiast states, that certain pirates engaged on a plundering excursion in Armoric Gaul, carried St. Patrick and his family captive into Ireland. In 403, the date to which the first captivity of the Saint is assigned, Niall, an Irish prince, ravaged successively the coasts of Britain and of Gaul. Keating says, "I have read in an ancient Irish manuscript, whose authority I cannot dispute, that St. Patrick and his two sisters were brought captive from Armorica, or Brittany, in the kingdom of France, into Ireland," with whom O'Flaherty agrees on the point of his captivity. Probus calls St. Patrick's country, and the town where his family lived, Arimuric or Armorica.

It may be asked, how can this Armorican origin of St. Patrick be reconciled with the Nemthur of Fiech? This name of Nemthur is interpreted by some as "holy tower," nor can it be the name of the town in which St. Patrick was born; it was the name of a country or province well known at the time that Fiech's hymn was composed. Such a country we find in Gaul, the province of Neustria or Neptria; it comprised the extensive tract situated between the Meuse and the Loire, and consequently the territory of Boulogne. And here again Probus, consistent in his account of St. Patrick's country, gives the true meaning of Fiech, by asserting that Bonavem, the birthplace of the Saint, was in the province of Neutria. In chronicles and breviaries, and by Probus himself, St. Patrick is styled a Briton. In older tracts of this kind, Britain was said in general terms to be his country; but in later ones, it has received the adjunct "Great;" and hence the corrector of the Rouen breviary, to guard against this interpolation, has, in the lessons of St. Patrick's office, designated his birthplace as Britannia Gallicana. This was the Britain of Probus, and which St. Patrick must have meant, when he mentions having been with his parents in Britain; for there is no other Britain in which the town of Bonavem Tabernia can be met with.

Though prompted by a desire to visit his friends and relatives in his

native country, he tells us that he dare not absent himself from Ireland, lest he should lose the fruits of his labors, and become guilty of a dereliction of duty in the sight of God. Had he been a native of either Scotland or England, such a journey, including his return, would only occupy a few days; or had he been overpressed with the labors of his ministry, a visit on the part of his friends and relatives from either of those countries could cause little inconvenience, as it would be more than counterbalanced by his gratitude.

In his writings, St. Patrick has left but an imperfect memorial of his family. The peculiar distress which the conduct of Coroticus had caused, and which the Saint, in his letter to that Prince, had so firmly censured, induced him to allude rather particularly to his relatives. He describes their position in society as respectable, and such as then entitled them to partake in honors, which were attached to civic functions. His father, Calphurnius, was the son of Potitus, a priest, and was himself decorated with the holy order of deacon. According to the laws of the empire, his father and grandfather by engaging in the sacred ministry forfeited the privileges to which they were entitled by inheritance. But from a relaxation in those laws, or from some particular favor, the family of our Saint were not deprived of their hereditary privileges. That they were of Roman origin, is sufficiently clear from the form of their names; and in his letter to Coroticus, he refers to the Romans as his fellow-citizens. Of his mother, Conchessa, and of the other members of his family, but little authentic has been preserved. It appears that she has been born in Gaul, but of her family connection the ancient annals are wholly silent. Some assert that she was the near relative of St. Martin, Bishop of Tours. The silence of those annals refutes the assertion, as a circumstance so honorable to her family would not be omitted by persons desirous to exalt the character of St. Patrick with posterity. St. Martin was a native of Pannonia; nor is there any ground for supposing that any brothers or sisters resided with him in Gaul. Neither Sulpicius Severus, Paulinus, or any other biographer of St. Martin, made mention of them; nor does it appear that any of his family, which was settled at Pavia, followed him to Tours. He returned to Italy to visit his parents, who were Pagans, and then exerted himself to bring them over to the Christian faith. His father remained obstinate, but his mother embraced the true faith which her son announced.

Much is related of the numerous kinsfolk of St. Patrick in Ireland, by Usher and Colgan, who has collected the whole in a copious dissertation. One sister is said to have been the mother of seventeen sons, all of whom became bishops, priests, or ascetics, besides five daughters, who were nuns. Another sister, blessed with as many sons as the former,

and equally gifted with a predilection for the Church, and two nuns. A third is said to have remained a virgin, although she is exhibited by others as a mother; and a fourth, for whom Colgan endeavors to find a numerous progeny, with a similar disposition for the ministry. Such a narrative cannot stand the test of history or criticism, as we find among the names of those sons many who lived at various periods, and who were born of Irish parents. Tillemont has rejected all this narrative, and St. Patrick himself has plainly informed us that there were no such persons with him when he wrote his epistle against Coroticus; and that desire which he expressed of seeing his relatives, clearly indicates that he could not have this pleasure in Ireland.

The ancient practice of designating religious women by the name of "sisters," may have been the cause of mistaking some pious ladies of the period as real sisters of St. Patrick.

That these holy females, said to have been St. Patrick's sisters, did really exist, there can be no doubt. Darerca is mentioned in the Irish annals, and the date of her death is 518. According to some accounts, St. Patrick in 432 was forty-five years of age,—she could scarcely be the sister of the Saint. As to Lemania, Colgan was forced to conclude that she was the same as Darerca.—(See *Inis-na-ghoil*, county Galway.) Cinnenum was the Saint Cinnia whose acts are given on the 1st of February. She lived in the nunnery of Druimdubhain, county Tyrone, about A.D. 480. Being of royal parentage, she was called Ricinne, *i. e.* Royal Cinne. Lupita and Tigridia are spoken of as weaving and preparing linens for religious purposes, both of whom are said to have been captives with St. Patrick. Had such been the case, St. Patrick, who feelingly describes his own captivity, would not be silent regarding the sufferings of his sisters as partners of his own misfortune.

CHAPTER IV.

ST. PATRICK'S BIRTH—HIS CAPTIVITY—ARRIVAL IN IRELAND—HIS PROCEEDINGS DURING HIS SLAVERY—RETURN TO HIS COUNTRY—HIS STUDIES AT TOURS—VISION, BY WHICH HE WAS INVITED TO IRELAND.

Having treated of the account of St. Patrick's country and his relatives, the narrative will now unfold the transactions which have been personal. Regarding the year of his birth there has been a variety of opinions hazarded, as well as regarding the number of years which he lived. Usher has laid down two chronological positions, upon which he has founded his system. The first, that he lived 120 years, and the second, that he died A.D. 493. With Usher Colgan agrees as to the year of his death, but places his birth on the 5th April, 373,—differing with Usher, who places his birth in 372, in accordance with the chronicle of Florence, of Worcester. Various are also the years of his life, according to different biographers, some of whom assign St. Patrick 92 years, others 122, and even some assert that the number of his years reached 132; but 120 became the favorite number, as it best agreed with the similarity which was sought to be found between St. Patrick and Moses. In four respects they were said to be similar,—both heard an angel speaking from a bush; they both fasted forty days and forty nights; their years were the same, viz., 120; their final resting-places are unknown. There was also a convenience in adopting his years at 120, as it suited the distribution of those years into four equal periods, disposing the latter ones for his apostolic transactions and retirement from his labors. As conjectures and suppositions will not supply correct data or principles whereby to determine accurately the year of his birth, our object should be to ascertain the truth as nearly as possible. Baronius and Petavius were of opinion, that the number of Probus was fixed originally at 82, instead of 132, and endeavor to explain the latter number as a mistake in the copyist. The Bollandists, in adopting this correction, undertook to determine the times of our Saint's birth and death; but their calculations must be abandoned, as there is more of conjecture and inge-

nuity, than of solid argument, founded on historical facts, in their chronological system. To Tillemont, who had studied his subject with much attention, is due the merit of first pointing out the true period of St. Patrick's birth. Observing passages in the "Confession," in which St. Patrick speaks of his promotion to the episcopal dignity, and of being long known to the Irish people, Tillemont concluded that St. Patrick was 45 years of age when consecrated. When St. Patrick had resolved on preaching the faith in Ireland, and when he was to be consecrated bishop for this holy purpose, a certain friend reminded him of a fault which he had committed, when a boy scarcely fifteen years of age; and not content with admonishing him privately of his unworthiness for so exalted a dignity, announced his sin to the whole congregation. The Saint, before he became a deacon, confessed his fault, and in the bitterness of his sorrow informed this person of it as his friend. Yet though his youth, as it did, when receiving the order of deaconship, and the sorrow which he inwardly felt and professed, might have served as a plea of indulgence, however strict the discipline of the Church in admitting candidates for holy orders, yet that friend, after thirty years, came forward to denounce his fault in public. When that fault was committed, he attained the age of fifteen, and in recounting the thirty years, St. Patrick meant to convey that his life had been irreproachable, and adds, that the shame of his exposure was overwhelming him with grief; but informed in a vision, that this proceeding was not approved by the Almighty, he was encouraged to persevere in his resolve.

The Saint must have, then, according to what has been stated, attained his 45th year, when raised to the dignity of bishop; it must have taken place either in the year 432, or towards the end of 431. We may, then, assign his birth to A.D. 387. We are now lead to the discovery of the year in which he became a captive, being about sixteen years, and, consequently, it happened in the year 403. This year formed a remarkable period in Irish history. At that time Niall of the nine hostages, king of Ireland, after ravaging the coasts of Britain, was plundering the maritime or seaboard districts of Gaul; the vicinity of Boulogne was the theatre of his lawless expedition; two hundred natives, among whom was St. Patrick, became his prisoners, and were detained in captivity. The captives were sent in triumph to Ireland, but the monarch never revisited his native kingdom. A prince of Leinster, Eochaid, had long entertained a revengeful feeling against the monarch; walking along the banks of the river Liana, he perceived his royal adversary on the opposite side, at whom he dexterously shot a poisoned arrow, which speedily consigned its victim to the tomb. Thus the dates of his birth and captivity, considering those circumstances, authorize us

to place his birth in 387. The followers of Niall now prepared to return home, and on their arrival in Ireland St. Patrick was sold as a slave. His fidelity in performing the humble duties of his station attracted the notice of Milcho, one of the four brothers in whose service he was engaged, and at his desire he was transferred exclusively to his dominion.

Dalaradia, in the county of Antrim, was the place where the Saint's master resided. To the young captive was consigned the care of tending sheep, an occupation that afforded him ample time for attending his devotional practices. The labor and humiliation of his service must have been distressing, but one consolation remained,—in the solitude to which his occupation confined him, he recounted and wept over the tepidity of his early youth, and he now began to appreciate the benedictions which the Almighty had hitherto poured upon him; and as he himself adds, speaking of his captivity, "the Lord made me sensible of my incredulity, that I might, though late, call to mind my transgressions, and be converted to the Lord my God, who hath regarded my humility, and pitied my youth and my ignorance. I daily tended the flocks, and during the day prayed frequently. The love and fear of God increased within me more and more, and his faith and spirit advanced in me, so that I prayed a hundred times in the day, and almost as often in the night. I remained in the woods, and on the mountains, and I arose before the dawning of the light to prayer, amidst the snow, the frost, and the rain, and I suffered not any injury in consequence; neither did sloth at all retard me, because the Holy Ghost was fervent in me."

Such are the admirable ways by which Providence conducts us to the paths of perfection, and of his holy designs. Having spent about six years in these holy exercises, the period in which his liberation was destined is now at hand. His slavery was sufficient to prove the sincerity of his repentance, and to confirm him in the virtues that are necessary for that exalted station he was soon to assume in the Church of God. His own pen gives the narrative of his deliverance, but makes no mention of an angel, as some pretend. In his sleep he was informed that his liberation was arrived, a voice announcing to him, "Thou fastest well, and will soon return to your own country;" and again the voice announced, "Behold, a ship is ready for you." And the ship, he informs us, was two hundred miles distant, and in a part of the Island to which he had been an utter stranger; but relying on the protection of Heaven, which mercifully interposed in his behalf, he left his master's house, and directed his steps to the port whence he was to embark for his native land. "And I came," he says, "in the power of the Lord, who directed my course towards a good end, and I was under no apprehension until I arrived at where the ship was. It was then clearing out,

and I called for a passage. The master of the ship got angry, and said to me, 'Do not pretend to come with us.' On hearing this I retired for the purpose of going to the cabin, where I had been received as a guest, and while going thither I began to pray; but before I had finished my prayer, I heard one of the men crying out with a loud voice after me, 'Come quickly, for they are calling you,' and I immediately returned; and they said to me, 'Come, we receive thee on faith—be our friend just as it may be agreeable.' We then set sail, and after three days reached land.

According to Fiech's Hymn, and the Scholiast, they disembarked on Gallic ground. In two Breviaries of Rheims, one published in 1612, and the other of a more ancient date, it is stated that the persons with whom he sailed from Ireland were merchants from Gaul, and that they brought him to Treguier in Brittany. This place lay at a considerable distance from his native residence, and the country through which he had to journey being uncultivated and destitute of inhabitants, he and his fellow-travellers were near perishing through want of food. This desolation of the country arose from the disasters of war, of which Gaul had been the theatre for two centuries. In the commencement of the 5th century, the Vandals, the Alans, and the Suevi, traversed the provinces of Gaul, and spread desolation wherever they passed; and this calamity was still more heightened by that of civil war—(Tillemont); and when our Saint returned to Gaul, his native country was still suffering from the disastrous effects of this warfare, by which the fairest provinces of the kingdom were laid waste. Thousands of his countrymen, the Saint informs us, were made captive, and scattered among the nations of the universe. In consequence of all this misery brought upon his native land, St. Patrick and his fellow-travelers had to contend with hunger also. These men, it appears from the narrative of the Saint, accompanied him on his journey homewards. They had heard of the Christian religion, but still adhered to the Pagan superstition; and when suffering from hunger, they were induced to solicit St. Patrick to pray for relief to the God whom he adored, and of whose power they had heard. The chief man among them said to St. Patrick, "Christian, what dost thou say? Thy God is all-great and all-powerful, why then canst thou not pray for us, as we are in such danger of famine?" In reply, St. Patrick exhorted the chief and his companions to faith and repentance, and dilated on the greatness of the true God, with whom nothing is impossible. The Saint offered a fervent prayer to the Almighty Giver of all good gifts, and lo! food was supplied in abundance. A drove of swine appeared in sight, of which they killed and partook, having stopped two nights in order to refresh and recover themselves from the fatigue and

hunger which they had endured. Nor were they unmindful of their obligations to him, through whose supplication the divine goodness was so signally manifested, as with becoming gratitude they evinced their sense of the favor conferred on them by their assiduous attention to the Saint. During their journey an incident that occurred deserves to be noticed. Some wild honey was discovered, of which they requested St. Patrick to partake, and before he had time to taste of it, one of the party exclaimed, "This is an offering, thanks to God." With this exclamation the piety of the holy youth became alarmed, uttered as it was by a Gentile, who seemed to connect the eating of the honey with the superstition of Paganism; and unwilling by word or deed to sanction the errors of superstition, St. Patrick unhesitatingly refused to partake of the honey. Satan, jealous of the vigilance and the piety of the Saint, and of his attachment to his faith, fell upon him like a stone of ponderous weight on the night of the same day in which the honey was presented, and deprived him of his strength.—(*Confessions.*) Alarmed at his situation, the Saint implored the assistance of Elias.—(*Confessions*, p. 8.) A splendor, like unto that of the sun, shone around him, and awakened him from the torpor with which he was oppressed.

Having at length reached his destination, the joy which his safe return gave his family was soon interrupted, as another misfortune similar to the first disturbed their happiness. His second captivity was a short one, as it continued only about two months. The peace of his home was disturbed by civil contention, and also by the incursions of marauders who infested the confines of Gaul, for the purpose of carrying off prisoners, and procuring money for their ransom; and to whom he himself alludes in his letter to Coroticus. To determine the time of his second captivity is not easy. During his captivity he was excluded from the benefit of education, and sensible of this loss, he resolved to repair it. Having enjoyed for some time the society of his parents and friends, he determined on repairing to the seminary of St. Martin, at Tours, the fame of this establishment having guided him in its choice. To one disposed, as St. Patrick was, this institution comprised everything desirable; while a proper attention was paid to the pursuits of literature, the cultivation of those virtues which the Gospel inculcates was not neglected. According to the narrative of Sulpitius Severus, the members of this sacred retreat joined to the practice of monastic duties, the education of candidates for the holy ministry of the altar; and to the austere discipline which the holy founder prescribed, each one was required to yield a willing obedience; and in his code of laws, St. Martin was careful to enjoin observances calculated to restrain the propensity of its inmates to vain or sensual gratification. Dress, as religion teaches, was instituted

to veil the deformity which original sin had caused, and its employment for purposes of show or vanity, would be to divert it from its object to another and a perverse purpose,—hence the young ecclesiastic was reminded, that the simplicity of habit should not only designate freedom from ostentation, but also display detachment from the world, and an utter disregard to those things which the world admires. This establishment of St. Martin's was not, however, a regular monastic one, but rather a college in which the bishop and his clergy lived in common, or with persons who retired from the world, and in which young men were instructed and prepared for the service of the Church. St. Eusebius of Vercelli was the first who introduced this admirable institution into the Western Church, which St. Martin and other prelates imitated.

Every incentive to inordinate gratification, St. Martin carefully excluded from table. Wine he particularly forbade as a dangerous indulgence, and by an express regulation, prohibited its use to his disciples. Notwithstanding the austerity of this discipline, many youths belonging to the noblest families in Gaul, resorted thither to drink of the fountains of perfection and knowledge. Such is an outline of the retreat to which St. Patrick withdrew, and for the space of four years found shelter for his virtue in this asylum of piety and learning. At the expiration of that term, St. Patrick returned home; and his parents, mindful of his afflictions under captivity, and gladdened with the pleasure and the happiness which his society afforded them, besought him never more to abandon them or the land of his birth. But the period was fast approaching in which, according to the counsels of divine wisdom, St. Patrick would be engaged in extending the fold of his heavenly Master, who requires in his faithful servants a total alienation from the ties of kindred and of country. During the silence of the night the merciful designs of heaven in favor of the Irish people, were disclosed to him in a vision. In a similar manner was it declared to the Doctor of the Gentiles, that he was to announce the tidings of redemption to the people of Macedonia. And a vision was shewn to Paul in the night, which was a man of Macedonia standing and beseeching, and saying, "Pass over into Macedonia and help us." "And I saw," says St. Patrick, "in a nocturnal vision, a man whose name was Victoricius, coming as if from Ireland with numberless letters, one of which he handed to me. On reading the commencement of it, I found that it contained these words, 'the voice of the Irish;' and while reading, I thought that I heard at the same moment the voice of persons from near the wood of Foclut, now Focuil, which adjoins the western sea, and they cried out with one voice, 'We entreat thee, O holy youth, to come and walk still amongst us.' And I was greatly affected

in my heart, and could read no longer: then I awoke."—(*Confessions*, p. 9.)

An illustrious saint of the name Victoricius, preached the Gospel to the Morini, and afterwards became bishop of Rouen. (The wood which St. Patrick mentions to have seen in his vision, is said to be in the parish of Lacken, and diocese of Killala,—the modern name is Fochuil.) St. Patrick thanked God that those people were crying out for that aid, which was soon after granted by the Almighty; but he does not assure us that he then formed an intention of preparing himself to preach the Gospel in Ireland. We may infer that his vision induced him soon after to leave his father's abode, in order that he might correspond with the call of heaven. Having to decide on a question of the greatest importance to his own spiritual interests, and to those of an entire nation, he understood the danger of a rash or hasty step. He therefore resolved to entrust the future guidance of his conduct to a director, in whose experience and judgment he could safely rely. In St. Germanus, the illustrious bishop of Auxerre, such a preceptor he hoped to find. In early life Germanus had acquired at the Roman bar a high reputation for eloquence and professional knowledge. His fame, and a matrimonial alliance with a distinguished family at Rome, were instrumental in introducing him to the notice of the Emperor Honorius. Honored with various appointments, he was at length preferred to the high rank of duke in his native province. His life, when thus exalted, was not stained by gross or degrading passion, but he was yet a stranger to the perfection of Christian virtue. Attached to the pleasure of the chase, and elated with excessive joy at his success, he was wont to hang on a tree which stood in the centre of Auxerre, the heads of the wild beasts he had slain. Among the people of Auxerre a similar custom prevailed before their conversion. Nor was it celebrated merely for the indulgence of vanity, but rather viewed as a sort of religious ceremony, which the inhabitants performed in honor of the false deities whom they had worshipped. The revival of a rite so closely linked with Pagan superstition, alarmed the zeal of Amator, the then bishop of Auxerre, who denounced this practice as injurious to religion. The remonstrance of the bishop was, however, unavailing, as Germanus persuaded himself that an indulgence so harmless in itself could not be disrespectful to the Christian faith; whereon the bishop, finding Germanus unchanged, took occasion, during his absence from Auxerre, to have the tree removed on which Germanus hung the trophies of his hunting excursions.

The news of its removal enraged him, and with bitter invectives against the bishop, he avowed his resolve to have revenge. In the meantime the bishop deemed it prudent to retire from Auxerre until the anger

of Germanus would have abated. During his retirement, the bishop was favored with a message of a singular import, according to which, the man from whose wrath he was forced to flee, was destined by Heaven to be his successor in the see of Auxerre. Delighted with this manifestation of the divine will, Amator communicated without delay the intelligence to Julius, Prefect of Gaul, as the sanction of the Prefect was required by the civil law, before the clerical tonsure might be conferred on any officer who was engaged in the service of the empire. The consent of Julius was obtained, and Amator watched the first opportunity of initiating him in the service of the altar. Germanus having entered the church, while the bishop was present and who profiting of this happy occurrence ordered the doors of the church to be closed. When his orders were attended to, Amator disclosed the information he had received from Heaven, and that Germanus was to be his successor in the see of Auxerre.

Fearing lest he should oppose the divine will, Germanus received the tonsure, and was advanced to the order of deaconship. Upon the death of Amator, soon after, Germanus was, by the desire of clergy and people, promoted to the vacant see. Germanus, now raised to the exalted dignity of bishop, entered on the practice of the most perfect virtue; and during thirty years of episcopal authority, his life was distinguished for extraordinary austerity; and during this protracted period, he abstained from the use of wine, of wheaten bread, and of those viands that stimulate sensuality. To the service of God and the poor, he entirely devoted his property; and thus freeing himself from its incumbrance, the faithful performance of his sacred functions was his ambition, regarding every other concern as foreign to the end for which he had been called to the holy ministry.

Such was the holy bishop, to whose counsel the future Apostle of the Irish nation proposed to submit his conduct. In obedience to the instruction of St. Germanus, St. Patrick again chose retirement, in order that he might duly prepare for the arduous enterprise which he was about to undertake. In the monastery of the Island of Lerins, distinguished by the many eminent prelates it gave to the Church, St. Patrick found a retreat. Here also were St. Hilarius, bishop of Arles, and St. Lupus, of Troyes, the personal friends of St. German, prepared for the sanctuary. At Lerins St. Patrick spent a term of nine years. What has been said of the institution of St. Martin, at Tours, is equally applicable to the one at Lerins. From this island he repaired to Auxerre; and to one anxious to be employed in the cause of religion as St. Patrick, an opportunity soon offered. The condition to which the Christians of Boulogne were reduced, soon called into action the charity and the zeal of

St. German. Deprived of its chief pastor, the interests of religion had suffered, and the negligence of pastors, or perhaps the ravages of plundering hordes that infested those territories, had retarded the progress of Christianity, and obstructed its benign influence on the natives who had been converted. To aid in rescuing religion from its fallen condition, St. Patrick was eminently qualified by the long and severe probation which he underwent in the establishments of Tours and Lerins; and, moreover, a native of the country in which his missionary career was to commence, he had an opportunity of becoming acquainted with the character of the people whom he wished to reform. Having the approbation of St. Germanus, he entered on the duties of the ministry in the diocese of Boulogne, and that his labors were successful, the veneration of his memory among the people of Boulogne sufficiently attests; and in his selection by St. Germanus to accompany him to Britain, we know that his conduct merited the approval of his holy patron. The poison of Pelagianism having infested the Church of Britain, it was requisite to select the most holy, as well as the most learned ecclesiastics, to be sent thither to eradicate its errors. Consummate prudence was necessary in treating this disease, as well as discrimination in distinguishing truth from the shades of error, with which the Pelagian heresy was mixed. In combating error, the minister of truth must, in his own person, exhibit virtues whereby to attest the superior excellence of his doctrine, and in exposing doctrinal frauds or sophistry, the advocate of sound dogmas must have regard to the infirmities of his opponents, without wounding or irritating their feelings or their passions. The author of this heresy was himself a Briton—(*Prosper. Poem. de ingratis*)—and this circumstance of birth was calculated to produce a partiality to his doctrines among his countrymen. In Saints Germanus and Lupus, the Roman pontiff, to whom belongs the solicitude of all churches, found skillful and experienced physicians. Their zeal soon triumphed over the difficulties they had to encounter. They met the adherents of Pelagius in a synod, which was held at Verulam. Unavailing disputes consumed the early part of the day, without settling the questions at issue, until at length the doctrine of Germanus was miraculously sanctioned by Heaven, and convinced those who were present. The adherents of Pelagius obeyed the voice of Heaven, and professed belief in the faith which Germanus advocated. And the object of their mission having been happily accomplished, Germanus and his associates returned home to Gaul.

CHAPTER V.

FURTHER TRANSACTIONS OF ST. PATRICK WITH ST. GERMAN OF AUXERRE —APPOINTED BY POPE CELESTINE, ASSISTANT OF ST. PALLADIUS—CONSECRATED BISHOP—SOME COMPANIONS OF ST. PATRICK

The visit of Germanus to Britain must have given him an opportunity of learning the condition of that country, in which St. Patrick resided during his captivity of six years, and which he knew was destined to be the theatre of his labors and his zeal, must have made him solicitous for the conversion of a people who were yet strangers to the salutary maxims of the Gospel. It appears that to such a consideration St. Germanus was not inattentive, for on his arrival at Auxerre, he directed St. Patrick to proceed to Rome. Segetius, a priest, by whom it is supposed instructions from the Roman pontiff regarding the mission to Britain, were conveyed to St. German, was the companion of St. Patrick's journey to the eternal city. St. Celestine then filled the chair of Peter. Whether he arrived there or not before the departure of Palladius, cannot be ascertained; but certain it is that he was well received by the Pope, as a recommendation from St. German was calculated to ensure. Information which St. Celestine had received, probably from the bishop of Auxerre, directed his attention to the state of Christianity in Ireland. To guard the spiritual welfare of the nascent Church of Ireland, the pastoral superintendence of a bishop was required; and in the first instance to Palladius, a deacon of the Roman Church, was confided the charge of the Irish mission. The reader is already acquainted with the result of his mission and his death; his associates, a few only excepted, returned to Gaul. Sylvester and Solinus remained to watch the progress of their infant Church. They have been buried in the church of Domnachard, and their memory held in great veneration by the people.

The object of St. Patrick's journey to Rome, is clearly stated by Erric of Auxerre, from whom we learn, that St. Patrick being approved by the Pope, received his benediction, and was directed to proceed to Ireland. Instituted as he was by the Roman pontiff, it does not appear that he was

consecrated at Rome; and as it was the custom to send only one bishop to a country in the beginning of its mission, it is more consistent to lay down that he was appointed to be the principal assistant of Palladius.

St. Patrick having arrived in Gaul, the disciples of his predecessor repaired thither, and informed the saint of the death of Palladius. It now became necessary that he should prepare to receive episcopal consecration. For this purpose he applied to a prelate of distinguished sanctity, who lived in the vicinity of Eboria, probably Evreux in Normandy. Probus says the name of this bishop was Amatorex. But before the bishop could comply with the request of St. Patrick, his friends came in numbers and importuned him to abandon an enterprise, which they represented as hazardous, and fraught with danger. They pressed on his attention the anguish which his absence and separation from his friends would cause; they accompanied their entreaties with presents, as pledges of their ardent affection, with tears and lamentations, as they hoped by this strong expression of grief to accomplish what remonstrance could not effect. Having maturely adopted his future course of action, he was not to be diverted from the path which Providence pointed out. "Guided," he says, "by the directing providence of God, I neither consented to their entreaties nor acquiesced in them. This I did not by my own strength, but by the grace of God who enabled me to withstand and overcome every opposition, in order that I might go and preach the Gospel to the Irish people."—(*Conf.* p. 14.)

Another stratagem was tried, from which a more favorable result was anticipated. A fault, as the reader is aware, committed in early life, and disclosed to a friend in the bitterness of sorrow, and with the assurance of confidence, blotted out in the sincerity of repentance, now dragged into light, overwhelmed him with shame and confusion. But those circumstances of resistance made to the promotion of St. Patrick, must have convinced Amatorex that his friends were influenced by motives as selfish as unworthy; and that to a remonstrance suggested by such motives, he could not attend, neither was he disposed to defer the fulfillment of St. Patrick's wishes,—without further delay he conferred the sacred rite of consecration.

From the preceding narrative, the reader will perceive the link between the Roman Church, the centre of unity, and the fountain of all jurisdiction, and that of the early Church of Ireland,—a link that time has not severed, and that persecution has been unable to snap asunder. Though Catholic writers maintain the connection, and though Protestant historians approve by their affirmative this important subject, (Usher and Ware,) still some recent advocates of the Reformation have been skeptical enough to dissent from the authority of such men.

The mission of St. Patrick might have been derived from Rome as its source, and sanctioned by her supreme authority, in either of the following ways:—It could have been "explicitly and immediately" approved of by the Pope, or "implicitly and mediately" only. In the "implicit or mediate" way, it would have been sanctioned, if undertaken with the approbation of any bishop united in communion with the Roman Pontiff. Instances in the history of the Irish Church, without recurring to that of Rome, illustrate this assertion. When the Danes, who settled at Waterford, were converted, that city was erected into an episcopal see, and a bishop elected and consecrated without explicit or immediate reference to the Holy See, though the persons chiefly concerned in this transaction were strenuous upholders of Roman supremacy. Thus we also find, that the missions undertaken by Saints Columbanus, Aidan, and others, had no other sanction than that of their own immediate superiors in Ireland.

There can be no difficulty then in showing, that the mission of St. Patrick had at least this implicit sanction. That between St. Germanus, bishop of Auxerre, and the Roman See, there had been constant communion, no one will deny. The Roman Pontiffs employed him on matters of the gravest importance to religion. It cannot be supposed that such a prelate would sanction St. Patrick's mission to Ireland, were he not fully competent to authorise such an enterprise, or that St. Patrick would have entered on such a mission without the concurrence and approval of a prelate, by whose counsels he was guided in preparing for the apostleship of Ireland. In every age the pastors and the people of Ireland have venerated Rome, as the parent of their National Church. In Rome, and in illustrious Churches united with Rome, the memory of St. Patrick has been recorded with veneration, his name consecrated in their calendars, and temples dedicated under his patronage to the worship of the Almighty, and to Rome as their parent in religion, the Irish people always looked for instruction on whatever related to the faith and morals of their national Church; and may she always remain attached to the chair of Peter—that she may always drink of the refreshing waters which the pure and apostolical fountain perpetually supplies.

We have now arrived at the period, 432, in which St. Patrick landed in Ireland. The important rite of consecration performed, a vessel bound for the British shores wafted him safely thither, and from Britain he set sail for Ireland, the country which he was destined to annex to the fold of the universal Church. The vessel directed her course to the eastern shores of the Island and entered one of the principal harbors. Some give the honor to the port of Wicklow—others say that

Dublin was the port first dignified with the presence of the Apostle. His first attempt to make converts is said to have been unsuccessful—nay, he was repulsed by the natives and obliged to re-embark, and reflecting that the long captivity which he had endured in the north of the kingdom, made him better acquainted with that part of the country—he therefore hoped that his labors would be of more advantage. While he was yet a youth, the people there saw him practice the most exalted virtues. There he served his master with fidelity, and there he endured privations with cheerfulness, and while his fidelity to his temporal master was conspicuous, they saw him unceasingly attentive to those of religion. It is, then, not unreasonable to suppose that his former edifying life would have disposed many of those people to embrace the saving doctrines of the cross. Still a considerable distance from the abode of his captivity, and as a journey by land would be accompanied with inconvenience, it happened opportunely, that the ship in which he sailed for Ireland, still lay in the same harbor: having again embarked, the vessel reached her destination in safety, and entered a creek which adjoins the port of Strangford or Dundrum. Here he and his companions landed, and eager to commence the work of salvation, they proceeded into the adjacent country to repose themselves, and without delay converse with the inhabitants and announce the object of their mission. Before they advanced far in the country, they were met by a herdsman in the service of the chieftain of the country, and imagining that they were robbers, he hastened to give information to his master, who immediately issued forth with an armed force to repel those supposed aggressors. The appearance of the holy missionaries soon convinced the chieftain, Dicho—thus was he named—that his suspicions were unfounded: moved internally by the Almighty, and impressed with the meek and gentle demeanor of St. Patrick, he, in terms of good-will and kindness, invited the missionaries to partake of the rites of hospitality. St. Patrick accepted his invitation, and availing himself of this favorable conjuncture, he proclaimed to his host the truths of redemption and exhorted him to profit of the grace which was offered. The chieftain listened with respect and attention to the Saint's instruction, and professed himself ready to embrace the proffered gift of faith. On due instruction being imparted, he and his family were initiated in the sacred rite of regeneration. Such was the first fruit, small indeed like the grain of mustard, of St. Patrick's apostolic labor. Having accomplished the conversion of Dicho and his family, the next object of his zeal was Milcho, the Saint's master while in bondage. To the Pagan superstition Milcho was obstinately attached,—unfortunately guided by this unhappy feeling, he resolved to defeat the zeal of the missionary by refusing to hold

any converse with him. Finding his effort to convert this obstinate Heathen unavailing, St. Patrick retraced his steps to the residence of Dicho. In order that this first convert might evince the sincerity of his conversion, and his gratitude to God for the spiritual favors which he had received through the ministry of St. Patrick, Dicho desired to set apart a place contiguous to his own habitation, for the celebration of divine worship. St. Patrick, though at first disposed to emulate the disinterested zeal of St. Paul, the illustrious Apostle of the Gentiles, accepted this offering of piety from the hands of his convert. Here a temple to the living God was erected, and subsequently a monastery, to which the Saint in the latter stage of his apostolic career oftentimes withdrew, that he might freely commune with his heavenly Master, and indulge his love of solitude and prayer.

It is related that Auxilius, Iserninus, and others, received holy orders on the same day that St. Patrick was consecrated—and from the same bishop; these persons are spoken of as his companions on the mission of Ireland. Whether they accompanied him from Rome, or whether they were selected in Gaul, is not easily determined. In the course of our narrative mention will be made of those companions—in the sequel of those records will be found the transactions of St. Patrick, as the history of each province of the Irish Church will be developed.

CHAPTER VI.

PROVINCE OF ARMAGH—THE PRIMATIAL SEE OF THE IRISH CHURCH.

St. Patrick having devoted twenty years to his arduous and extraordinary mission through the wilds and desert places of the kingdom, everywhere spreading the light of faith by his preaching and miracles, thereby overthrowing the long and dismal empire of Paganism, determines on erecting a Metropolitan See. Instructed by a vision from heaven, he proceeds to the territory of Macha, the royal city of Emania, and the residence of the kings of Ulster. The hill on which the city was built was formerly called "Druimsaellech," the Hill of Sallows. Here he was kindly received by Daire, an opulent man, who gave a grant of a convenient site on this eminence for the erection of a cathedral. This high ground is that on which the city of Armagh now stands, and here the ecclesiastical metropolis of Ireland was established A. D. 455. Suitable edifices were attached for the accommodation of the clergy, and adjacent were structures for the pious of both sexes who were inclined to forsake the world and make a sacrifice of their whole being to the Author of the universe.

The remaining years of St. Patrick were spent in the management of his see, and occasionally at his favorite retreat of Saul, where he had converted his beloved Dicho. The wonderful power of the Most High was signally displayed through the apostolic labors of St. Patrick: the congregations were provided with bishops and pastors, all subject to the Primatial See; churches were consecrated; houses of education covered the face of the country: in short, a regular Hierarchy and a National Church was established; the sanctity and zeal of the people won the admiration of distant nations, and the isle which they inhabited was universally known as the land of "saints and learned men." At this period, our Saint held two synods, in which salutary laws relating to morals and discipline were enacted. The first of these synods is entitled "The Synod of St. Patrick;" the second bears the title of the Synod of Bishops, of Patrick, Auxilius, and Iserninus.

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The designs of Heaven accomplished in the conversion of the Irish nation, the time is fast approaching when he is to be summoned to meet his Lord and receive the reward of his labors. Of this event he was forewarned by Heaven, and wishing to bequeath his mortal remains to the Ecclesiastical Metropolis of Ireland, he prepared to return from Saul, where he was then tarrying. It is related that on his way to Armagh, he was stopped by an angel and directed to return to Saul, where he was attended by Tassach, bishop of Rathcolpa, near Down, and having receiv[illegible] from him the holy viaticum, he departed this life on Wednesday, the 17th March, A. D. 465.

The account of his death having spread throughout Ireland, the prelates and clergy hastened to Armagh from all quarters of the kingdom and celebrated his obsequies with unusual pomp. As the prelates and priests arrived at Saul, each according to his dignity, offered the divine mysteries, and hence the funeral service was kept up several days: the chanting of the divine office was continued without interruption, and by the profusion of torches, the darkness of the night was expelled. In the simple and ancient language of Fiech's Hymn, it is compared to the "long day caused by the standing of the sun for Joshua against Gabaon."

The inhabitants of Armagh and the people of Down were equally anxious that his remains should be deposited among them. It was however arranged that his body should remain in Down, and a great portion of his reliques should be conveyed to Armagh.

Saint Benignus succeeded, A. D. 465, was the constant companion and the favorite disciple of St. Patrick. Benignus was the son of Sesgnen, a chieftain of Meath. On his conversion and baptism he received from his kind preceptor the name Benignus, as it was expressive of his mild disposition and good qualities. Instructed by our apostle in learning and religion, he became eminent in piety and virtue, and though as yet a priest he was entrusted with the care of remote places, and so great were his services to religion that he was considered a second apostle. Like his master, he foresaw the approach of his end. Having sent for Jarlath, he received the body of the Lord. His soul departed to eternal rest on the 9th November, A. D. 468.

Jarlath succeeded A. D. 468. He was the son of Trena, and was born in a place called Rathtrena, in the present County of Down. His father had been, it appears, the uncle of Dicho, St. Patrick's first convert. The father of Jarlath obstinately rejected the truths of the Gospel and remained inflexible in his attachment to Paganism; yet his two sons, Jarlath and Sedna, were not only the disciples of St. Patrick, but were also emulous of his great virtues. Jarlath made a rapid profi-

ciency in piety and virtue, and through his zeal had the faith preached in places not before favored with its light. Mindful of the example of his predecessor in the cause of education, he supplied the literary establishment at Armagh with teachers, encouraged its scholars, and when duly qualified, he advanced them to the diguity of the priesthood. Having governed the see about fourteen years, Jarlath died abounding in merit, on the 11th of February, A. D. 482.

Cormac succeeded same year; was the son of Enda and nephew of the monarch Leogaire. His father was converted by St. Patrick, and the son Cormac, then a young man of engaging manners and considerable acquirements, was placed by his parent under the peculiar care and instruction of St. Patrick himself; distinguished by his learning as well as sanctity, he was deservedly looked to as a person qualified to fill the chair of the primatial see; he died on the 17th February, A.D. 497.

Dubtach or Duach the 1st, succeeded A.D. 497. He is called in the life of St. Tigernach, the "venerable" and the famous archbishop of St. Patrick's see. The scanty fragments of Irish history, which have escaped the wreck of English persecution during the 16th and 17th centuries, give us to understand, that this primate made the life and actions of St. Patrick his constant model, while he governed for sixteen years the see of Armagh. He took care to have churches erected on the northern and western coasts, which, until his time, were unconverted: others he enlarged and adorned. Young and active, as well as holy men were always ready to go forth and instruct the people. He watched over the education and morals of the people, and devoted much time to the establishment and superintendence of schools, particularly the celebrated one of Armagh. This venerable prelate died A.D. 513.

Ailild the 1st succeeded; was the son of Trichen, prince of East Ulster, and of royal blood. Ailild and his five brothers were disciples of St. Patrick; he departed this life on the 13th Ja[illegible] A.D. 526.

Ailild the 2d succeeded; was of the same [illegible]s stock, and after an incumbency of ten years, died on the 1st July, A.D. 536.

Duach the 2d succeeded; was the descendant of Colla Huas, an ancient king of Ireland. He presided over the see of Armagh twelve years, and died A.D. 548.

David MacGuaire Hua Farannan succeeded the same year; he is called in the psalter of Cashel, Fiachrius; he is also styled legate of Ireland. David governed the see only three years, and died A.D. 551.

Feidlimid Fin of Hy Nellan succeeded the same year. He was a great encourager of learning, and enlarged the seminary of Armagh, to

which he was a great benefactor; he was also very active in organizing the new sees that were springing up in the provinces of the kingdom. He died A.D. 578.

Cairlan, a native of Hy Nielan, in the county of Armagh, succeeded the same year; governed the see ten years, and died A.D. 588.

Eochaid Mac Dermott succeeded the same year; is called Abbot and Bishop of Armagh; he presided over the see ten years, and died A.D. 598.

Senach succeeded the same year, and was consecrated Archbishop of Armagh. He is mentioned by several annalists as a learned man, and is said to have written valuable tracts on the Scriptures and the works of the Fathers, which are now lost; having governed the see twelve years, he died A.D. 610. He is omitted in some catalogues of the Prelates of Armagh.

Mac Laisir succeeded same year. According to Colgan this prelate ought to be more properly called St. Terennan. He is said to have held a correspondence with Laurence of Canterbury on the paschal question; he died on the 2d September, A.D. 623.

Thomian Mac Ronan succeeded same year; he was a man of illustrious descent. The primacy was justly due to his superior learning and piety. Venerable Bede has preserved a fragment of a letter written from Rome to this prelate, in the year 639—it related to the paschal controversy; he was distinguished for discipline and zeal, and was a great patron of learning. This illustrious prelate departed life on the 10th January, A.D. 661. See App. the 3d, on the Paschal question.

Segen succeeded same year. Of his prelacy little is recorded. His incumbency continued until the 24th May, A.D. 688, the year of his death.

Flan or Florence Febla succeeded. He was a lineal descendant of Colla Dacrioch; and this prelate, assisted by Killene Mac Lubney, abbot of Sayghir, and forty bishops, held a synod in the year 695; having governed the metropolitan see with great advantage to religion for twenty-seven years, he died on the 24th April, A.D. 715.

Suibne or Sweeny succeeded; he was the son of Cronmail. He was the encourager of learning, and during his primacy several scribes and eminent men presided over the schools of Ireland; among these are recorded Colman, surnamed Huamachensis, author of the Acts of St. Patrick; Eochad Mac Colgan, an anchoret and professor at Armagh; Fer domnach, a learned scribe and philosopher; Dochumna, surnamed Bolga, an anchoret and teacher of the holy Scriptures; he governed the see fifteen years, and died on the 21st June, A.D. 730.

Congus succeeded same year; he was a descendant of Anmiracus,

monarch of Ireland. Before his consecration he was called a scribe, a title which belonged to men of letters, professors, and, above all, to authors; was well versed in poetry, and when primate, addressed a poem to Aidus Ollain, king of Ireland, recommending that monarch to punish Aid Roman, king of Ulster, for having sacrilegiously plundered some churches and religious houses in the diocese of Armagh; he presided over the see twenty years, and died A.D. 750.

In the days of this prelate, Flathbert, king of Ireland, abdicated his sceptre and embraced a monastic life at Armagh, in 734, and died there in 760.

Cele-Peter succeeded the same year; was of Hy Brassail or Clanbrasseil, in the county of Armagh. This prelate died A.D. 758.

Ferdachry succeeded the same year; he was the son of Suibne. He died A.D. 768.

Fendaloch, son of Moenach, succeeded the same year; he resigned or died A.D. 771.

Dubdalethy 1st succeeded. He was the son of Sinach; was consecrated in 778. He died A.D. 793. Affiat is placed next, and is said to have died the same year.

Arectac succeeded, and died A.D. 794.

Cudiniscus succeeded; died A.D. 798.

Conmach succeeded same year, is said to have died suddenly, A.D. 807.

Torbac Mac Gorman succeeded same year; died A.D. 808. In the time of this prelate the bishop of Armagh and his suffragans were exempted from attending the monarch on his military expeditions.

Nuad, son of Segene, succeeded. He was abbot of a convent in Breffny, county Cavan; an anchoret, he reluctantly accepted the primatial dignity. Like his predecessor Cormac, he visited the ecclesiastical province of Connaught. He died on the 19th April, A.D. 812.

Flangus, son of Longsech, succeeded; he presided thirteen years. During the latter part of his incumbency, it seems, he was assisted by Artrigius. His death is recorded A.D. 822.

Artrigius succeeded, and was consecrated in 822, and visited the province of Munster in 823; and as the annals of Ulster relate: "The law of St. Patrick was propagated throughout Munster by Feidhlim, son of Crimthan, king of Munster, and the primate of Armagh. The object of this visitation was to enforce the rights of the primatial see, and the establishment of, as it was called, St. Patrick's law; in consequence of the confusion which the piratical incursions of the Danes had caused, the rights of the primacy were in some places disregarded. About the middle of the eighth century, and in the reign of Hugh Ollain, king of

all Ireland, arrangements were made for augmenting the revenues of the metropolitan see of Armagh, and a law enacted for that purpose, though the primatial rights were acknowledged over all Ireland, and though that see had enjoyed ample possessions. Hugh Ollan, the monarch, with a view of advancing the dignity of that see, engaged to enact a law, by which each of the four provinces was to be taxed and the funds arising therefrom to be applied as a supplemental revenue to the see of Armagh; an interview took place at Tirdaglass, in Ormond, between the monarch and Cathal MacFingin, king of Munster, and in this conference the measures proposed by Hugh Ollan, the monarch, were adopted. The enactment of a law, by which this national tribute was enforced, became pregnant with ruin and woe to the see of Armagh; it was the basis of an union with the temporal power, and engendered public scandal and heavy and grievous calamities to religion. The facts that took place in the succeeding century illustrate the truth of this observation as well as the proceedings of Artrigius himself. On the death of Flangus, in 826, Eugene, abbot of Armagh, was elected his successor, and consecrated in the cathedral church; his election being canonical, gave satisfaction to the clergy and people. Artrigius, however, did not agree with either. Being a man of influence and intrigue, and his coffers stocked with the revenue which the law provided, he found means of seizing on the see, and removing the lawful pastor; having been deposed in 828, his usurpation lasted only two years, and Eugene was replaced in the archiepiscopal chair. Artrigius died A.D. 833.

Eugene, elected in 826, succeeded 828, died A.D. 834.

Farannan succeeded, and was consecrated archbishop of Armagh. During the primacy of Farannan, the Danes frightfully ravaged all Ireland, and Armagh was marked out as the principal object of vengeance. In 849 the city was taken by storm, the primate, clergy, students and religious were expelled or put to death; the bishop was, however, spared, and being allowed to take with him the relics of his church, he was sent in custody to the Danish fleet, then lying at Limerick. Immediately after the expulsion of Farannan, Dermod O'Tigernach was consecrated, and continued to direct the government of the see during four years. Farannan resigned A.D. 848.

Dermod O'Tigernach was a man of literature and its patron, and is styled in the annals of Ulster "the wisest of all the doctors in Europe." Again the Danes attacked Armagh on Easter Sunday, laid waste the sanctuary, as well as the habitations of man, while the primate, afflicted at these repeated calamities, languished for a time, and died A.D. 852.

Factna succeeded same year; he presided twenty-two years.

The Danes again sacked and burned Armagh, having plundered the churches and destroyed one thousand persons. Factna died on the 6th of October, A.D. 874.

Ainmire succeeded same year, and entered on the government of the see, which he held only nine months, and died A.D. 875.

Catasach Mac Rabartach succeeded same year, and died in peace, A.D. 883.

Malcob Mac Crunvail succeeded same year, and died, worn out with old age, A.D. 885.

Malbrigid Mac Dornan, of the royal house of Niall, was consecrated in the year 886; he had been abbot of Derry and bishop of Raphoe. This prelate possessed uncommon erudition, and was called "the ornament of Europe." He was a man of inflexible justice, and in private or political contests was chosen umpire by the princes and nobles of the country. Such was his benevolence, that in the year 908 he traveled to a remote part of Ulster to redeem a captive Briton. He is ranked among the saints of Ireland. This holy prelate died on the 22d Feb., A.D. 926 or 7.

Joseph succeeded, and is styled in the annals of Ulster "Prince of Armagh, a wise man, and an anchoret." He held the see nine years, and died in a good old age, A.D. 936.

Malpatrick Mac Maoltule, and of the family of Daire, who seized on the temporalities of the see of Armagh, succeeded, and is allowed to have received episcopal consecration. His primacy lasted only five months, and he died the same year as Joseph, A.D. 936.

Catasach 2d, Mac Dulgin, of Dromtorraig, succeeded, called Comorban, or successor of St. Patrick; he died A.D. 957.

Muiredach, son of Fergus, succeeded, appointed as his predecessor by the family of Daire, and was consecrated; he held the see nine years, and was deposed A.D. 966.

Dubdaleth the 2d succeeded, and was consecrated archbishop of Armagh; he was elected superior of all their monasteries by the Columbians of Ireland and North Britain, though, according to their primitive rule, no ecclesiastic could be raised to that dignity beyond a simple priest. He governed the see thirty-two years, and died A.D. 998.

Murechan succeeded, and governed the see three years; his consecration is generally admitted. He resigned A.D. 1001.

Melmurry, son of Eochad, succeeded. This learned prelate is styled in the Annals of the Four Masters "the head of the clergy of western Europe—the principal of all the holy orders of the West—a most wise and erudite doctor;" were he a laic, such eulogies as these would be improperly applied. He died A.D. 1020.

In 1011 a pestilence raged in Armagh from November till the beginning of May, &c.; many pious and learned men fell victims of this deadly disease.

Amalgaid succeeded; visited Munster in order to enforce the law of St. Patrick: a usage which referred to the temporalities of the primatial see. He is supposed to have been a layman, as during his time there resided a bishop, regularly consecrated (named Maeltule). Amalgaid died A.D. 1050.

Dubdaleth the 3d, succeeded; was one of the eight laymen to whom St. Bernard alluded. When he assumed the management of the see, Hugh O'Fairreth, who succeeded him in his professorship, was consecrated and was constantly styled bishop of Armagh, till his death, in 1056. Dubdaleth was a learned annalist, and wrote an account of the archbishops of Armagh, to his own time; having resigned, he died most penitently, A.D. 1064.

Cumasach O'Herudan was next in succession; resigned the year of his consecration, 1064; was not a lay usurper. He is supposed to have died A.D. 1075.

Mælisa, the son of Amalgaid, was an usurper, held the see twenty-seven years; he visited Munster for the purpose of exacting the usual revenues; he died at Armagh on the 24th of December, A.D. 1091.

Donald Mac Amalgaid and brother to Mælisa usurped the primatial see; he visited Munster and other places for the purpose of exacting the usual revenues. A dreadful plague raged through the country, as if in punishment of this abominable practice; a general fast was proclaimed, in order to appease the anger of Heaven, with which prelates and people complied. Coimcomerach O'Boil was consecrated as acting bishop of Armagh. St. Bernard alludes to eight lay usurpers, four of whom are already noticed, but of the others our annals are silent; all are said to have died penitent. Domnald, in whom terminated this dreadful abuse, died very penitent on the 12th August, A.D. 1105.

St Cellach or Celsus, son of Aid, son of Mælisa, was elected archbishop by the clergy and people; was consecrated on the festival of St. Adamnan, the 23d of September, 1106. Uneasy at the scandals which the usurpers had caused, he resolved to put an end to an abuse which so long afflicted the Irish Church. He accordingly visited Ulster, Munster and Connaught; he everywhere preached and labored, leaving an example of charity and zeal. During his visitation he perceived the necessity of two measures that he hoped would be beneficial to the Irish Church: the holding of a national synod and the appointment of an archbishop to the see of Cashel. Accordingly in the year 1111, this synod was held on the hill of Usney, in the barony of Rathconrath and

county of Westmeath. Celsus attended, together with Mælmurry O'Dunain, archbishop of Cashel, and fifty other bishops, three hundred and seventeen priests, and a vast number of inferior clergy. The monarch and all the princes of the kingdom were also present. From the decrees passed at this synod, salutary results were soon apparent,—the Church of Ireland enjoyed repose,—breaches in discipline and morals, which crept in during two centuries, were repaired. The see of Cashel was raised to metropolitan dignity or canonical jurisdiction, with charge over the southern province; to this important act of the synod the confirmation of Innocent II. gave strength and efficacy. Celsus was intent on other improvements. The number of small or minor sees caused much inconvenience; to remedy this, Celsus convened another synod in 1118, at Rathbrassail, in the county of Armagh, at which Gillbert, bishop of Limerick presided, in capacity of legate apostolic for Ireland. Besides Celsus, Mælisa, archbishop of Cashel, and other bishops were present, along with clergy of various ranks. In this synod the number of dioceses was reduced to twenty-four, leaving Dublin still subject to Canterbury. The lands of the church were exempted from tribute, rents, and other contributions, and were to remain free and independent forever. The legate closed the synod with a benediction on those who would observe its ordinances, and on the other hand a curse on those who would violate its decrees. Celsus was an author, and wrote "Summa Theologicæ," "Testamentum ad Ecclesias," "De successione Malachiæ." Was only twenty-seven years of age when promoted to the primacy. Celsus manifested great anxiety that Malachy O'Moore should succeed him, and therefore sent him his staff as a token of his desire; he moreover ardently exhorted the princes of the country, if they venerated St. Patrick, to establish Malachy as their metropolitan of Armagh and primate of the Irish Church. Worn by care and incessant labor, this illustrious prelate died at Ardpatrick, in the county of Limerick, on the 1st of April, A.D. 1129; he was interred at Lismore.

Maurice MacDonald, a man of noble birth, usurped the see, and, as St. Bernard says, "ruled not as a bishop, but grievously oppressed, as a tyrant." Notwithstanding his usurpation, he maintained possession of the see three years—at length evicted, he expiated his crime, and died, full of remorse, in 1134.

St. Malachy O'Moore, in the year 1134 succeeded the usurper. After being ordained priest by Celsus in 1120, he repaired to Lismore to complete his theological studies, which he already begun under the pious and learned Imar, of Armagh. On his return to Armagh he was placed over the Monastery of Bangor, which he rebuilt and restored to its ancient discipline. In 1124 he was made Bishop of Connor, a dig-

nity which he accepted with reluctance. His pastoral duties he performed with patience and zeal, and so effectually reformed the morals of the people, that he was more endeared to the meek and pious Celsus of Armagh. In 1132, Malachy moved towards Armagh, but prudence dictated that he should reside at some distance until the death of the usurper. Great indeed were his trials and afflictions during the three years which he devoted to the government of the Primatial See. His efforts toward the re-establishment of order, discipline, and morals, were, however, crowned with success, and above all, towards the extinction of those hereditary abuses by which the See was distracted. That he might return, as he resolved, to his former See of Connor, he resigned the See of Armagh and appointed with the consent of clergy and people, as his successor, Gelasius, Abbot of Derry and Archdeacon of that diocese. At this period the Sees of Down and Connor were united, and Saint Malachy, content with a competence, divided them into two bishoprics, thus embracing, as he himself expressed, "his former spouse and his beloved state of poverty."

In 1139, he went to Rome and solicited from Pope Innocent two palls for the Sees of Armagh and Cashell—neither of which had been as yet honored with this symbol of unity and jurisdiction. On his journey to Rome, he visited the Monastery of Clairvaux and then contracted with its celebrated abbot, St. Bernard, a friendship that was never dissolved. Having arrived at Rome, he presented himself to the Sovereign Pontiff, by whom he was received in the most gracious manner. To the request of St. Malachy relating to the palliums, the pope replied that it was a matter requiring due solemnity and should be sought by the common suffrage of a national synod, which the Pontiff advised him to convene. The Father of the faithful then placed his mitre on Malachy's head, investing him with the stole and maniple which he himself used, and also dismissing and saluting him with the apostolic benediction and the kiss of peace.

Vested with legatine authority over all Ireland, as this office was vacant by the resignation of Gillbert, the Saint allowed himself little repose until at length in 1148, and in the pontificate of Eugenius the Third, a synod was held at Holmpatrick. St. Malachy and Gelasius, with fifteen bishops, two hundred priests, and many of the inferior clergy, attended. It was agreed that a formal application for the palliums should be made, and in accordance with their synodical resolve, St. Malachy undertook a second journey to Rome. Having arrived at Clairvaux, his friend, St. Bernard, received him with joy. However, in in a few days after, on the Feast of St. Luke, he was seized with a fever

and expired in this favorite monastery on the 2d of November, A.D. 1148, in the 54th year of his age.

St. Bernard, in whose arms he died, plaintively lamented his death. His body was interred at Clairvaux, but in the year 1194, his relics were translated to Ireland, and received with great honor in the Abbey of Mellifont. St. Bernard preached the funeral oration on the day of his interment, and pronounced a second panegyric on the anniversary.

It is highly probable that St. Bernard acquainted the Sovereign Pontiff, who was formerly a monk of Clairvaux, with the death of Malachy, and also, with the nature of his mission to Rome. With Malachy, the Pontiff had been well acquainted. At all events, Cardinal Paparo accompanied by Christian, Bishop of Lismore and Legate Apostolic, arrived in Ireland in the year 1151, bringing with him four palliums for the Sees of Armagh, Dublin, Cashel, and Tuam.

It may be asked, why St. Malachy seemed so solicitous to have this sacred badge conferred on the Archiepiscopal Sees of Ireland? A few observations on the use of the pallium will answer the interrogatory. The pallium is the principal ornament of ecclesiastical jurisdiction, taken from the body of St. Peter and given by the reigning pontiff to archbishops, conferring the plenitude of the pastoral office. It is made of white wool and of the fleeces of lambs which virgins tend and rear, as it is an emblem of innocence and integrity. It is like a stole with four crosses of either black or purple color, and surrounds the shoulders and is also dependent from the breast. Its signification is mystical, and reminds the prelate who wears it that he is the spiritual shepherd, and that he is to exercise due vigilance lest any of his flock should stray from his fold, and that he is obliged to raise, as if on his shoulders, and bring back to the pastures of salvation the lost sheep, as it has been redeemed by the blood of the immaculate Lamb.

The pallium is blessed and consecrated by the Roman Pontiff on the altar of St. Peter, laid over his tomb, and then received by the archbishops, if present, or by their procurators. This ceremony denotes that by the pallium is conferred a portion of the pontifical authority, which, by the concession of Christ, principally resides in Peter and his lawful successors.

In order then, that a matter of such importance would be conducted with becoming solemnity, a national council was held at Kells, in the county of Meath, on the 9th of March, A.D. 1152. Besides the cardinal, who presided, and Christian, Bishop of Lismore and Apostolic Legate of Ireland, there were present Gelasius, Primate; Domnald O'Lunergan, Archbishop of Cashell; Gregory, Bishop of Dublin; Giolla na Noemhe, or Nehemias Laigneach, Bishop of Glendaloch; Dungal O'Coellaidhe,

Bishop of Leighlin; Fostius, Bishop of Waterford; Domnald O'Fogarty, Vicar-General of the Bishop of Ossory; Finn Mackienan, Bishop of Kildare; Gillda an Choimdhe O'Hardmaoil, Vicar of the Bishop of Emly; Giolla Aidus O'Maighin, Bishop of Cork; Mac Ronan, Comorban of St. Brendan, *i. e.*, Bishop of Clonfert; Brendan, Bishop of Kerry; Torgest, Bishop of Limerick; Murchertach O'Malluidhir, Bishop of Clonmacnois; Mælisa O'Conachtain, Bishop of Roscommon; O'Ruadhan, Bishop of Achonry; Macgrath O'Morain, Bishop of Conmacne, of Hy Bruin; Muiredach Ocobhtaich, Bishop of Kinel Eogain; Molpatrick O'Banain, Bishop of Connor; and Mælisa Macclerichcorr, Bishop of Down. A large number of abbots and priors, and a vast multitude of inferior clergy (three thousand) were also present.

When it was known that the pallium was intended for the Sees of Dublin and Tuam, many of the clergy were dissatisfied, and particularly those of Armagh and Down. It is supposed that the prelates of several sees were absent, as they did not approve of having this dignity conferred on those sees. The council assembled, the distribution of the palliums took place in order—Armagh, Cashell, Dublin and Tuam. Cardinal Paparo then declared, as was right, the Archbishop of Armagh, Primate of all Ireland. He then proceeded to the arrangement of the Suffragan Sees. Under Armagh were the Sees of Connor, Down, Louth, or Clogher, Clonard, Kells, Ardagh, Raphoe, Rathlure in Tyrone, Duleek, and Derry. Under Cashel, Killaloe, Limerick, Inniscathy, Kilfenora, Emly, Roscrea, Waterford, Lismore, Cloyne, Cork, Ross, and Ardfert. Under Dublin were placed the Sees of Glendaloch, Ferns, Ossory, Leighlin and Kildare. Under Tuam, were Mayo, Killala, Roscommon, Clonfert, Achonry, Clonmacnois, and Kilmacduagh.

A decree was passed unanimously against simony, a crime that has been too prevalent in many countries. The council of Kells took cognisance of this vice: however, it does not appear that the vice here condemned was the one to which Ledwich (Antiq. p. 133) alludes, but the bad practice of receiving money for the conferring of holy orders: the sale of bishoprics and abbacies was not a traffic, which the lords or potentates carried on, yet Ledwich, desirous of misleading, informs his readers that the lords who had embraced the Romish tenets, as if the adulterous Church of the eighth Henry and Cranmer were then in existence, found a better market in its bosom than in their Sept. Usury was also condemned. Nothing relative to matters of faith had been discussed, as the doctrine first taught and preached by St. Patrick, was then as it is at the present day, the same unchanged, unchangeable, and consecrated by antiquity, the learning, wisdom and sanctity of ages. Yet notwithstanding the clear account that remains of the proceedings at the Coun-

cil of Kells, Ledwich gravely assures us that the object of Paparo's legation was to extinguish the ancient doctrines and discipline of the Irish Church. He also affirms that the coffers of the Cardinal Legate were on this occasion replenished by the bestowal of the palliums, and in doing so, he gives a sample of falsehood and malice which well accords with his desertion from the ancient faith.

In this synod the first attempt to introduce the payment of tithes was made; but the Legate could not succeed, as his proposition was immediately rejected. That such an innovation would be agreeable to Ledwich is plain, as he asserts that human wisdom could scarcely discover a more equitable and less burdensome provision for the clergy.

The Legate having terminated the proceedings of the council remained a short time in Ireland, and on the 24th March, 1152, set out on his journey to Rome.

Some Irish Protestant writers, anxious to assimilate the ancient doctrines and practices of our church to those of their own, insist, that marriage was not prohibited among the clergy, and that St. Malachy and St. Bernard were the first to introduce the salutary discipline of clerical celibacy. If the zeal of St. Malachy had been directed against the violation of this holy practice, its occasional infraction is no reason that it should displease modern sectaries; as well abolish the sacred tie of marriage, because those in its holy bonds, by acts of turpitude and faithlessness scorn its sanctity; as well censure the honest pursuits of commerce, because unprincipled traders commit frauds the most shameful and acts the most dishonorable. In the annals of our church, very little, if any, can be traced, which would require the zeal of a Malachy in this respect; had he lived until English invaders came to civilize and reform, the abuses of British ecclesiastics would call forth all his energy and authority. If there be mention of men who were in the state of marriage, having entered the sanctuary, it must be understood that they were free to choose this state, either released by the death or by mutual consent, of their wives, as was the practice all over the Church. The discipline which the Pagan priesthood of Ireland observed, and which resembled the Levitical law, cannot be tolerated even in the priests of the perfect dispensation,—nay, even the glory of pagan Italy in its vestal virgins, cannot be endured by those, who boast of their private judgment and their evangelical liberty. Here then they are consistent, as the disciples are not above their German patriarch Luther, who, weary of obedience and of continence, cast off all restraint, and married a nun, who proved to be a mate swayed with similar impulses as his own; and their Cranmer, of Canterbury, who imported in a cask a German wife, lest the knowledge of his incontinence by King Henry

VIII. would hasten his head to the block. Worshipers of flesh and blood, they judge the holy ministers of the altar subject to the same infirmities as themselves, not discerning that the burden of the Lord is light, and his yoke sweet.

Our adversaries, on this point of ecclesiastical discipline contend, that the holy pontiff Gregory VII. imposed this intolerable tyranny on the Church, and that it was unknown in the more remote ages. As a brief sketch of this important subject may not be unacceptable to the reader, its early history cannot be here misquoted.

The name of this illustrious Pontiff and Saint is derided by Protestants, who endeavor to heap upon him the odium of enforcing, as they say, this ancient discipline. The age in which he flourished is designated the Hildebrandine, as if he had attempted to propagate an error of faith or discipline. In his encounters with the abuses of the age and the usurpations of the secular power, he bore trials and affliction, and died at length in exile, because he loved justice and hated iniquity, because he placed himself in his capacity of St. Peter's successor, on the ramparts of the Church, to obstruct and repel the abettors of simony and incontinence.

In the year 385 a letter was written by the Roman pontiff Siricius to Hunerius, bishop of Terracona, in Africa, in which the bishop consulted his predecessor Pope Damasus, on some subjects of discipline. Amongst the rest he asks: What is to be done with ecclesiastics in holy orders, who, forgetful of their obligations, ceased to observe the law of celibacy. Some of them alleged ignorance of the precept,—others, that they were observant of the practice of the Jewish law. Siricius, in his answer, at once affirms, that all are bound by the law of celibacy, and that those who violated this precept were guilty of a heinous crime. He then proceeds to draw arguments from the Gospel, and the words of St. Paul, that this discipline was consonant with the one and the other. "All of us, priests and Levites, are bound by this indissoluble law, so that from the day of our ordination we devote our hearts and bodies to sobriety and chastity: and whereas, some lament, that they have fallen through ignorance—we say that mercy is to be extended if they dispose themselves to continue continent. As to those who rely on the excuse of this illicit privilege, let them know that they are driven from all ecclesiastical honor, which they unworthily treated, and that they have deprived themselves of handling the venerable mysteries, while they engage in obscene pleasures," &c.—(Palma, Ecclesiastical History.) Even the punishment of its violation is here recorded, for these delinquents were to remain without an "increase of honor" in the Church. Here then we have sufficient testimony of the antiquity of

this discipline, and that it was long prior to the pontificate of Gregory VII. And again, Exuperius, bishop of Toulose, consulted Pope Innocent I., A.D. 405, and sought information as to the manner of treatment he ought to pursue towards those ecclesiastics who had violated the law of celibacy. Innocent replies, that the instructions of his predecessor, Siricius, were to be observed, and that the incontinent should be deprived of all ecclesiastical honor, and were not to be permitted to approach the ministry—that should be performed in a state of continence. Here, again, we have the authority of Innocent I., enforcing the observance of this precept, A.D. 405, precisely six hundred and sixty-eight years before the accession of Gregory to the pontifical chair.

Gelasius, *i.e.* servant of Jesus, succeeded St. Malachy in the see of Armagh. In the possession of the see he was for some time disturbed by a lay pretender, who had seized on St. Patrick's staff, which was covered with gold, and adorned with precious stones, but he was soon expelled; in 1143 and 1144 he was much occupied in quieting the feuds that had arisen among the princes of the country. Paparo, cardinal and legate, spent seven days with the primate, by whom he was hospitably entertained; in 1161 he consecrated Lawrence O'Toole, archbishop of Dublin; in 1162 the primate assisted at a synod held at Clane, county Kildare, in which it was decided, that no person should be appointed professor of theology in any of the schools of Ireland, unless he had previously studied at Armagh; in 1170 he convened a synod at Armagh. The English at this time invaded Ireland; the irruption of British troops—the shedding of blood which followed this event—the calamities of internal divisions, and other national evils, made a deep impression on the minds of the people, as sure expositions of Divine anger. These subjects were debated by the synod, and it was concluded that God chastised the people for their sins, and particularly for the inhuman practice of purchasing Englishmen from pirates, and selling them as slaves; on this account, the offended Deity had, they conceived, selected the Britons, as the instruments of his vengeance. It was therefore decreed that every English bondsman should be immediately set at liberty. In 1172 he again visited the province of Connaught, being then eighty-five years of age. He was a man of a meek and Christian spirit, learned, active, humane and pious. Gelasius died on the 27th March, A.D. 1174, and in the eighty-seventh year of his age.

Cornelius Mac Concalede succeeded in this year; he was abbot of the monastery of SS. Peter and Paul, at Armagh. Soon after his consecration he traveled for Rome, and died there, in the year 1175.

Gilbert O'Caran, bishop of Raphoe, was translated to Armagh. Gilbert died A.D. 1180.

Thomas O'Connor succeeded, and held the see only four years; having resigned the primacy, preferring solitude or retirement. In 1181 he held a visitation in Tyrone.

Mælisa O'Carrol, bishop of Clogher, was translated to Armagh. Soon after, on his way to Rome, he died, A.D. 1184.

Amlave O'Murid, succeeded; governed the see but one year, and died A.D. 1185.

Thomas O'Connor, who had before resigned, now resumed the government of the primatial see. According to the annals of St. Mary's abbey, Dublin, he was "a noble and religious man." Having presided sixteen years, he died A.D. 1201, and was honorably interred in the abbey of Mellifont.

Eugene Mac Gillivider succeeded in the government of the see, and continued therein, until A.D. 1216, having died at Rome soon after the termination of the fourth general council of Lateran.

Luke Netterville, archdeacon of Armagh, and a man of prudence and learning, was elected by the chapter, without licence of the king. Having gone to London, the king refused to confirm his election; the opposition of the king united the chapter the more. The royal licence being however obtained, he was again chosen and confirmed by the Pope; was consecrated in 1217, by Stephen Langton, archbishop of Canterbury. He presided over the see ten years, and died A.D. 1227, and was buried, as some say, in the abbey of Mellifont, or in the Dominican Convent at Drogheda, to which he was a munificent benefactor.

Donatus O'Fidæbra, bishop of Clogher, was translated to the see of Armagh; he obtained the royal assent, but Pope Gregory IX. issued a bull in favor of Nicholas, canon of Armagh. Donatus, however, retained possession of the see during his life, and died in England A.D. 1237.

Albert, styled Coloniensis, was consecrated at Westminster, returned to Armagh, but resigned the government of the see about seven years afterwards, and died on the Continent. At this time the mercenary proceedings of many chief governors of Ireland, on the death or resignation of a bishop, became very reprehensible: to withhold the royal assent, or discover some informality in the acts of the chapter, in order to keep the see vacant, and that the revenues might be diverted, were matters of ordinary occurrence. This was an abuse which the canons or the law of the realm did not contemplate; but Innocent IV., into

whose hands Albert resigned his trust, proceeded to the consecration of a successor, and

Reginald, a native of Ireland, and a Dominican friar, was the person selected by the pontiff. This ecclesiastic was distinguished by his apostolic career in various parts of Italy, and in Switzerland. In the general chapter of his order, held in Bononia (Bologna), 1221, at which St. Dominic presided, Reginald was chosen, and despatched with powers to establish this invaluable institute in the kingdom of England; having partially succeeded, he visited his own country, returned to England, and thence to Rome, during the pontificate of Gregory IX. Having again returned to his native country, he presided over the see of Armagh for nine years. He died at Rome, A.D. 1256.

Abraham O'Conellan, archpriest of Armagh, succeeded, went to Rome, and was invested with the pallium; this prelate died A.D. 1260.

Patrick O'Scanlain, a Dominican friar and bishop of Raphoe, was translated to the see by the chapter of Armagh,—the king confirmed his election; the pontiff Urban IV. ratified the choice of the chapter in a bull, bearing date the 5th November, 1261. In the following year he convened a provincial synod at Drogheda. The lord justice, canons of cathedral churches, privy councillors, and many of the principal men of the kingdom were present at this synod. The primate was assisted by his suffragans, and by some bishops of the province of Tuam. From the registry of Octavian de Palatio, archbishop of Armagh, it appears that the privileges of the primatial see were ratified, and that it was lawful for the archbishop of Armagh, and his successors, as primates of all Ireland, to visit the bishop of Meath, and the clergy thereof, and hear causes therein,—it seems the bishop of Meath claimed exemption from the right of visitation. Equity, zeal and firmness in the administration of his diocese and in his general conduct, gained this primate admiration and respect.

In November, 1263, Pope Urban is said to have issued a bull, addressed to Archbishop O'Scanlain, in which he confirmed the dignity of the primacy over all Ireland to the see of Armagh. "After the example of Pope Celestine, our predecessor, we, by our apostolic authority, confirm to you and your successors, the primacy of all Ireland; which title, it is well known, your predecessors have held firm and unshaken, till this, decreeing that all the archbishops and bishops and other prelates thereof, shall always pay to you and your successors, all obedience and reverence, as to their primate."

Ware quotes this bull (p. 68,) as an authentic document. Dr. Mac Mahon, R. C. primate of Armagh refers to it in the 14th page of

his "Jus Primatiale Armacanum." Be this as it may, the advocates of the Dublin primacy consider this bull as inadmissible. First, because not found in the Roman collection of bulls; secondly, not found in the collection of the Dominican order, to which O'Scanlan, archbishop of Armagh belonged; thirdly, not found in the Vatican tabulary, or in the apostolical archives; and moreover they assert, that a document so decisive in itself, had not been produced by either Patrick or his successors, during the controversy on this subject.

The primate Patrick O'Scanlan having ruled the see ten years, died in the monastery of St. Leonard, at Dundalk, A.D. 1270, and was buried in a convent of his own order, at Drogheda.

Nicholas Mac Maolissa was elected his successor, and was consecrated in 1272. Under this prelate the works begun in the cathedral of Armagh were completed in a style of singular beauty; he likewise enriched the Church with books, vestments, and an annual pension of twenty marcs, derivable from his manor of Termon-Fechin, during twenty years. He presided over the see thirty-one years, and died on the 10th May, A.D. 1303.

John Taaffe, a Franciscan friar, succeeded, in 1306. The see remained vacant in the interim, though efforts were made by the Dean and Chapter to provide for the see. John was consecrated at Rome, and died there the year of his election, A.D. 1306.

Walter de Jorse or Joyce, a learned Dominican, succeeded; was consecrated archbishop by Nicholas, cardinal of Ostium, in 1306; presided five years, and resigned. His love of retirement and study are assigned as the causes which induced him to tender his resignation of the see. When released from the burden of the episcopacy he withdrew, it is supposed, to Genoa, where he applied himself to his studies, and contributed largely to the ecclesiastical literature of these times.

His brother, Thomas Joyce, was also a Dominican,—was created cardinal of St. Sabina, by Clement V., 1305,—was the disciple of Albert the Great, and contemporary of St. Thomas Aquinas. The history of this family is given by Hardiman, of Galway—it was one of the fourteen tribes. Walter, the primate, resigned A.D. 1311.

F. Martinus, of Bononia (Bologna), a Dominican, succeeded, the same year; according to the annals of the Dominicans, was appointed by Pope Clement V.

Roland de Jorse or Joyce, brother to Walter Joyce, who resigned, was also a Dominican; elected to the primacy A.D. 1313. The right of having his cross borne before him, in the diocese of Dublin, was disputed, nor was this controversy terminated during his incumbency. He

presided eight years, and adopting the example of his brother, he resigned on the 20th March, A.D. 1321.

Stephen Seagrave, rector of Stepney church, near London, and chancellor of the University of Cambridge, succeeded; he was elected by Pope John XXII., and was restored to the temporals by Edward II., in July, 1323. The influence and character of this upright prelate gave the nation some hope in its despondency. He was commended for his noble extraction, sound morals, eminent knowledge, and zealous discharge of his ecclesiastical duties. He died A.D. 1333.

David O'Heraghty was his successor; he was consecrated at Avignon, in January, 1334, and received the temporalities in the following month of March. The controversy relative to the carrying of the cross was again revived. Summoned to attend a parliament, held in 1337, preparations were made in St. Mary's abbey, near Dublin, for the primate's appearance, and among the accustomed ceremonies was to be preceded by his cross. The bishop of Dublin, his vicar-general, the mayor and bailiffs of the city were enjoined by the king's writ to offer no resistance to the proceedings of the primate; nevertheless, the primate was molested by Alexander de Bicknor, archbishop of Dublin, the clergy, and the public authorities of the city. David, the primate, on the 29th November, in the same year, caused those clauses of Pope Urban's bull, confirming the privileges of the see of Armagh, to be published and exemplified under the great seal of Ireland. The annals of Nenagh, and other records, bear testimony to the pastoral merits of this prelate, designating him as a man wise, zealous, and worthy of the exalted station he occupied in the Church. David died on the 16th May, A.D. 1346.

Richard Fitz Ralph was his successor—had been Chancellor of the University of Oxford—was appointed by Pope Clement V., and consecrated at Exeter by John de Grandison, Bishop of that See, and three other assistant prelates. He was a very learned and excellent prelate. Already he had obtained from Edward III. several letters authorizing him to have his cross borne before him in every part of Ireland, and at the same time commanding the peers and other authorities to assist him in the prosecution of his right. Thus armed, Richard proceeded to Dublin and took up his residence in the city. On the following morning he proclaimed the privileges of the See of Armagh and the Bull of Urban IV., in the presence of the Lord Justice of Ireland, the Prior of Kilmainham, and several of the nobility; and also the sentence of Excommunication against all those who would oppose him. His step, however, was not effectual, as he was prevented from appearing in public with any badge of primatial distinc-

tion, and obliged to return to Drogheda, where he denounced all those who impeded him, as excommunicated. Some of the nobility repaired to Drogheda and were absolved from the censure. The Prior of Kilmanham sent messengers imploring forgiveness; but he died before their return, nor was he allowed Christian burial, until publicly released from the excommunication by the Primate.

The contentions that arose between this Primate and the Regular Orders, were removed before the Pope at Avignon, by the Warden of the Minorites and those of the Dominicans. In four years the decision of Innocent VI., served to tranquilize both parties. The Primate, Richard, was one of the most popular orators of the age, and devoted his time at Armagh to the revision and publication of his work on Philosophical and Theological subjects. He died at Haynault, A.D. 1360, and his remains were conveyed to Dundalk.—(See *Life of Stephen De Valle, Bishop of Limerick.*)

Miles Sweetman, Treasurer of Kilkenny, and a man of prudence and learning, was advanced to the see by Innocent VI. The contention relative to the Metropolitan rights was renewed between him and Thomas Minot, Archbishop of Dublin. By the interference of the King himself, a conciliation was effected and a quarrel so useless was set at rest during the remaining part of the century. Primate Miles governed the See nineteen years and died in his Manor of Dromiskin, on the 11th of August, A.D. 1380.

John Colton, a native of Norfolk, and Dean of St. Patrick's, Dublin, was by the Pope appointed Archbishop of Armagh, and obtained the temporals in Dec., 1381—had been Chancellor of Ireland, and Lord Justice of Ireland—was a prelate of considerable talent—a Doctor of Canon Law, and First Master of Gonville Hall, Cambridge, in 1348 His Provincial Constitutions, which are extant, are adduced as evidence of his assiduous research and his acquaintance with ecclesiastical literature. He presided over the see till 1404, and resigned. He died on the 1st of May, A.D. 1404, and was buried in St. Peter's Church, Drogheda.

Nicholas Fleming, a secular priest was, by Pope Boniface IX, advanced to the See and consecrated in May 1404. The Church of Armagh being burned about this period, the Primate appointed Philip Walsh and Mullaghlin as his proctors to transact all business regarding it, and to collect the alms of the faithful for its restoration. To the Council of Constance held in 1415, he deputed William Purcel as proxy, in whom the Bishop of Ossory vested similar power. Nicholas died in June, A. D. 1416, and was buried in St. Peter's Church, Drogheda.

John Swayne, Rector of Galtrim, in Meath, succeeded, and was consecrated at Rome, in February, 1417. The controversy of precedence being renewed, a provincial synod was held at Drogheda early in October 1427. The Primate was immediately after summoned to attend a parliament in Dublin, but declined, on the plea of being prevented by the clergy of Dublin from entering the city in a manner consistent with his Primatial dignity and authority. In asserting other claims as pertaining to his See, he was particularly successful. As an Heriot, he was allowed to possess the principal goods of a suffragan. In process of time the best horse, cup, and ring of the deceased prelate, were claimed by the Primate under severe penalties. Primate John having governed the see more than twenty-one years, resigned A. D. 1439. He founded a sanctuary in St. Peter's Church, Drogheda, which he dedicated to St. Anne. He died soon after and was buried in this church—Drogheda.

John Prene, Archdeacon and Official of Armagh, was by Pope Eugene IV. appointed Archbishop and consecrated about the end of November, 1439. He died on the 13th of June, 1443, and was buried in St. Fechin's Church.

On the decease of Archbishop Prene, Richard Talbot, brother to John Lord Furnival, was elected primate by the Dean and Chapter of Armagh, but refused to accept the dignity.

John Mey, Official of Meath, Vicar of Delvin and Kilmessan, and Clerk of Armagh, was provided by Pope Eugene IV., and consecrated on the 20th of June, 1444; obstructed in his right by the Archbishop of Dublin, he refused to attend in parliament. John Mey died A.D. 1456.

John Bole, Abbot of St. Mary's Monastery at Navan, succeeded in 1457. He obtained from Edward IV. a confirmation of the privileges of his see. He held a provincial synod in St. Peter's Church, Drogheda, on the 9th of June, 1460, and died on the 18th of February, A.D. 1470. Humbert de Rotomago, or Rouen, must have been coadjutor in 1464, in the pontificate of Pius XI., according to the Dominican Annals.

John Foxall, a Franciscan, was appointed to the see by Sixtus IV. He died in the second year of his consecration while in England, A.D. 1476.

Edmund Connesberg succeeded—was consecrated in 1477. About this period Octavianus de Palatio, a Florentine, Nuncio of the Apostolic See, was commissioned to repair to Ireland, and was appointed Governor of the Church of Armagh, in spirituals and temporals. Edmund agreed to resign on the 10th of November, 1479, stipulating for a yearly pension of seventy marks, Irish money.

Octavianus de Palatio was advanced to the See by Sextus IV., and consecrated before the end of March following, showed much energy and

firmness in defending those rights which his predecessors so strenuously maintained. Octavian convened six provincial synods—was a man of sound learning and great political sagacity. He died extremely old, in June, 1513, and was buried with great solemnity in a vault which he had erected in the Church of St. Peter, Drogheda.

John Kite, a native of London, who had been ambassador to King Henry, in Spain, was advanced to the primacy by Leo X. and obtained the temporalities the 20th May, 1514. He was remarkable for beneficence and hospitality. He governed the see about eight years, resigned, and was subsequently appointed Bishop of Carlisle, in England. He died in the village of Stepney, near London, on the 10th June, 1537, and was buried in the chancel of the parish church.

George Cromer, an Engli[illegible] man, was consecrated Archbishop of Armagh in April, 1522, and was soon after made Lord Chancellor of Ireland. He was a learned, grave and courteous man, and of unbending firmness. The novel pretensions of Henry VIII. to ecclesiastical supremacy gave this prelate an opportunity of displaying his uncompromising zeal in defending the integrity of the Catholic faith until his death, A.D. 1543.

George Dowdall, a native of Louth, succeeded, and was consecrated by Edward Staples, Bishop of Meath. He was distinguished as the advocate of Catholicity during the reigns of Edward VI. and Mary. Primate Dowdall was a grave and learned man, and attentive in the discharge of his functions. As he had obtained the primacy through Henry, the Pope would not confirm his appointment, who made provision for the see by the consecration of Robert Waucop, a learned Irishman. Unfavorable as this circumstance may appear, we are not to infer that Primate Dowdall subscribed to the supremacy of Henry. Having during these troubles retired to the Continent, he was recalled when Mary ascended the throne. He once more saw the ancient faith which he had so zealously defended, rëestablished through the kingdom. About the close of Mary's reign he proceeded on ecclesiastical business to England and died at London, and was there interred on the 15th of August, A.D. 1558.

Richard Creagh immediately succeeded—was the son of an opulent merchant in the city of Limerick. Having sailed to Spain on business of this kind, which was not at all congenial with his own wishes, and having disposed of his merchandize, he repaired to a neighboring church to be present at the celebration of the Divine Mysteries. On the morning appointed for the ship to sail, and while the crew were preparing for the voyage, his companions supposing him to be on board, weighed anchor and departed. When Richard returned to the shore, the ship

was in view. He made frequent signs, but in vain. Observing the ship leave considerably, on account of some mismanagement by the crew, she was engulphed in the waters and every one on board perished. An event by which his life was prolonged was regarded by Richard as an express indication of the will of Providence; and immediately he formed a resolve to consecrate his faculties to the service of religion. In Louvain, whither he withdrew, he pursued his studies and became an eminent theologian and canonist. He afterwards repaired to Rome, and was nominated by the Pope, Archbishop of Armagh. He was poisoned in the Tower of London on the 14th of October, A.D. 1585.

Edward Macgauran, a native of Ulster, was promoted to the See of Armagh, and consecrated at Rome. He could not find an opportunity of returning to his native country until the beginning of the year 1594. The fury of the persecution raged at this time with redoubled violence, and was particularly directed against the Primate of the Irish Church. It was impossible to exercise episcopal functions publicly. Thus situated, the venerable Prelate was driven to take shelter in the lonely cottages of the poor, and sometimes concealed himself in the mansions of the Catholic gentry of Ulster. While the Deputy, Russel, offered rewards for his arrest, Maguire, Lord of Fermanagh, and other Irish chieftains, invited him to remain with themselves, and by this means he eluded his pursuers. At length recognized by the satellites of the government, while engaged in confessing a dying man, he was mortally wounded, and died near Armagh, A.D. 1598.

Peter Lombard, succeeded; was the son of an opulent merchant in the city of Waterford, who gave his son a liberal education, and placed him under Camden, who had been professor in Westminster school. Camden bore testimony to the worth of his pupil, calling him "a youth of admirable docility." He soon after repaired to Louvain, then, one of the first literary establishments in Europe. Students from all parts of the Continent flocked thither; and among the rest, several Irishmen, who were, by the infamous laws of England, debarred the advantages of education. Here Lombard devoted himself with ardor to his studies; graduated in divinity, and gave theological lectures in the university, with great applause. His reputation spread, and gained him admirers in Rome; and amongst his patrons, Clement VIII. has been particularly noticed. He was appointed provost of the cathedral of Cambray, and subsequently advanced to the see of Armagh, in 1598. Promotion to the episcopacy was then promotion to the gallows; neither dare he return to his diocese, the administration of which was entrusted to the care of a vicar-general. He returned to Rome and was nominated domestic prelate to Clement VIII. He wrote his celebrated work "T

regno Hiberniæ, sanctorum insulæ, commentarium." The truths which it contained were so galling to the pride of the pedantic James I., that he gave orders for its suppression. It was the precursor of similar productions. The primate, Peter Lombard, died at Rome, A.D. 1625.

Hugh Mac Caghwell, succeeded; was born in the county of Down, and received his education at the university of Salamanca; he was a man of singular humility, piety and learning. He joined the institute of St. Francis, and was instrumental in founding at Louvain, the Irish Franciscan college, which was dedicated to St. Anthony, of Padua. The Spanish establishments, into which Irish students were admitted, became crowded to excess; and to remedy this evil, which the intolerance of Elizabeth and her successor inflicted on the Irish Church, Hugh Mac Caghwell and Florence Conry, archbishop of Tuam, influenced the King of Spain to concur in its foundation; over this establishment Hugh presided, with zeal and attention. At the desire of the minister general of his order, he repaired to Rome, and was appointed definitor general and professor of divinity in the convent of "Ara-Cœli," in that city; he was held in high estimation by Pope Paul III., and in 1626 was advanced by that pontiff to the vacant see of Armagh. The prelate, endowed with courage and religious zeal, resolved to brave all danger, and revisit his native country. Having made preparations for his journey, he was seized with sudden illness, and died on the 22d September, 1626, in the fifty-fifth year of his age; his remains were interred in the church of St. Isidore, at Rome, and a tomb erected to his memory by John O'Neil, earl of Tyrone.

Patrick Fleming is mentioned as the immediate successor of Doctor Mac Caghwell, but strong doubts are entertained as to his promotion.

Hugh O'Reilly, bishop of Kilmore, was translated to the see of Armagh, in 1626—was doctor of laws. Ireland was then rent with internal factions, and the strifes of civil war, which precluded the display of his literary talents, while he exercised the primatial rights. In the political movements of the day he was not inactive—he attached himself to the Nuncio. His forbearance and consistency, honorable and prudent, powerfully served to exalt his character. Having governed the Irish Church in times of difficulty and danger, he died in the county of Cavan, about the year 1656.

Edmond O'Reilly was advanced to the see, in the year following: he was a native of the county of Dublin, and had for some time performed the duties of pastor in the archdiocese; in 1637 he was sent to Louvain, as rector of the Irish college; he returned in 1640 to his native country, was kindly received by the archbishop of Dublin, and soon after appointed his vicar-general; was frequently obliged to visit Kilkenny,

and was one of the most strenuous supporters of the Nuncio Rinuccini, archbishop and prince of Fermo. On this account he incurred the obloquy of Peter Walsh, and was subjected to a lengthened persecution. About this time the see of Armagh became vacant, and the merits of Edmond being duly appreciated at Rome, he was advanced to the see, and consecrated at Brussels, in the year 1657; having been before this date obliged to flee and take refuge in Lisle, in consequence of the usurpation of Cromwell. Regardless of danger, he resolved to return to his native country; passing through Calais, he received letters from Cardinal Mazarine, and arrived in London during the spring of 1658. Father Peter Walsh had, it seems, taken up his residence in this city at the same time; and having become acquainted with the arrival of the primate, had him and other ecclesiastics arrested, and sent back to a French coast. Not content with this infamous act of treachery, Father Walsh assailed the character of the primate, whom he strove to represent as an abettor of the Puritans, and with giving instructions to have prayers offered through the province of Armagh for the prosperity of Cromwell; assertions supported by anonymous informers only betrayed the malice of his persecutor. This venerable prelate soon after returned to his native country, and remained till 1662, when he was again driven into exile. On condition of signing a document that was called the "Valesian remonstrance," he was permitted, by means of Ormond, to return, in 1666. To the primate, this remonstrance, when presented, appeared inadmissible; its language being equivocal and disrespectful to the holy see. He continued throughout an unflinching opponent to the remonstrance of Father Walsh, contemning the violence which he had reason to anticipate; he was soon after arrested and placed under a strong military guard, on the plea of preparing the country for an invasion. The object of this ill-digested scheme was easily perceived; however, the prelate was hurried from Dublin, conveyed to Dover, and thence banished the kingdom. This venerable exile removed to Louvain, lingered there a short time, and died A.D. 1669.—See *Life of Nicholas French, Bishop of Ferns.*

Oliver Plunkett, a descendant of one of the most illustrious families in the kingdom, and nearly related to the earls of Fingal, was advanced to the primacy in the year 1669. He completed his course of theological studies at Rome, graduated, and became a distinguished professor in the college of the "Propaganda," during twelve years. The exemplary life which he led, as well as his learning, recommended him to the notice of the sovereign pontiff, Clement IX., and was by him promoted to the vacant see, in the year 1669. The primate labored assiduously to correct the morals of the people under his spiritual care, and

to diffuse a spirit of Christian love through the community. Of him Burnet affirms "that he was a wise and sober man, who was for living quietly, and in due submission to the government." Though a man of meek spirit, he yet fulfilled his arduous duties with firmness and dignity; yet his sanctity and innocence were not sufficient to protect him from the revenge of unprincipled miscreants whom he had censured for gross immorality. Combining with one Duffy and other wretches, depraved as they were themselves, they accused their unsuspecting prelate with holding a treasonable correspondence with the French court. The names of this joint company were Mac Moyer, Duffy, and Mac Lean, three Franciscans, and Murphy, a secular priest, chaunter of Armagh, and a noted ruffian. Having formed their design of sacrificing this venerable prelate to their malice and revenge, they pretended, moreover, that twenty thousand men were to land at Carlingford, and that Plunkett was to join them with seventy thousand under his own command; under this ridiculous charge the primate was seized and sent to Newgate on the 6th December, 1679, and thence in October following, removed to London. The sensation which this proceeding created through the nation, can be but inadequately described. At this period the Catholics of Ireland were allowed to enjoy some share of repose, as the spirit of intolerance, which had so long distracted the nation, was at last yielding under the temperate administration of Lord Berkeley; many of the prelates had returned to their sees, churches were repaired, and public worship performed with safety through the kingdom.

These vile conspirators were defeated in their first attempt, as the jury refused to find the bills against him; but the informers gained new accomplices, and new indictments were framed. In his dying moments he enumerates the charges with which he stood accused:

1st. That I have sent letters by one Neal O'Neal, who was my page, to Monsieur Baldeschi, the Pope's Secretary, to the Bishop of Aix and Principe Colonna, that they might solicit foreign powers to invade Ireland, and also to have sent letters to Cardinal Bouillon to the same effect.

2d. To have employed Captain Con O'Neal to solicit the French king for succor.

3d. To have levied and exacted moneys from the clergy of Ireland to bring in the French and to maintain seventy thousand men.

4th. To have had in readiness seventy thousand men and lists made of them; and to have given directions to one Friar Duffy, to make a list of two hundred and fifty men in the parish of Foghart, in the County of Louth.

5th. To have surrounded all the forts and harbors of Ireland; and to have fixed upon Carlingford as a fit harbor for the French landing.

6th. To have had several councils and meetings where there was money allotted for introducing the French.

7th. That there was a meeting in the County of Monaghan, some ten or twelve years past, where there attended three hundred gentlemen of three several counties, Armagh, Cavan and Monaghan, whom I did exhort to take up arms and recover their estates.

Charges such as these, absurd in themselves and impossible, as if the accused with an annual income of about seventy pounds sterling, and with the slender income of the entire clergy of the country, could amass a sum by which a military organization of seventy thousand men could be maintained, and moreover, found in the necessary munitions of war, ought to have been tried in Ireland where they could be properly tested and weighed. The papers of the Prelate were in Ireland—his witnesses were also in Ireland, and scattered over the kingdom. Five weeks were allowed, on the third of May, to have his papers and the evidence necessary for his defence, but contrary winds and unfavorable circumstances rendered it impossible to effect this object. They had not arrived on the day of trial, as the Primate deposed on oath, while he besought the Court to grant a further extension of twelve days for their arrival. His application was refused. The judges proceeded to the trial, and the conspirators against his life, in perjury hardened and in malice strong and vigorous, stood before him. This good and innocent man became the victim of their rancor and of the craft of Shaftsbury, by whom in all likelihood they were suborned. Already this trial has been judged and pronounced a mockery of justice, and the execution of this venerable ecclesiastic, as a sacrifice to the Moloch of intolerance. The Catholics of the empire regarded the sentence with horror, and even with the well-minded portion of the Protestant community it created a general feeling of commiseration. Eachard assures us in his History of England, "that the Earl of Essex was so sensible of the injustice done, that he generously applied for a pardon to the king, and told his majesty that the witnesses must have been perjured, for the things sworn against him could not possibly be true. Upon which the king in a passion replied, 'Why did you not attest this at his trial? it would have done him good then. I dare not pardon any one:' and concluded with that kind of answer he had given another on a similar occasion. 'His blood be upon your head and not upon mine.'" No, the King of England dare not pardon any one, above all, a Catholic prelate unjustly condemned, through fear of English bigotry, nor dare Pontius Pilate liberate the Redeemer through fear of the Jews and the dread of forfeiting the

friendship of Cæsar. The good King of England emphatically declares that the self-lauded justice of Britons is regulated by the standard of intolerance and bigotry whenever persecution is attempted against Catholics or their faith.

On the 1st of July, 1681, this heroic martyr was placed on a sledge and drawn from the prison of Newgate to Tyburn and executed in the presence of an immense multitude, calling on Heaven with his last breath to witness his innocence. After the execution of this holy martyr, his head was severed from his body; bowelled and quartered, his heart and bowels cast into the fire, the body was interred in the churchyard of St. Giles in the fields, and at the end of two years was raised and conveyed to a monastery of English Benedictines at Lambspring, in Germany, and reburied with great solemnity. In 1693, the Abbot, Corker, caused a magnificent monument to be erected over his remains. His head, yet adorned with silvery locks, is still preserved at Drogheda, in the Monastery of the Dominican Nuns, where it awakens in the minds of the beholders the memory of his innocence, detestation of that religious rancor to which he was a victim, and emotions of horror at the conduct of those perjured and infamous wretches, who abused the sanctity of an oath to satiate the cravings of malice and revenge.

Some of this Primate's acts in the exercise of his primatial authority are recorded. A contest had arisen between the Franciscans and Dominicans relative to the limits in which each party could solicit the alms of the faithful. On the 11th of October, 1671, the Primate, to whom the Pope referred the cause, decided in favor of the Dominicans, confirming the same by the seal of his authority and requiring obedience thereto under pain of suspension to be incurred without further process or appeal. In 1672 the Primate wrote the "Jus Primatiale," or the right and preëminence of Armagh over the other archbishops of Ireland. At a meeting of the Catholic clergy held in Dublin, 1670, for the purpose of expressing gratitude to Lord Berkeley on his mild and paternal administration, a contest arose between the Primate and the Archbishop of Dublin, as to precedence in affixing their signatures. In order that future meetings might not be disturbed, the matter at issue was referred to Rome, where it was duly considered in a full meeting of Cardinals, and Baldescus, Bishop of Cæsarea, Secretary to the Congregation "de Propaganda Fide" pronounced as follows, with the approbation of the Pope, that "Armagh was the chief See and metropolis of the whole Island."

Dominick McGuire, after the tragic end of Oliver Plunkett, was promoted to the See of Armagh; was a native of Fermanagh, and descended of the noble family, the McGuires, Dynasts of that county.

He was a Dominican and an Alumnus of the Monastery of Gaula, Diocese of Clogher. Dominick finished his studies in Andalusia, in Spain, repaired to London where he became Chaplain to the Ambassador of Spain; in 1681 he was appointed Archbishop of Armagh by Innocent XI. As was his predecessor, so was this Primate, a zealous defender of the rights of his see. During his administration, Ireland presented an uninterrupted scene of terror, and the prelates yielding to necessity were obliged to retire from the country. The Primate withdrew to Paris, and in deliberative assemblies of the prelates there, the rights of the See of Armagh were fully recognized. During his exile in France, the Prelate bore his sufferings with exemplary patience and fortitude. He died at Paris, A.D. 1708, and was interred in the Cemetery of the Irish College, called "of the Lombards." After the decease of the Primate, Doctor Richard O'Heain was nominated by the Pope, Archbishop of Armagh, but he declined through diffidence and humility. During the exile of Dominick McGuire, the management of the See was entrusted to Doctor Donnelly, Vicar-General; and dangerous as this situation was under Elizabeth, it became more perilous in the reign of Queen Anne. But immediately after the death of the Primate,

Hugh MacMahon was promoted to the widowed See by the Pope. He was born in 1660, and was a lineal descendent of the MacMahons, Dynasts of the County of Monaghan. Soon after his consecration, he, regardless of danger, returned to Ireland. He has given a valuable specimen of his learning and controversial ability in his "Jus Primatiale Armacanum," and in which he has exhausted the subject. Through his application the Dominican Convent of Nuns at Drogheda was founded in 1722; the Master of the Order, Augustin Pipia, having issued a precept to that effect, and Catherine Plunkett was appointed the first Prioress. Doctor MacMahon died on the 2d day of August, 1737, in the 77th year of his age.

Bernard MacMahon, Bishop of Clogher, was translated to the Primatial See. He lived in a retired place at Ballymacscanlan, in the County of Louth, and was for many years known as Mr. Ennis, as the rigor of the persecution was particularly directed against the prelates of Armagh. He is said to have studied at Rome with great diligence—he was remarkable for the holiness and the simplicity of his life, and was indefatigable in the discharge of his episcopal functions.

Ross MacMahon succeeded his brother in the Primatial See; was also Bishop of Clogher. He was a good and pious prelate, and on his decease

Michael O'Reilly, Vicar-General of Kilmore, Bishop of Derry, was promoted to the See of Armagh. He published two catechisms—one

in Irish, and the other in English. His residence was in the parish of Turfegin, near Drogheda, where he died about the year 1758, and was interred in a cemetery called the Chord, outside Lawrence's Gate, Drogheda.

Anthony Blake, bishop of Ardagh, was translated to the see of Armagh; he lived many years, but preferred being a non-resident. His visitations finished, he returned to Galway, and lived with his friends. Remissness, such as this, gave dissatisfaction, and accordingly complaints proceeded from all quarters; at length charges of non-residence were preferred at Rome, and conducted by Doctor Philip Levins, P.P. of Ardee, and Peter Markey, P.P. of Louth. The evidence being unanswerable, Doctor Blake was suspended from his functions. Doctor Troy, then at Rome, was appointed bishop of Ossory, and on his return to his diocese, was commissioned to reëstablish order in the see of Armagh. The clergy were cited by Dr. Troy to appear at Drogheda, where the investigation into the complaints took place, the results of which are not known; but the primate was reïnstated, and the diocese restored to tranquillity. Soon after becoming paralyzed, to provide for the interest of religion, a coadjutor bishop was appointed. Doctor Blake retired to his native country, having a pension from Armagh until his death, in 1786.

Richard O'Reilly, already coadjutor of Kildare, was selected coadjutor of Armagh. At the age of sixteen years he was sent to Rome, and became a student in the college of "Propaganda;" having returned to Ireland, he labored eleven years in his native diocese, and became parish priest of Kilcock. Having removed to Armagh, his presence restored order and union; he visited each parish with parental solicitude, and his own forbearance and conciliation gave to his admonitions a vigor and efficacy that were both captivating and irresistible. Having an independent fortune, he lived in a manner becoming his dignity and station. Worn out by disease, and full of works and merit, he departed this life on the 31st January, 1818, and was interred in the chapel of Drogheda, with great solemnity.

Patrick Curtis, the immediate successor of the primate Richard O'Reilly, was born in the parish of Stamullin and county of Meath, A.D. 1747. He was in early life engaged in mercantile pursuits, but they were not adapted to his love of retirement; his desire for the Church arose above other considerations, and induced him to retire from his native country to Salamanca, a city of Spain, remarkable for its attention to Irish students. Here he acquired a reputation that placed the government of the Irish college under his charge, in 1782, an act as creditable to himself as it was to those whose prudence and judgment

directed the choice. Thirty years of his life were spent in the college, when Spain, once the asylum of peace and religion, became the theatre of anarchy and terror; his long residence, his knowledge of the Spanish language and of the manners of its people, were of an incalculable benefit to the Duke of Wellington in his difficult operations. The students under his care were employed as interpreters, and distributed among the officers who commanded in the various garrisons; services such as these ought to be, were acknowledged, and raised him in the estimation of the commander-in-chief. Having returned to his native country he was advanced to the metropolitan see of Armagh, and was consecrated on the 28th of October, 1819. His moderation and demeanor rendered him a favorite with all parties; and the corporation of Drogheda forgetting their bigotry, presented him with the freedom of the city, and with a gold box; yet on public occasions he never swerved from the path of rectitude and duty. The evidence given by the primate in 1825, before a parliamentary committee, could not fail in making a lasting impression; and his mild and venerable appearance, as well as the wisdom and consistency of his observations, commanded attention from men of all parties. The primate Patrick Curtis presided over the metropolitan see until June, 1832, in which year he died, universally beloved and deeply regretted.

Thomas Kelly, a native of Armagh, an alumnus of Maynooth college and bishop of Dromore, was translated to Armagh as coadjutor to Patrick Curtis; his incumbency lasted only a few years. He succeeded to the primacy on the 26th July, 1832, and died on the 13th January, 1835, having been cut off by fever taken in the discharge of his sacred functions.

William Crolly was a native of Down, and an alumnus of Maynooth college, in which he professed logic, metaphysics and moral theology. On the 1st of May, 1825, he was consecrated bishop of Down and Connor, and resided in Belfast, where his services to religion were duly appreciated. On the 8th of May, 1835, Doctor Crolly was translated to the see of Armagh, was invested with the pallium, and died in the Easter week of 1849.

Doctor Crolly was constituted apostolic delegate of Galway previous to the dissolution of the wardenship in 1831. His prudence and wisdom in adjusting the affairs of the church of Galway were highly commended by Cardinal Fransoni, prefect of the "Propaganda" college, in the letters directing him to proceed to the diocese of Killala, in 1836, and institute inquiries relative to the contention that arose between the venerable Bishop O'Finan and his clergy, an account of which will be found when treating of Doctor O'Finan's incumbency.

Paul Cullen, succeeded, and as delegate apostolic of the Holy See, presided over the national synod, held in the college of Thurles, A.D. 1850; was consecrated at Rome, 1850; since translated to Dublin.

Joseph Dixon, a native of the diocese, formerly dean of Maynooth, and at the period of his promotion to the see of Armagh, professor of scripture in that college, now happily presides.

CHAPTER VII.

DIOCESE OF MEATH.

In this territory were many episcopal sees: Clonard, Duleek, Kells, Trim, Ardbraccan, Donshaghlin, Slane and Foure. Except Duleek and Kells, they were united before the year 1152, and the common see fixed at Clonard; the sees of Duleek and Kells were also incorporated.

In the fifth century, the present county of Meath and the greater part of Westmeath were the residences of kings, princes, and warriors. In the year 79 of the Christian era, the reigning monarch of Ireland, Tuathal, having gained successive victories over the Albanians and his domestic foes, summoned a general convocation of his princes and nobles to Tarah; the monarch, during the session of this national assembly, obtained a tract of land from each of the four provinces, in each of which he erected a palace, and these tracts now form the territory of Meath and Westmeath. The site of the royal residence erected on the Munster tract was called "Flactga," that of the Connaught tract was called "Visneach," and the third royal seat belonging to Ulster was "Tailtean." The palace of Tarah was reserved for the monarch himself, and here the estates of the kingdom assembled at stated times, in order to institute such laws as the well-being of the country demanded.

The festival of Easter was approaching, and St. Patrick resolved to celebrate this holy festival in the vicinity of Tarah, where the monarch and his princes were in convocation assembled. The apostle of Ireland determined to proclaim the mysteries of redemption at the seat of

government and before the princes of the nation, guided by the example of St. Peter, who planted the cross in the imperial city of Rome, then mistress of the nations and the patroness of error and superstition, as she is now the spiritual mistress of Christ's kingdom on earth, and the seat of truth and faith, refreshing the people of the universe with the waters of her apostolic fountain.

St. Patrick and his companions having reached the plain in which the palace of Tarah was situated, lodged in the house of a respectable man named Sesgnen, by whom they were hospitably received. In reward of his kind treatment he obtained the grace of conversion, with his family and his son Benignus, who accompanied the Saint to Tarah; became the companion, disciple and successor of the apostle in the see of Armagh.

In compliance with an usage which was sanctioned by venerable antiquity, St. Patrick ordered the paschal fire to be enkindled, and thus at once attack in its stronghold the national superstition. (This primitive custom of lighting the paschal fire was observed in memory of the resurrection of Christ.)

The ancient Irish worshiped the sun, and this luminary was considered by them as the principal and supreme Deity; hence it is, that fire-worship was the leading dogma of Irish superstition. In compliance with an annual rite, the king and princes of the country were celebrating a festival; and in conformity with the Druidical worship, the eve of that festival was observed with peculiar religious solemnity. By a standing law, all the fires of the country were on this eve to be extinguished, and no one was permitted under pain of death to kindle a fire, until the sacred one should be first lighted on the hill of Tarah, as a signal for the rest of Ireland.

In violation of this law the paschal fire was enkindled on the hill of Slane, and when seen from the heights of Tarah, the king and his princes became alarmed and enraged, at this opposition, as they supposed, to the laws and religion of their country. "This fire which we see, unless extinguished this very night," said the magi to the monarch, "will burn for ever: and moreover, will excel all the fires of our rite; and he who kindles this fire will scatter your kingdom."

Leogaire, the monarch, then enquired, who these were, who dared to infringe the law and incur the penalty which the national code enjoined. The king, in company with two of the magi, and attended with a numerous retinue, proceeded to the place where St. Patrick had erected a temporary habitation, and having ordered the Saint to be brought before him, St. Patrick obeyed, without delay; and before his arrival in the presence of the monarch, it was arranged that no mark of kindness or

attention should be paid him; however, when the Saint was ushered into the royal presence, Here, the son of Dego, in disregard of this unconstitutional ordinance, arose, and accosted him with a kindly salutation. The holy man, in return, imparted his benediction to the noble and generous youth, who greeted his approach, nor was it bestowed in vain; for, through the Divine goodness, the grace of Here's immediate conversion to the faith was annexed.

Though the national code enjoined the penalty of death on those who violated the law relative to the observance of the national ceremony it does not appear that the monarch or the magi desired its enforcement,—on the contrary, the interview with St. Patrick seemed to allay the fears of the king, and conciliate his benevolence towards those strangers.

On the morning, which calls to our minds the glorious event of Christ's resurrection, St. Patrick, for the first time, proclaimed the Gospel and the mysteries of redemption to the monarch and nobles of the land assembled in the halls of Taraa. On this occasion the most eminent of the bardic institute, Dubtach, arose, and saluting the Saint, became a Christian. In the national assembly the bards of Ireland were particularly revered. Theirs were the duties of recording, in harmonious strains, the achievements of their countrymen—the wisdom of the senator—the bravery of the chieftain—the exploits of the patriot. The care of preserving an exact registry of the genealogies of families and the prerogatives of the nobles and of the boundaries which marked out the possessions of the chieftains, was confided to the members of this order; and it was wisely ordained, that at stated times their writings should be submitted to a tribunal, over which the monarch himself and a certain number of nobles presided. Before this tribunal the works of the bards were examined; and from the entire collection, extracts duly authenticated, were deposited in the royal archives of Tarah.

The acquisition of Dubtach to the cause of truth was a just tribute to the force and power of the Saint's address, and which was as irresistible as that of St. Paul to the Areopagus at Athens. By it, was torn up the bias of education and the prejudice of habit, and others followed the powerful example which the conversion of the chief bard afforded in his own person. Yet the monarch hearkened not to the voice of truth, but remained obstinate in his superstition, although he granted permission to St. Patrick to preach the Gospel, on condition that the peace of the kingdom should not be disturbed.

St. Patrick, on the following day, repaired to Tailtean, where public amusements were celebrated, and which were attended by the court of Tarah. There also he multiplied the number of his converts, and among

them was Conall, brother to the king, who believed and was baptized. Visiting other parts of Meath, his preaching was everywhere attended with success. Having erected a church at Drumconrath, in the barony of Slane, and one at Dromshallon, near Drogheda, he directed his course to Delvin, and thence to the hill of Usneagh, reducing the whole mass of the people to the sweet yoke of the Gospel.

St. Finian, the son of Fintan, an eminent philosopher and divine, was the first bishop of Clonard; he was descended of a noble family, and was still more ennobled by his piety. He was baptized by St. Abban, and placed, in his youth, under the care of St. Fortkern, bishop of Trim, with whom he remained until thirty years of age; went to Britain, and founded many churches. Having returned to Ireland and been consecrated bishop, he fixed his see at Clonard, and there also opened his school about the year 530, which produced many men of eminent sanctity and learning, among whom are the two Kierans, two Brendans, the two Columbs, Laserian, Cainech, Moveus and Ruadan.

His usual food was bread and herbs, his drink, water; on festival days he used a little fish and a cup of beer or whey; he slept on the bare ground, a stone serving him as a pillow. He was in his last illness attended by St. Columb, of Tirdaglass, and died in the year 552.

A doubt exists whether St. Finian or Senachus was the first bishop of Clonard. The memorials relating to the successors of the see of Clonard, are but slender, until the arrival of the English.

St. Senachus, bishop of Clonard and disciple of St. Finian, died on the 21st August, 587.

St. Fiacre is recorded among the successors of St. Finian, of whom mention will be made in its proper place, when treating of the Irish saints.

Colman, son of Telduibh, bishop of Clonard, died on the 8th February, 652.

Ossenius, the Long, survived his predecessor about three months, and died on the 1st of May, 652.

Ultan O'Cunga, died of the plague which afflicted England and Ireland, on the 1st July, 665.

St. Becan, bishop of Clonard, died on the 16th April, 687. We are told that he used to sing the whole psalter every day, wet and dry, by the side of a stone cross, in the open air, outside the monastery. He has been remarkable for the austerity of his life, and the miracles he wrought.

Colman O'Heir, bishop of Clonard, died on the 9th February, 700.

Dubdan O'Foclan, bishop and abbot of Clonard, died A.D. 716.

Aelchire, bishop of Clonard, died A.D. 726.

Fienmael Mac Girthid, (called a chosen soldier of Christ,) bishop of Clonard, died on the 30th March, A.D. 731.

St. Tola Mac Dunchad, bishop of Clonard and Kildare, died on the 30th of March, A.D. 733.

Beglatneu, bishop of Clonard, died in 755.

Fulertach, bishop of Clonard, was the son of Brec, whose family in Ulster was ancient. He retired to Offaly, in Leinster, and there lived a hermit, until promoted to the see of Clonard. He died on the 29th March, 774.

Algnied, died 8th March, 778.

Cormac Mac Suibne, bishop and abbot of Clonard, died in the year 828.

Cormac, called by the four masters bishop of Duleek and abbot of Clonard, died in 882.

Rumold Mac Cathasach, bishop of Clonard, called the "Repository of excellent wisdom, died, A.D. 919.

Colman Mac Ailild, abbot of Clonard and Clonmacnois, "a most wise bishop and doctor," died on the 7th February, 924.

Ferdomnach Mac Flanagan, died A.D. 930.

Moctean or Mælmochte, called "the Fountain of religion and wisdom" among the Irish, died on the 9th of September, 940.

Mælfechin, bishop of Clonard, died in 942.

Becan Mac Lactnan, called comorban, or successor of St. Finian, died in 971.

Faithman, comorban of St. Finian, died in 1010.

Tuathal O'Dunluing, bishop of Clonard, died in 1027.

Cellach O'Clerchen, comorban of St. Finian, died in 1043.

Tuathal O'Follanmuin, successor of St. Finian, died in 1055.

Tigernach Boircech, called in the annals of the four masters "the head of the synod, principal confessor, anchorite, and successor of Finian," died in 1061.

Murchertach Mac Longsech, successor of St. Finian, died in 1092.

Idunan, called bishop of Meath, flourished in 1096.

Concovar, bishop of Clonard, died in 1117.

Finera, called the "most holy elder of Clonard and Meath, died in 1135.

Giollachreist O'Hagan, successor of Finian, died in 1136.

Eochaid O'Kelly, archbishop of the men of Meath, is said to have died in the year 1140.

O'Tolloman, successor of St. Finian of Clonard, died at Kells, in 1150.

Eleutherius O'Miadachin, sat in the see of Clonard, and died in 1174.

Eugene, bishop of Meath, succeeded, and sat about twenty years. Before his death he assumed the style which his successors have since used. His predecessor, Idunan, adopted the same title. He succeeded in 1174, and died 1194.

Simon Rochfort was the first Englishman who governed this see, and was consecrated about the year 1194. He died in the year 1224, having conducted himself in the government of his see with fidelity, wisdom and integrity. Was of such an humble and meek behavior, that he acquired the reputation of being a most excellent prelate.

Deodatus was elected bishop in 1124, and obtained the royal assent on the 29th August following. Some say he died before consecration, and therefore do not reckon him among the bishops of this see. He died in the year 1226.

Ralph le Petit, succeeded in 1227. He was archdeacon of Meath; a man of great gravity and wisdom. He died advanced in years, about the fourth year of his consecration, in 1230.

Richard de la Corner, canon of St. Patrick's, Dublin, succeeded in 1230; was confirmed by King Henry III., and consecrated at Drogheda, in St. Peter's church, in 1232. He died in the year 1250.

Hugh de Taghmon succeeded in 1250. He is styled "a man of piety and of venerable life." To this prelate, Maurice Fitz Maurice, Lord Justice of Ireland, and John de Sanford, Escheator of Ireland, Edward I. issued a commission to administer the oath of allegiance to the nobility and to the commonalty of Ireland. Having governed the See about thirty-one years, he died in January 1281, and was buried at Mullingar.

Thomas St. Leger succeeded in 1287—was born of an illustrious family, and was adorned by his manners. He was Archdeacon of Kells. Not having the assent of his metropolitan he appealed to Rome. Another being preferred by the Primate, both parties resigned their claims into the hands of the Pope, who in the plenitude of apostolic power chose Thomas St. Leger. He was not consecrated till the 3d of November, 1281. He was careful of his temporal privileges and equally so of his spiritual concerns. He enjoyed bad health before his death in December, 1320. He ruled over his diocese thirty-eight years.

John O'Carroll succeeded in 1321—was Dean and Bishop of Cork, and was translated by the Pope to the See of Meath, in the year 1321. He died in London about the beginning of August, 1329, on his return from Avignon.

William de Paul, a Carmelite Friar, and sometime Provincial of his Order in England and Scotland, in token of his singular piety, great learning, wisdom and dexterity in managing affairs, succeeded, as Bishop

of Meath, 1327, by provision of the Pope, was consecrated at Arignon. He died in July, 1349, having sat twenty-two years.

William St. Leger succeeded in 1350—was Archdeacon of Meath—was elected by the clergy and ratified by Bull of Pope Clement VI.,—was consecrated in England on the 2d of May, 1350, and died A.D. 1352.

Nicholas Allen succeeded in 1353—was Abbot of the Monastery of St. Thomas, near Dublin—was consecrated in the beginning of this year. He was Lord High Treasurer of Ireland, and took oath of office on the 10th of March, 1357. He died on the 5th of January, 1366.

Stephen de Valle, or Wall, succeeded in 1369—was Dean of Limerick, and promoted by the Pope—consecrated in 1360. He sat in the See nine years, and became Lord High Chancellor of Ireland. He died intestate, at Oxford, on the 10th of November, 1379.

William Andrew succeeded in 1380, was an English Dominican and Doctor of Divinity, was consecrated Bishop of Achrony in the year 1374, and was by Pope Urban VI. translated to this see. He was distinguished for wisdom and learning. He died five years after his translation, A.D. 1385.

Alexander de Balscot was successor in 1386. A canon of St. Canice's Church, he was promoted to the See of Ossory and translated to Meath on the 14th of December, 1386. He was Lord High Treasurer of Ireland—executed the duties of his office with fidelity; had the reputation of a good bishop; died at Ardbraccan on the 10th of November, 1400, and was buried at Trim, in St. Mary's Abbey.

Robert Montain, Rector of the Church of Kildalky, succeeded by the provision of the Pope in 1402. He sat ten years and died on the 24th May, A.D. 1412.

Edward Dantsey, Archdeacon of Cornwall, was promoted to the See by Pope John XXIII., in the year 1413. He presided over sixteen years, and was during that period, Lord High Treasurer of Ireland, and Deputy Viceroy of the Kingdom. He was falsely accused of theft and arraigned before the Parliament. His innocence was afterwards established by the voluntary and public confession of an accomplice in the robbery. Having solicited the Bishop's pardon, who forgave him, he was referred to the Primate for absolution. He died on the 4th of January, A.D. 1429.

William Hadsor was promoted in 1430 by the Pope, and consecrated. He died on Ascension Day 1434. The same month that Bishop Dantsey died, Thomas Scurlock, Prior of the Abbey of St. Peter, Newtown near Trim, was elected by the clergy. He hastened to Rome to obtain the Pope's confirmation; if consecrated, he survived but a short time.

William Silk, Doctor of Canon Law, Official of the Ecclesiastical

Court of Meath and Rector of Killeen, succeeded in 1434. Application was made to the Pope to exonerate him from his pastoral charg on ac count of old age. He died at Ardbraccan on the 9th of May, 1450, and was buried in the church of St. Mary, at Killeen.

Edmund Ouldhall, a Carmelite of Norwich, succeeded to the See in 1450. He died at Ardbraccan on the 9th or 29th of August, 1459, and was buried in the church of that place.

William Sherwood succeeded by provision of Pope Pius II., and was consecrated in 1460. He was some time Deputy Lord Lieutenant of Ireland, and afterwards, Lord Chancellor. He died in Dublin, on the 3d of December, 1482, and was buried in the Abbey Church of SS. Peter and Paul, at Newtown, near Trim. He presided over the See twenty-two years.

John Payne, a Dominican, and Doctor of Divinity, was promoted to the See by Pope Sextus IV., on the 17th of March, 1483, and installed on the 4th of August following. He presided over twenty-three years; was some time Master of the Rolls. He was a prelate in great esteem for his alms-deeds and hospitality. He died on the 6th of March, 1506, and was buried at Dublin in a monastery of his own order.

William Rokeby, an Englishman; Doctor of the Canon Law, was advanced to this See by Pope Julius II. in 1507; was Lord Chancellor of Ireland in 1498, and on his promotion to the See of Meath, was called into the Privy Council; was translated to Dublin by the same Pope, where he died on the 20th of November, 1521; he resigned in 1511.

Hugh Inge, an Englis[illegible], Doctor of Divinity, was promoted by the Pope in 1512; was tra[illegible]o Dublin, where his name will occur to notice.

Richard Wilson, an Eng[illegible]shman, succeeded by provision of the Pope in 1523, and sat about six years: he died in 1529.

Edward Staples, a native of Lincolnshire, succeeded by provision of Pope Clement VIII., in the year 1530. He was deprived by Queen Mary on the 9th of June, 1554, for having joined in the changes of religion, &c.

William Walsh, Doctor of Divinity, and a native of Waterford, was, on the 18th of October, 1554, appointed to the See. In maintaining the purity of faith, William stood forth conspicuous; he was deprived by Queen Elizabeth. He died at Complute, in Spain, and was there interred in a monastery of his own order, the Cistercian. His epitaph briefly describes his merits:

"Here lieth William Walsh, a Cistercian Monk, and Bishop of Meath, who having suffered imprisonment and many other hardships for thirteen years, at last died in banishment."

Thomas Dease, the ablest canonist of the Irish Church, died A.D. 1649.

Anthony Geoghegan died A.D. 1660.

Patrick Plunkett died A.D. 1671.

Patrick Cusack died A.D. 1690.

Luke Fagan translated to Dublin.

Stephen MacEogan translated from Clonmacnois in 1729; he died on the 30th of May, A.D. 1756.

Doctor Cheevers, &c.

Bishop Geoghegan died while coadjutor.

Patrick Joseph Plunkett was consecrated in 1779, died A.D. 1829

Robert Logan coadjutor in 1824, died A.D. 1830.

John Cantwell consecrated in 1830, still happily presides, Bishop of Meath.

St. Kienan, of Damliag, or Duleek, *i. e.*, a house of stone, wrote a life of St. Patrick according to the calendar of Cashell; was born about the year 442; his native place was Meath; was of an illustrious family, and is said to have been baptized, when an infant, by Saint Patrick; is different from another of the name. His consecration, as Bishop of Duleek, could not be earlier than 472. St. Kienan died A.D. 489.

St. Suarla, Bishop of Foure, succeeded the Abbot Dubdaboren in 736, and was afterwards raised to the episcopacy. He died on the 27th March, A.D. 746.

St. Ercus, Bishop at Slane, is said to be the preceptor of St. Brendan, of Clonfert. He is supposed to be a native of Munster, as there were other bishops of the name of Ercus, particularly in Munster: no decisive opinion can be formed on this point. St. Brendan was born in 484. St. Ercus, Bishop of Slane, died A.D. 514.

St. Ultanus belonged to the third class of Irish Saints. He was of the house of Conchovair, or Connor, and is said to have been related to St. Bridget by her mother's side; was Bishop of Adbraccan, and supposed to have been the founder of this see; is mentioned as the writer of a life, or the acts of St. Patrick, and also of the transactions of St. Bridget. St. Ultanus died on the 4th of September, A.D. 657.

Secundinus was sent as an assistant to St. Patrick in the year 439. It is very probable that about 443 he was left in Meath by St. Patrick, and was entrusted with the care of the new converts in that territory, and in the northern parts of the country; his ordinary residence was at Ardbraccan. His suffraganship lasted about six years. He is also mentioned in lists of Bishops who governed Armagh; but it must be meant only in his capacity as Vicar, having been invested by St. Patrick with

extensive jurisdiction, while the Saint was absent in Munster, looking after the affairs of the Church. Secundinus died A.D. 448.

St. Loman, a Saint of the third class. He was revered on the 17th of February, at Trim, where he was buried with other saints who are called his companions; was Bishop at Trim in the 7th century.

CHAPTER VIII.

DIOCESE OF CLONMACNOIS.

St. Kieran founder of Clonmacnois in 548, placed himself under St. Senanus of Juniscathy, an island of the Shannon, into which no female was permitted. Kieran was much venerated in the Western Isles of Scotland, and his festival was kept on the 9th of September. This great Saint was a native of Meath, but his parents, Boean and Darerca, were originally from Ulster. He is usually called the son of the carpenter, as his father was one. The year of his birth according to the most probable account, is 507. He is said to have received his early education under St. Justus, by whom he was, as some say, baptized. He became a disciple of St. Finnian, at Clonard. Having received the benediction of St. Finnian, he retired to the Monastery of St. Nennidius, which was situated in an island of Lough Erne. Kieran was received here with joy, and wishing to improve himself in the knowledge and observance of monastic discipline, he went to the great Monastery of Arran. St. Enda, who governed it, received him very kindly and employed him seven years in threshing corn for the use of the community. During this time he was considered a model of sanctity and piety. While in the isle of Inniscathy he was charged with the care of strangers, and because of his liberality to the poor, he incurred the displeasure of some of the monks. He then repaired to an island of the Shannon, Inisaingani, Lough Ree, where he founded a monastery. Having given the care of this monastery to Adamnan, a native of Munster, he removed to the western bank of the Shannon, and on a site given by King Dermit, founded the celebrated Abbey of Clonmacnois. He did not long sur-

vive its foundation, as he died in 549 of a plague. In Clonmacnois were nine churches built by the kings and princes, as burying-places.

St. Tigernach is mentioned by Ware, as bishop of Clonmacnois, but he is mistaken, as Tigernach was bishop of Clones in the year 506. The immediate successor of St. Kieran was Oena, who died, according to the four masters, in 570; he is called Angus or Aneas. As to bishops of Clonmacnois, the first is—

Baitanus Mac Cuanach. He is called the son of Cuanach. Had declared, according to St. Cummian, in favor of the Roman computation of Easter. According to Ware, he was born in the barony of Ballanahinch, county of Galway. He was eminent in piety and virtue: was a monk, abbot, and finally bishop. He died in 562.

Mældarius died in 886; bishop of Clonmacnois.

Corprey Crom, or crooked, succeeded; died in March, 899. Obtained the character of being "the head of religion in Ireland," and the principal ornament of his age and country.

Colman Mac Ailild, abbot, and bishop of Clonard and Clonmacnois. He is said to be the founder of the cathedral of Clonmacnois, and to have been the "wisest of the doctors" of all Ireland; is said to be of the Conalls of Murthemne, in the county of Louth. He died on the 7th February, 925.

Cormac O'Killeen, abbot of Roscommon and bishop of Clonmacnois, died in 964,—esteemed as a man of learning.

Tuathall, abbot, and bishop of Clonmacnois, died in 969.

Dunchad, or Donatus O'Braoin, was elected successor, but it is not certain whether he was merely abbot or bishop. If he were consecrated, a void is filled up of ninety-eight years between the death of Tuathal, in 969, and that of Colocair, in 1067. His office he filled worthily for some years; and having preferred the sweetness of a solitary life, he abdicated, and repaired to Armagh, in 974, and there died with a high reputation for sanctity of life, in January, 987.—See *Monastery of Clonmacnois.*

Ectigern O'Ergain, successor of Kiaran, of Clonmacnois, died at Clonard, in 1052, while there on a pilgrimage.

Ailild O'Harretaigh, supreme successor of St. Kieran, of Clonmacnois, died at Clonard in 1070, while on a pilgrimage there.

Christian O'Hectigern, died in 1103.

Domnald O'Dubhai, died in 1136.

Moriertach O'Melider, bishop of Clonmacnois, assisted at the council of Kells, in 1152; he died at a very advanced age, in 1188.

Tigernach O'Mælcoin, died in 1172. At this time money was coined at Clonmacnois.

Mureach O'Muirechan, succeeded; was a man of learning, and died in the year 1213.

Edan O'Mailley, bishop of Clonmacnois, was drowned in the year 1220, probably in the Shannon.

Mulrony O'Modein, succeeded, 1220. Sat ten years. He died in 1230.

Hugh O'Malone, succeeded in 1230; died in 1236, and was buried at Kilbegan, in St. Mary's abbey.

Elias, bishop of Clonmacnois, resigned A.D. 1236.

Thomas, bishop of Clonmacnois, succeeded, 1236; was dean of Clonmacnois. Sat sixteen years, and died A.D. 1252

Thomas O'Quin, a Franciscan friar, was confirmed by the king on the 20th February. He sat twenty-seven years, and died 1279.

Gilbert, dean of Clonmacnois, was elected by the Chapter, and consecrated by Nicholas, archbishop of Armagh. He resigned in 1228.

William O'Duffy, a Franciscan friar, succeeded 1290. He fell off his horse, and died thereby, in 1297.

William O'Findan, abbot of Kilbeggan, succeeded in 1298, and died A.D. 1390.

Donald O'Bruin, guardian of the Franciscans of Killeigh, was elected, and obtained the royal assent on the 14th of April, 1303.

Lewis O'Daly was appointed his successor, and died A.D. 1337.

Henry, a Dominican, succeeded in 1337; he died A.D. 1367.

Richard, a monk, succeeded.

Philip, succeeded, and died in 1388.

Milo Cory, a Franciscan, succeeded, by provision of Pope Boniface IX., in November, 1390; was soon after constituted justiciary of Connaught by King Richard II.

O'Galchoir, succeeded, 1390; he died in 1397.

Peter, succeeded, 1398; was a Cistercian and abbot of Granard, and died in 1411.

Philip O'Mœil, succeeded, in 1411, by the provision of the Pope, and died in 1422.

David Brendog, a Cistercian monk, was provided by the Pope in September, 1423.

Cormac Mac Coughlan, succeeded, by election of the chapter, and was consecrated in 1427. He was dean of Clonmacnois. He is commended as a man of liberality, and a patron of learning. He died A.D. 1442.

John Oldais, a Franciscan, was provided by Pope Eugene IV., on the 18th of September, 1444.

John, bishop of Clonmacnois, died in 1486.

Walter Blake, a native of Galway, and canon of Euaghdune, succeeded, by provision of Innocent VIII., in March, 1487. He governed the see twenty-one years, and died in May, 1508.

Thomas, succeeded.

Quintin, a Franciscan, succeeded, by provision of the Pope. in November, 1516. Sat twenty-two years, and died in 1538.

Richard Hogan, was a Franciscan, and from the see of Killaloe was translated in 1538, and died a few days after.

Florence Gerawan, a Franciscan, was promoted to this see by Pope Paul III., in December, 1539. He died about the year 1554.

Peter Wall, succeeded; died in 1568.

Stephen Mac Egan, was translated to Meath, in 1729.

CHAPTER IX.

SEE OF CLOGHER.

Bishops, &c.—St. Maccartin, 1st Bishop.

This see, it appears, was founded about the year 454; its first prelate was Maccartin. He was of the noble family of the Arads, in Dalaradia, and one of St. Patrick's oldest disciples. He constantly attended on the Saint, and was at an advanced age promoted to the see of Clogher. Having erected a cathedral, he also, by the directions of St. Patrick, laid the foundation of a monastery. Eochad, the dynast of that territory, yet a pagan, resisted the preaching of St. Maccartin, but eventually, with his family and dependents, embraced the truths of salvation. The family of St. Maccartin has given the Irish church twenty-one saints. The holy bishop of Clogher died on the 24th March, A.D. 506, and was interred in his own cathedral.

St. Tigernach, his immediate successor, fixed his residence at Clones, in the county of Monaghan, retaining the government of the church of Clogher. Hence he is styled Ferdâcrioch, the man of two districts. As well as his predecessor, he was of princely descent, and is said to have had St. Bridget as his godmother, through whose recommendation

he was raised to the episcopacy. He received his education at the monastery of Rosnat, in Britain, under the holy abbot Monnenus, and it seems, founded the monastery at Clones, before his elevation to the dignity of bishop. His death is marked on the 4th of April, A.D. 549.

St. Sinell is mentioned as the successor of Tigernach.

Liberius, who died on the 1[illegible] of November, but the year of his death is not known.

St. Fedlimid, to whom a well is dedicated at Clogher, and called after him.

Deodiagha Mac Carwail.

Armetus, whose festival is observed on the 2d of February.

Hermetius, who is mentioned as the predecessor of Feldobar. There is no certain year mentioned for the deaths of those three last-named prelates.

St. Ultan, Settine, Earch, Eirglean, Cedach, Crimor-Rodan. The first of these was descended of the same family with Maccartin, and it is said, is buried at Clogher, near the sepulcher of this saint.

St. Laserian, who was abbot of Devenish, in Lough Erne; he died on the 12th September, 571, of whom notice will be again taken.

Attigern, according to the Clogher register, next succeeded.

St. Enda, the patron of the Isles of Arran, is mentioned as bishop of Clogher, of whom notice will be taken in another place. (*Monastery of the Isle of Arran.*)

Ronan, son of Odiduid, king of Ergall.

St. Aedan, Mæelcob, St. Adamnanus, Dianach, Altigren, St. Kiaran, Conall, Airmedac, who is said to have written the life of St. Patrick.

Fældobar, bishop of Clogher, died on the 29th of June, A.D. 731.

Artgal, abbot of Clogher.

Moran, son of Indract, abbot of Clogher.

Ailild, or Elias, scribe, abbot, and bishop of Clogher, died A.D. 867, or according to the annals of Ulster, 897.

Kinfail, son of Lorcan, comorban of Clones and Clogher, died A.D. 929.

Conaing O'Domnellan, chief prince of Clogher, died in 959. He is called also Conad, and is made the immediate successor of Kenfail.

Conaid.

Tumultuach or Thomas.

Cellach, Murigach, O'Do O'Buigil.

Muiredach, Mac Melisa O'Cullen, who was slain in 1126.

Christian O'Morgair, only brother to St. Malachy O'Moore, archbishop of Armagh, succeeded in 1126. St. Bernard calls Christian "a good man, full of grace and virtue; second to his brother in fame, and

possibly not inferior in sanctity of life and zeal for righteousness." The Annals of the Four Masters call him a paragon in wisdom and piety: a brilliant lamp, that enlightened the laity and clergy, by preaching and good deeds; a faithful and diligent servant of the Church; and, again, by St. Bernard, the two brothers are styled "the pillars of Ireland." Christian, during the life of St. Malachy, died in 1138, and was buried in the abbey of SS. Peter and Paul, at Armagh.

Edan O'Kelly was elected in 1139, and consecrated by St. Malachy. He sat about forty-two years, and died A.D, 1182, and was interred at Louth, where he founded a monastery.

Mælissa O'Carroll, succeeded; died on his way to Rome, in 1184. He held an ordination at Clogher, and made a present of a mitre and vestments to the monastery of the Blessed Virgin, and promised the monks a staff; he also consecrated the church of this monastery, in presence of many of the clergy, and of Christian O'Macturan, abbot of Clones, who was his successor.

Christian O'Macturan, abbot of Clones, governed the see of Clogher seven years and died A.D. 1191.

Mælisa Mac Mælkieran, abbot of Mellifont, succeeded in 1191; sat four years, and died in 1195.

Tigernach Mac Gilla Ronan, an Augustin canon, succeeded, in 1195; he died in 1218.

Donatus O'Fidabra, succeeded to the see of Clogher in 1218, which he governed nine years, and was translated to Armagh. He built an episcopal palace at Clogher, near St. Mary's abbey.

Nehemiah O'Brogan, succeeded, in 1227, and died, it is supposed, in 1240.

David, brother to his predecessor, succeeded in 1240. He was zealous in defending the temporals of his See. He died in 1267, of the palsy, and was buried in the Abbey of Mellifont, where he had been a monk.

It appears that the See of Louth was annexed to that of Clogher in 1044, as express mention is made of the Bishops of Louth by the Four Masters.

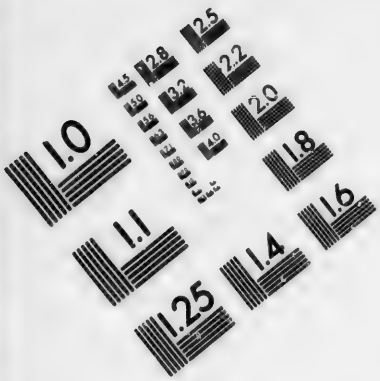
Mochteus, a Briton, disciple of St. Patrick and Bishop of Louth, died on the 19th of August, 534.

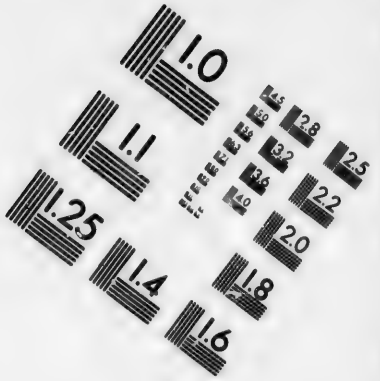
Eocha MacTuathail, Anchoret, Abbot and Bishop of Louth, died A.D. 820.

Cuana, the wise, Bishop of Louth, rested in the Lord, 823.

Coencomrach of Inis Endaimh, or Lough Ree in the Shannon, died Bishop and Abbot of Louth, A.D. 871.

Mælpatrick Mac Bron, Bishop of Louth, died A.D. 936.





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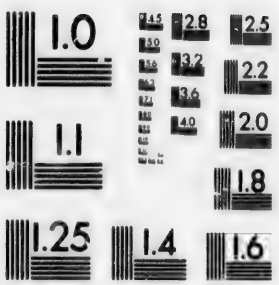

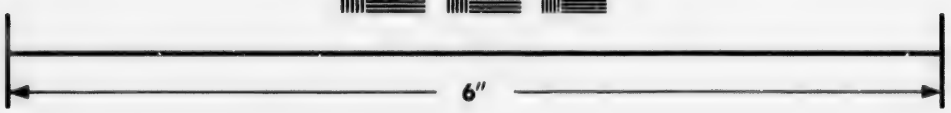

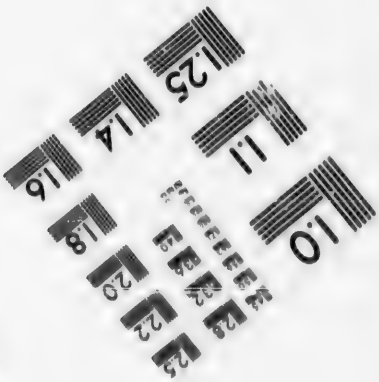

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Finachta Mac Etigerna, Bishop, Abbot and Scribe of Louth, died in the south of Ireland, A.D. 948.

Mæl Moctee, Bishop of Louth, died in 1044.

Others are mentioned as abbots or chief princes of Louth, whose names can be traced in the annals.

Michael Mac Antsair.

Reginald Mac Gilla Finn, Archdeacon of Clogher, was elected Bishop by the Chapter, but his election was declared void by the Archbishop of Armagh; and Michael, Official of Armagh, was substituted and was consecrated on the 9th of September, 1268. He presided over the See seventeen years; died, A.D. 1285, and was buried at Clogher.

Matthew Mac Catasaid; while as Chancellor of Armagh, he was negotiating the affairs of that Church at Rome, he was unanimously elected Bishop of Clogher by the Dean and Chapter. On his return home he was approved of by the Primate and consecrated on the Festival of SS. Peter and Paul, A.D. 1287. He erected a chapel over the tomb of St. Maccartin; he surrounded the church with a wall and rebuilt his cathedral, to which he made a present of two bells, a chalice, pyx, a silver cross, mitre, cope, and other ornaments. Matthew governed this See about twenty-eight years. He died in 1316, and was buried in his own cathedral.

Gelasius O'Banan Comorban, of Clones, succeeded, A.D. 1316; sat three years and died in 1319.

Nicholas Mac Catasaid, Archdeacon of Clogher, succeeded, A.D. 1320. He governed his See thirty-six years; he died in the autumn of 1356, and was buried in his own cathedral.

Bernard Mac Camell, Archdeacon of Clogher, was promoted to this See by Pope Innocent VI., A.D. 1356; he died at Clogher of the plague, which miserably afflicted Ireland in 1361, or rather, 1358.

Matthew Mac Catasaid, Archdeacon of Clogher, was elected by the Dean and Chapter and was consecrated by the Archbishop of Armagh, A.D. 1361; he sat but a short time.

Odo O'Neal, Chancellor of Armagh, succeeded, and died on the 27th of July, 1370.

O'Corcroin, a Cistertian Monk and Doctor of the Canon Law, succeeded by provision of the Pope.

Arthur Mac Camaeil, Archdeacon of Clogher, and a man of gravity and learning, was consecrated A.D. 1389; the Cathedral of Clogher, two chapels, and the Monastery of the blessed Virgin, with the episcopal court and thirty-two houses were consumed by fire. The bishop diligently applied himself to the restoration of his church and court. He died in August 1432, having sat forty-three years.

Peter McGuire, Archdeacon of Clogher, succeeded by election of the chapter and ratification of the Pope, in 1432. He resigned, a little before his death, which took place in 1449.

Ross McGuire, son of Thomas, Dynast of Fermanagh, succeeded by provision of the Pope, and was consecrated at Armagh, A.D. 1449. He governed the See about thirty-four years, and having died in 1483, was buried in the Church of St. Ronan of Achadurchar.

Edmund Courcey, a Franciscan Friar, and professor of divinity, was consecrated Bishop of Clogher in 1485. This bishop is the first Englishman who attained the See of Clogher. He assisted at the Provincial Council of Atherdee, July 6th, 1489. He was translated to the Diocese of Ross, by Pope Alexander VI., having governed the See of Clogher nine years.

Nehemiah Clonin, a Benedictine Friar, or as others say, a hermit of St. Augustine, was provided by Pope Alexander VI., to the See on the 24th of January, 1502; he resigned A.D. 1503, reserving a pension of eighteen ducats, payable yearly from the episcopal treasury.

Patrick O'Conally, Abbot of Clones, succeeded by Bull of Julius II., on the 7th of March, 1504. He returned to Ireland the same year, and died of the plague, which cut off numbers of the people, especially in Ulster.

Eugene Mac Camoeil, Dean of Clogher, succeeded by permission of the Pope, on the 4th of April, 1505, and was consecrated by the Archbishop of Armagh; he sat about seven years and died, A.D. 1515, and was buried in his own cathedral.

Patrick Cullen, an Augustine hermit, succeeded, by the election of the Dean and Chapter, in the year 1519. This prelate and Roderick Cassidy, Archdeacon of Clogher, compiled the registry of that see. This bishop was a person of considerable knowledge in antiquities and poetry, and composed a hymn in praise of St. Maccartin. He died in the beginning of Spring, 1534, and was buried in the cathedral of Clogher.

Hugh O'Cervallan, was promoted to the see by Pope Paul III., in 1542. The Constitutions of this prelate have been published on the 27th of October, 1557.

Eugene Mathews, Bishop of Clogher, was translated to Dublin, A.D. 1611.

Eber Mac Mahon, Bishop of Clogher. At Clonmacnois in 1649, he silenced the factious, encouraged the moderate, and with difficulty prevailed on the prelates to declare by a formal instrument, that no security for life, fortune, or religion, could be expected from Cromwell, &c. Owen Roe O'Neal sent his forces to Ormond, under Heber Mac Mahon,

Bishop of Clogher, to whom the Marquis had given a commission to command them, &c. This bishop was afterwards taken prisoner in an engagement near Inniskillen; after having received many wounds he was ignominiously put to death by the positive order of Sir Charles Coote.

Emerus Mathews, Bishop of Clogher. Martyred 1652.

Patrick Tyrrell, Bishop of Clogher died in 1666.

Bernard Mac Mahon, Bishop of Clogher, translated to Armagh.

Ross Mac Mahon, Bishop of Clogher, translated to Armagh.

Daniel Reiley.

Hugh Reiley, living in 1791.

James Murphey died, A.D. 1824.

Edward Kernan, consecrated coadjutor, succeeded, A.D. 1825; died, 1843.

Charles McNally, consecrated November 5th, 1843; succeeded Dr. Kernan, February 20, 1844; was prefect of the Dunboyne Establishment at Maynooth many years before his consecration, and is considered the safest theologian and canonist in the Irish Church.

CHAPTER X.

SEES OF DOWN AND CONNOR.

St. Cailan, according to Ware, was the first Bishop of Down; but it does not appear that he attained preferment in the Church, other than Abbot of Antrim.

The See of Down, in Dalaradia, was founded by St. Fergus, in the 6th century. Its founder was of a princely family, and before his elevation to the episcopacy, he erected a monastery at Kilbian, in that county. His decease is marked at the 30th of March, 583. As there is no regular succession of bishops in this see, it is supposed that the Diocese of Connor was united to it from the time of the founder, till that of St. Malachy, who preferred the poverty of a smaller district.

The see of Connor, in the county of Antrim, had for its first bishop, St. Aengus Mac Nissa, but the precise year of its foundation is involved in obscurity; however, it appears to have been founded about the close of the fifth century. Aengus was a member of an ancient family and powerful Sept in Dalaradia, and in conformity with an usage prevalent in many districts in Ireland, adopted the name of his mother, Nissa While on his mission in Dalrieda, St. Patrick took Mac Nissa under his especial guidance, and soon after placed him under the direction of St. Olcan, the learned Abbot and Bishop of Rathmuihe, in the county of Antrim. He proceeded after his consecration by St. Patrick to Rome, and thence to Jerusalem, where he remained some time, and on his return to Rome was received by the clergy and people with peculiar marks of veneration. While at Rome he ordained bishops, some priests, and deacons, and on his return to Ireland was presented with relics of St. Thomas, and other apostles, together with an abundance of gold and silver vessels requisite for the use of the sanctuary. In his native country he laid the foundation of a monastery at Connor. St. Mac Nissa is represented as a man of very exalted sanctity: he is said to have wrought many miracles, and to have been endowed with the gift of prophecy. The year of his death is not certain, but it may, according to the most probable account, be fixed A.D. 507. His natalis, or festival,

is marked on the 3d of September. By order of Clement XII. a proper mass for his feast and other patron saints of Ireland, was edited at Paris, by Nicholas Anthony O'Kenny, Prothonotary Apostolic in 1734. The sees of Down and Connor were again united in the 15th century under Eugene IV.

Lugadius, died in 537.

Duna, died in 656.

Saint Duchonna, the pious, died, 725.

Aegedareus died, 886.

Mælbrigid, son of Readan, died 955.

Fingin, doubted as Bishop of Down, was an eminent anchorite, and his memory was revered on the 5th of March; he died A.D. 965.

Flaherty died, 1043.

Samuel, whom Ware omits, assisted at the Irish synod held in 1096, while Domnald Mac Amalgaid held usurped possession of Armagh, Coencomirach O'Boil acting as bishop.

St. Malachy transferred to Armagh.

Malachy II.—Mac Inclericeur succeeded 1148, was a learned man, and died at a very advanced age in the year 1175; he assisted at the Council of Kells in 1152.

Gelasius Mac Cormic succeeded, and died 1175.

Malachy III. succeeded 1176, and died about 1201.

Ralph, Abbot of Kinloss, and afterwards of Melrose in Scotland, was promoted to this see by the influence of John de Salern, Cardinal Priest of St. Stephen, in Damaso, and legate from Innocent III., A.D. 1202: he died in 1213.

Thomas, succeeded, 1213, and sat in 1237.

Ranulph, or Randal was the next successor, and died in 1253.

Reginald, archdeacon of Down, succeeded in 1258; he sat in this see seven years, and was translated to the diocese of Cloyne, in Munster, where he died in 1272.

Thomas Liddell was elected bishop, in November, 1266; he governed the see about ten years, and died A.D. 1276.

Nicholas, who was treasurer of Ulster and prior of the cathedral of Down, succeeded; he sat about twenty-eight years, and died A.D. 1304.

Thomas Kittel was elected by the prior and convent of Down; he obtained the temporals in July, 1305. He governed the see eight years and died in 1313.

Thomas Bright, prior of the cathedral of Down, was elected and consecrated by Roland de Jorse, of Armagh, in the year 1314; he died in 1327, and was buried in his own church.

Ralph, of Kilmessan, a Franciscan friar, was, by mandate of the pope, John XXII., consecrated by Bertran, cardinal bishop of Tusculum. He sat in this see twenty-four years, and died in August, 1353. During his time all the possessions of the see of Down were confirmed by King Edward III. on the 24th of August, 1342.

Richard Calf, prior of the cathedral of Down, succeeded, by provision of Pope Innocent VI., A.D. 1353. He presided upwards of eleven years, having died on the 26th of October, 1365.

William, succeeded, by provision of Urban V., A.D. 1365; sat scarce three years, and died in August, 1368.

John Logan, archdeacon of Down, succeeded, by provision of the Pope, but died before he enjoyed the benefit of his bishoprick.

Richard Calf, the 2d, prior to the cathedral of Down, succeeded, A.D. 1369, and died on the 16th of May, 1386, having governed the see seventeen years, and was buried in his own church.

John Ross, prior of Down, succeeded, by provision of the Pope. Having done homage, he received the temporals in March, 1387, and died A.D. 1394.

John Dongan, a Benedictine, and bishop of Derry, was, by Pope Boniface IX. translated to Down. Having done homage, he received the temporals on the 26th of July, 1395; he died A.D. 1412.

John Sely, a Benedictine monk, and also prior of Down, succeeded, and was consecrated in 1413, and in 1441 was deprived of the see, for public and notorious scandal. After his advancement to the episcopacy he acted with great regularity, and observed the rules of the order to which he belonged. He soon after laid aside his habit, for which he was called to account by John Swayn, archbishop of Armagh, and admonished to put an end to the scandal, but John took no notice of the admonition, and was at length called upon to show cause why sentence of excommunication should not be formally pronounced against him. In 1434, he was warned by the said archbishop to remove the partner of his guilt, within a fixed period, otherwise that sentence, not only of suspension, but the greater one of excommunication, would be fulminated against him. This person bore the euphonious name of Letitia Thomb, and was also a married woman. Yet John averted the blow, until 1441, in which year he was deprived. Sely was not so great a favorite as one of his predecessors, John Ross, a Benedictine, and also prior of Down, who, in 1380, was marked with every vice, and who in 1387 obtained the see, though he had to sue the king's pardon for all treasons, transgressions, felonies and excesses, whereof he had been indicted. Sely was, it seems, a bad or irregular man, as he had been indicted and outlawed in the year 1414.

Be it observed, for the sake of the character of the Irish Church, that this brace of worthies were not of mere Irish descent, as appears from an act of parliament in the year 1380, prohibiting any of this description being professed in the abbey of Down. It sometimes happens, that the Scribes and Pharisees occupy the chair of Moses, and if their lives be not in accordance with their doctrines, we are admonished by the Savior himself, to beware of their pernicious example, as he denounces woe to those by whom scandals come.

The promotion of those unworthy men, to the episcopal dignity, evinces the predilection which their English extraction ensured them with the government: alike injurious to the interests of religion and of those whose rights, civil and ecclesiastical, were disregarded and trampled under foot.

The Primate recommended William Basset, also a Benedictine, to the notice of the holy See, as a proper person to be promoted to the diocese of Down, vacant by the deprivation of John Sely, but his efforts were unsuccessful. Sely and the bishop of Connor had contemplated an union of those sees, before the sentence of deposition had been pronounced. The Primate had, at this time, opened a correspondence with John Stafford, bishop of Bath and Wells, in which he assured him that the union of those sees would be an injury to England, and an advantage to the king's Irish enemies, but he was equally unsuccessful, as at Rome. It was therefore agreed to unite the sees when the vacancy of either permitted. Nevertheless, the Primate cited John, bishop of Connor and William Stawley, prior of Down, and the chapter, to appear and exhibit canonical proof of this arrangement; but John in the meantime appealed to Rome, was successful, and continued to govern the united sees of Down and Connor, until his death, which occurred in the year 1451.

John, bishop of Down and Connor, succeeded to the see of Down, by provision of Pope Eugene IV., A.D. 1441; he died A.D. 1451. The predecessors of John, in the see of Connor to St. Malachy, inclusive of his incumbency, were—

	A.D.		A.D.
Patrick O'Baman, .	1174.	William, . . .	1260.
Nehemias, . . .	1182.	William de Hay, .	1263.
Reginald, . . .	1197.	Robert Fleming, .	1274.
Christian O'Kearney, .	1210.	Peter de Nunath, .	1292.
Eustachius, . .	1240.	John, ...	1315.
Adam, . . .	1244.	Richard, . . .	1321.
Isaac, ...	1256.	James de Coupl'th, .	1322.

John de Egglescliffe,	1324.	Eugene,	1427.
James O'Kerney,	1351.	Cornelius.	
William Mercier,	1375.	John, in whom the sees were	
Paul,	1376.	united, &c.	
John,	1411.		

Robert Rochford, elected to the see of Down and Connor, was earnestly recommended to the holy see by John Mey, archbishop of Armagh, and in his letter he describes the bishop elect as eloquent and well-skilled, both in the English and Irish languages. He succeeded in 1451, but there is no certainty of his consecration, as it appears, the Pope provided Richard Wolsey, by bull, on the 21st July, 1451.

Thomas was consecrated bishop on the last day of May, 1456; he died about the year 1468.

Thady succeeded, by provision of Pope Paul II., and was consecrated at Rome, in the church of St. Mary Supra Minervam, on the 10th of September, 1469. On his return home he paid his homage to the Primate, and was admitted to the kiss of peace. Thady died in 1486.

Tiberius succeeded. He very much beautified his cathedral, and died A.D. 1526.

Eugene Macgennis, succeeded, by provision of Pope Paul III., and having sworn fealty to the king, received the temporals on the 24th of October, 1541. He sat in 1559.

Cornelius O'Duane, bishop of Down and Connor, A.D. 1600. Martyred in 1611, was a Franciscan, and of the convent of Donegal. Elected bishop for his superior merit. Was taken by the English, and remained a long time in bondage and confinement, to whom they offered wealth and presents, only if he would conform to their tenets, but he rejected the offer, as he preferred an eternal treasure to the transitory things of life. God released him on this occasion, but he was again taken and put to death; he was first beheaded, then quartered and cut in pieces, on the 1st day of February; Sir Arthur Chichester being lord justice of Ireland. His dreadful martyrdom afflicted all the Catholics of Ireland, and those who were in the city of Dublin vied with each other in procuring his members; more of them supplied themselves with fine linens to receive his blood. An eminent priest, Giolla Patrick O'Luchairen attended the bishop. When the English decreed that both should be put to death, the bishop dreading that he would be dismayed, requested of the executioners to put this holy priest to death before himself, in order that he might encourage him, but the priest declared that he would follow him without fear, and that it was not meet an

illustrious prelate should be without a priest to accompany him; so that he suffered and endured the same treatment with his bishop, for the sake of his soul and the kingdom of heaven.

In consequence of the severity of those times, the sees of Down and Connor were administered by Doctor Patrick Byrne, as vicar-general, for forty years.

Edmond, in 1627.

Bonaventure, of the order of St. Francis, &c.

Arthur McGennis, in 1650. In 1674, Daniel Mac Kay was bishop of Down and Connor, and his name frequently occurs in the registration act, as ordaining priests, &c.

Bishop Armstrong.

Bishop Stuart.

Bishop Sheil, 1700.

Edmond O'Doran, 1759.

Theophilus McCarten, 1788.

Hugh McMullen.

Patrick McMullen, 1824.

William Crolly, translated, 1835.

Cornelius Denvir, November, 1835. Accompanied the Primate in 1836, and the following year, to Killala, as secretary, while the investigation pended, relative to the dissatisfaction which prevailed between the venerable Dr. O'Finan and the clergy.

CHAPTER XI.

SEE OF KILMORE

St. Fedlimid is by some called bishop of Kilmore; but it does not appear to have been an episcopal see until the fifteenth century; nor have we any certain account of even a monastery being erected there by this saint, or any other person. St. Fedlimid was perhaps no more than the pastor, or there led the life of a recluse. He is supposed to have been the brother of St. Diermit, abbot of Inniscloth-ran, an island in Lough Ree, of the Shannon. He was of the illustrious house of the Hy-Fiachra of Connaught. Sir James Ware observes, that Florence O'Canachty, who died in 1231, is the first bishop of Kilmore or Breffmy met with.

According to Usher, the following were bishops:—

	A.D.		
Conoglac Mac Eneol, .	1250.	Thomas Rushock,	
Simon O'Rourke, . .	1286.	John O'Reilly,	
Maurice Abbot, . .	1307.	Robert Brady, .	
Mathew Mc Duibne, .	1314.	Nicholas Brady, .	
Patrick, ...	1319.	Donagh, ...	
Richard O'Reilly, .	1370.		

Andrew Mac Brady, archdeacon of Triburna, succeeded. By the consent of Pope Nicholas V. he erected the parish church of St. Fedlimid into a cathedral, and placed in it thirteen canons. Pope Callistus III. confirms this erection the year following. Henceforth he and his successors have taken the title of bishops of Kilmore. Andrew died A.D. 1456.

Thady, bishop of Kilmore, succeeded, A.D. 1456, and assisted at a provincial council, which John Bole, archbishop of Armagh convened, at Drogheda, in St. Peter's church, June, 1460.

Fursey Mac Duibne, who succeeded, sat a short time, and died A.D. 1464.

John, bishop of Kilmore, succeeded, 1464. Sat in May, 1470.

Thomas Brady, succeeded; sat in 1489, and assisted at a provincial council held on the 7th July, 1489, in the church of St. Mary, Atherdee, county of Louth. Thomas died A.D. 1511.

Dermod, bishop of Kilmore, a man of learning, succeeded, in 1511. Being a lover of peace and order, he repaired to Swords, in the county of Dublin, as the times were very tumultuous in Ulster; there he officiated as vicar, and died in 1529.

Edmond Nugent, sat in 1541. He was prior of the convent of the Blessed Virgin, at Tristernagh. He died in the reign of queen Mary.

John Brady, succeeded; sat in 1576. He was deprived about the year 1585. Of him, Sir John Perrot, lord deputy of Ireland writes to queen Elizabeth, regarding the advancement of the English in Ireland: "That of late there was a lewd friar come from Rome, as a delegate of the Popes, that usurped the see, dispersing abroad seditious bills, and such like trash." That he had dispossessed him of the see of Kilmore, and hoped to bring him to submission, or to answer for his lewdness; and as he judged, it would be an increase of her majesty's authority among those barbarous people, to have a bishop placed there by her majesty, so he recommended John Garvey to supply the place, and to supplant the usurping bishop, and desired a warrant to enthrone him. Of course the pious shepherdess of the Anglican church complied with the wishes of Sir John Perrot, and letters patent, instead of those with the fisherman's ring, were granted to John Garvey.

The letter of her deputy must have been gratifying to her Majesty, as she had at one time liberally rewarded an author who composed a song, which aimed at bringing the friars and nuns of the day into contempt and disgrace; that song has been circulated through the country, and is to be found in Hardiman's collection of Irish minstrelsy, vol. 1, p. 254.

Richard Brady, bishop in 1610.

Hugh O'Reilly, died in 1627.

Eugene Sweeny, 1650. In 1670, Oliver Darcy, a minorite.

Michael Mc Donagh, 1737.

Lawrence Richardson, 1753.

Andrew Campbell, 1769.

Denis Mc Guire.

Charles O'Reilly, coadjutor, in 1800.

James Dillon, translated from Raphoe, A.D. 1801.

Patrick Mc Guire, 1826.

Farrell O'Reilly, 1829.

James Brown, who presides at present, was consecrated in June, 1827, as coadjutor.

CHAPTER XII.

DIOCESE OF ARDAGH

His first bishop was St. Mœl, a Briton, and is said to have been consecrated before his arrival in Ireland. As he is said to have been a bishop while St. Bridget was yet in her mother's womb, and as she was born A.D. 454, we have almost precisely fixed the time of his incumbency of Ardagh, and it seems that his incumbency took place when St. Patrick was on his way from Munster to the North. The death of this holy bishop took place in 488. The diocese of Ardagh is then deservedly reckoned amongst the most ancient churches of Ireland. St. Mœl is said to have, like St. Paul, obtained his livelihood by manual labor, and to have written a book on the virtues and miracles of St. Patrick, while the apostle was living.

From his see, the ancient Teffia, the fame of St. Mœl, his learning and his virtues, spread far and near, and was powerfully instrumental in collecting large numbers to the fold of Christ. During his travels, as the constant and beloved companion of St. Patrick, he foretold the birth and exalted sanctity of St. Bridget. His suavity and mildness endeared him to all, and obtained for him the eulogies of ancient writers. He is ranked among the first and most distinguished disciples of St. Patrick.

St. Milchuo, brother to St. Mœl, by the same father and mother, succeeded to this see A.D. 488. He would then have been the nephew of St. Patrick by his sister Darerca; but it does not appear that St. Patrick had any such relative in Ireland, if we are to credit some accounts. (See *Inisnagoil, county Galway.*) It was then customary to designate religious persons by the appellation of brothers and sisters, as it is at present, in conventual societies. He was, however, a zealous imitator of St. Patrick's virtues, and the unwearied companion of his labors. The day of his death is not known, but his festival was kept on the 6th of February. We have only slender memorials of his successors until the coming of the English.

St. Erard, a native of Ireland, and Bishop of Ardagh, flourished about the year 700. With his brother, St. Albert, and nineteen other associates, he forsook his country about the beginning of the 8th century and travelled into Germany. He joined St. Hildulph, who was then living retired in the Vosges, and with whom he remained a considerable time; thence he proceeded to Bavaria to preach the gospel, without being attached to any see as bishop. Happening to be near the Rhine, St. Erard baptized Odilia, the infant daughter of the duke, Atticus, who, being born blind, became gifted with sight in the very act of her baptism. After this, he returned to Bavaria, and tarried at Ratisbon, where having led a most holy life, as many miracles attested, he terminated his earthly career on an 8th of January. St. Erard was canonized by Pope Leo IX. in 1052. The death of this saint ought to be placed about the beginning of the 8th century, A.D. 714, as it appears that Odilia was born in 700. Of this saint there are conflicting accounts.

Ceili, Bishop of Ardagh, flourished in 1048.

Macrait O'Moran died in 1168. He assisted at the Council of Kells in 1152, and was then styled Bishop of Conmacne, or Ardagh.

Christian O'Heotai, was bishop in 1172, and died in 1179.

O'Tirlenan, Bishop of Ardagh, died in 1187.

O'Hislenan was slain A.D. 1189.

Adam O'Muredai died A.D. 1217, and is reckoned among the benefactors of the Abbey of Tristernagh. Besides the confirmation of several Churches in the diocese, he granted to it the tithes of Tyrclogher, Clonmellon, Rathowen and Ardglas, reserving his episcopal customs.

Robert, an Englishman, a Cistercian Monk, and eleventh Abbot of St. Mary's, near Dublin, succeeded in 1217. The annals of Mary's Abbey describe him "as a man of holy conversation." He was also a benefactor to the Abbey of Tristernagh. He died on 28th of May, 1224.

Simon Magrath, celebrated for the probity of his manners, virtue and devotion, succeeded, A. D. 1224, and died in 1230.

Joseph Magodaig, Archdeacon of Ardagh, was elected bishop of this see; proceeded to Rome and there obtained the sanction of the Pope, but on his return, died at Florence, in Italy, A.D. 1231.

Jocelin O'Tormaig was consecrated in 1233, and confirmed about the close of the year: he died A.D. 1237.

Brendan Magodaic succeeded in 1238, and sat seventeen years. He was a large benefactor to the Abbey of Tristernagh. He died A.D. 1255, and was buried in an abbey of Canons of St. Peter, at Derg.

Miles de Dunstaple, so called from a town of that name in Bedfordshire, was elected bishop of Ardagh, and obtained the royal assent on

the 20th of May, 1256. He presided about thirty-three years and died, A.D. 1289.

Mathew O'Heothy, Canon of Ardagh, was consecrated and was preferred by the king to the temporals on the 28th of January, 1289. He governed the see thirty-two years and died, A.D. 1322. From the period of his death, until the year 1331, the temporalities of this see were received by the king's escheators.

John Mageoi succeeded, A.D. 1331, and died in 1343. After his decease the see was again vacant three years. The king's escheators must have again managed the temporals and have taken a deep interest in the widowed state of the bishopricks.

Owen O'Ferrall, archdeacon of Ardagh, was elected by the Dean and Chapter before the end of the year 1343, and was consecrated in 1347; he governed the see twenty years afterwards, and died in 1367. He was a prelate much celebrated for the integrity of his life.

William Mac Casac, a secular priest, succeeded in 1367, and died through the effects of a fall from his horse in 1373.

Charles O'Ferrall succeeded, A.D. 1373, and died at Rome in 1378.

Henry Nony, a Dominican and chaplain of the Pope was bishop in 1392.

John O'Frayn, a friar, succeeded A.D. 1378. He died in 1394, the see being vacant two years after his decease.

Gilbert Mac Brady succeeded by provision of Pope Boniface IX., and was consecrated in 1396.

Adam Lyns, or Lyons, a Dominican Friar, succeeded by provision of the Pope, A.D. 1400: he departed this life A.D. 1416.

Cornelius O'Ferrall succeeded in 1418, paid homage or obedience to John Swayn, archbishop of Armagh, on the 3d of February, 1418: he departed life A.D. 1424, and was interred in the Dominican abbey at Longford. Cornelius was a prelate much celebrated for his charity to the indigent.

Richard O'Ferrall sat in 1427; appeared by proxy at a provincial synod held by John Swayn, Archbishop of Armagh, at Drogheda. He died A.D. 1443.

Cormac succeeded; sat in 1460 and died in 1470.

William O'Ferrall sat in 1486; died in 1516. He was chieftain of Annaly or Longford; resigned long before his death.

Thomas O'Congallan died in 1508; a man of great reputation for his wisdom as well as his charity to the poor.

Eugene, a Dominican, succeeded in 1508 by provision of Pope Julius II. He sat in 1530.

Richard O'Ferral, abbot of Granard, was elected by the Dean and

Chapter; obtained the temporals of the see on the 14th of July, 1541, but was not consecrated till the year following. He governed the see twelve years, having died in 1553. During his life he was chieftain of Annaly.

Patrick Mac Mahon succeeded A.D. 1553, and died about the year 1577.

Oliver Darcy, in 1670. In 1710 died.

Ambrose O'Connor, a Dominican, Bishop of Ardagh.

Anthony Blake, Bishop of Ardagh, was translated to Armagh.

Patrick Plunkett, a Bernardine; ten years in exile, and a wanderer after his return to Ireland, in the woods and mountains.

Mulligan.

Brady.

John Cruise, living in 1798.

James Magauran died on the 3d of June, 1829.

William Higgins was consecrated on the 30th of November, 1829. Having completed his studies, he became professor in the Irish College at Paris in his twenty-first year of age. Here he remained three years, and having proceeded to Rome he obtained the title of Doctor of Divinity about the year 1818. Soon after he was appointed by the Pope to examine the condition of the colleges on the Continent, which had been materially injured by the war which then prevailed. Having performed his commission of inspecting those establishments, to the satisfaction of his Holiness, he returned to Ireland in 1826, and became Professor of Dogmatic Theology in the college of Maynooth; and on the death of his predecessor was chosen to succeed. As the strenuous assertor of his country's rights, Doctor Higgins cannot be surpassed, and in combating the perfidious attacks of the English government on the freedom of religion and education, has been the zealous and faithful coöperator of the illustrious archbishop of Tuam. He has long since commenced and planned the erection of a cathedral, which, when completed, will be one of the most splendid ecclesiastical structures of Ireland. The diocese of Ardagh has to lament his death within the present year, on the 3d of January, 1853.

CHAPTER XIII.

DIOCESE OF DROMORE.

St. Colman, its founder, was a descendant of the Dalaradian family, and therefore a native of the territory in which the see was situated. Having studied the sacred Scriptures under St. Ailbe, of Emly, he returned to his native province and erected, through the advice of Mac Nisse, bishop of Connor, a noble monastery on the banks of the River Locha, or Lagan, which flows through Dromore. In this monastery Mac Nisse died in 514. Several eminent men received their education under St. Colman, and among them may be reckoned the great St. Finnian, of Clonard. Hence, it appears that the see of Dromore must have been founded in the early part of the 6th century, instead of its close. The year of his death, or of his promotion to the episcopacy is unknown, but his festival is observed on the 7th of June.

Of the succession of bishops in this see we have no account, except that of

Mælbrigid Mac Cathasaige, who flourished in 972, and Rigan in 1101, until about the close of the 12th century. It is therefore supposed that it was either annexed to Armagh, or perhaps held in Commendam. In the distribution of sees at the Council of Kells in 1152, there is no mention made of Dromore, or Elphin.

Gerard, a Cistercian Monk of the Abbey of Mellifont, was elected Bishop of Dromore and obtained the royal assent on the 25th of April, 1227; he presided seventeen years.

Andrew, Archdeacon of Dromore, was consecrated A.D. 1245.

Tigernac I. was Bishop of Dromore in 1287.

Gervase succeeded in 1290.

Tigernac II., a monk, died in 1309.

Florence Mac Donegan, Canon of Dromore, was elected by the Dean and Chapter in this year, and confirmed by King Edward II.

Christopher presided over the see in 1369.

Cornelius died about the year 1381.

John O'Lannub, a Franciscan Friar, succeeded by provision of Pope Urban VI., and having sworn allegiance, obtained the temporals on the 10th of November, 1382.

John Volcan, bishop of Dromore, was translated to the see of Ossory in the year 1404, and soon after died, leaving a reputation for his virtues and endowments.

Richard Messing, a Carmelite, succeeded in 1408 and died in 1409.

John succeeded in 1410, and resigned in 1418. It seems this John was retained by the archbishop of Canterbury, as his vicar.

Nicholas Warter, a Franciscan Friar, succeeded by provision of Pope Martin V., on the 17th of March, 1419, in consequence of the absence of John.

David Chirbury, a Carmelite Friar, succeeded; was a prelate renowned for his piety and theological knowledge. He died A.D. 1427 or 1431, and was, it is said, buried at Ludlow, in a monastery of his own order.

Thomas Scrope, distinguished by his virtue and learning, succeeded in 1434. He first embraced the Benedictine Order, and afterwards joined the Carmelites, among whom he lived in the practice of almost incredible austerities. An Eremite for twenty years, he was called from his solitude and sent to instruct the people by Pope Eugene IV., by whom he was promoted to this see about the year 1434. His revenues he expended on the poor, or on pious uses. He lived to a decrepid old age and died in 1491. He must have resigned long before his death, as John Prene, archbishop of Armagh, was guardian of the see in 1440.

Thomas Radcliffe succeeded; he was an absentee, as well as his five predecessors, and in consequence, the see was reduced to a state of poverty, so that no one could be found to accept it. Octavian de Palatio, archbishop of Armagh, represented to King Henry VII. the evils of this absence, as by it the see was void and desolate, and almost extinguished.

George Brann, a Grecian, and a native of Athens, sat in this see in the year 1489, and was subsequently translated to Elphin. George was procurator to the hospital of the Holy Ghost, in Saxia or Saxon street, in Rome, and to its benefactors, and was also a procurator for building a similar establishment in Ireland. This hospital in Rome was founded by Pope Innocent III. Henry de Loundres, archbishop of Dublin, founded an hospital of the same description in his diocese, and reserved out of its endowments an annual pension of four byzantines, payable to that of Rome. The byzantine was a coin, either gold or silver, then current in England.

William, called bishop of Dromore and suffragan of York, is also said to have lived in that city, A.D. 1500.

Galentius, bishop of Dromore, died in 1504.

John Baptist, was advanced to the see of Dromore, on the 12th of June, 1504.

Thady, a minorite, succeeded, in 1511.

Quintinus O'Coigly was bishop in 1536.

Arthur Magennis sat in 1550.

Patrick was bishop in 1649.

Oliver Darcey, 1670.

Daniel Mackay, 1674, whose name occurs in the registry act.

—— Donnelly, living in 1709.

Anthony O'Garvey, living in 1759.

—— Lennon, living in 1800.

Edmond Derry, died about 1820.

Hugh O'Kelly, died August, 1825.

Thomas Kelly, translated to Armagh, &c.

Michael Blake, consecrated on the 17th of March, 1833, under whom religion and piety are rapidly progressing, and vice disappears. One hundred destitute children, who attend his schools, receive their breakfast daily, at the expense of this venerable prelate.

CHAPTER XIV.

DIOCESE OF RAPHOE.

The time in which this see was founded, cannot be determined. St. Adamnan was revered particularly at Raphoe, as the patron saint of its monastery and church, and this saint was the person by whose name the succession was distinguished. Ware is of opinion that St. Eunan erected the church of this monastery into a cathedral, but he admits that he cannot find out the time in which this saint lived. Lanigan thinks that St. Eunan is no other than Adamnanus, the biographer of Columba, and the remark of Lanigan is borne out by the Irish pronunciation of Adamnan. In the deanery of Tireragh, diocese of Killala, where the well of Adamnan is still known as such, and also a rude bridge, which he is said to have constructed, his name is pronounced by the people in their native tongue, as Eunan. The bed of this saint was to be seen, not long since, at Raphoe.

Maelbregid Mac Dornan, promoted to Armagh, is said to have been bishop of Raphoe.

Malduin Mac Kinfalaid, bishop of Raphoe, died about the year 930.

Æneas O'Lapain, died in 957.

Muiredach O'Dubthaigh, called bishop of Derry and Raphoe; he died bishop of Derry in 1173. He is known in the see of Derry as Maurice O'Coffey; was a canon of the order of St. Augustine, and a man greatly esteemed for his learning, humility, and charity. It is doubtful if he ever was bishop of Raphoe.

Gilbert O'Caran was bishop of this see in 1172; he was afterwards translated to Armagh in 1175. The name of his successor is not preserved, but from an epistle of Pope Innocent III. it appears that he was living in 1198.

Maelisa O'Dorigh was bishop of Raphoe in 1203.

Patrick O'Scanlain, translated to Armagh by election of the Dean and Chapter, and confirmed by the bull of Pope Urban IV.

John de Alneto, a Franciscan friar, was promoted to this see by the

Pope, in 1261, but he resigned his charge on the 28th of April, 1265, on the plea of ill-health.

Carbrac O'Scoba, a Dominican Friar, succeeded, in 1266, was consecrated at Armagh. Was one of the fathers who attended the second general council of Lyons, in 1274. While he was bishop of Raphoe, a part of the diocese was taken away, and annexed to Derry, by German Ocherballen, bishop of that see, and his clan of Kineal Eogain, a proceeding which induced him to visit Rome, and solicit the interests of his Church. Carbrac died there, A.D. 1275.

Florence O'Ferrall, succeeded, in 1275. He departed this life in 1299, leaving a great reputation for his alms-deeds, hospitality and other good works.

Thomas O'Nathan or O'Naan, archdeacon of Raphoe, succeeded, in 1299, and died in 1306.

Henry Macan Crossain, succeeded, in 1306, and died in 1319.

Thomas O'Donnell, abbot of Ashroe, succeeded, in 1319; he presided eighteen years, and died in 1337. He was much esteemed for wisdom, liberality, and other virtues.

Patrick Magonail sat in 1360. He built three palaces in the manors of his see, and died in 1366.

Richard Mac Crossain is said to have succeeded in 1366.

John, a Cistercian monk, was consecrated on the 20th February, 1397; his incumbency must have been short, as

Cornelius Mac Carmac succeeded in the October following, and died in 1399.

Anthony, bishop of Raphoe, died about the year 1413.

Robert Mubine, according to Wadding, succeeded in 1414. He was a Franciscan friar.

John Mac Carmic, succeeded, in 1415; made his profession of obedience to Nicholas, archbishop of Armagh. He died in 1419.

Lawrence O'Galchor, 1st, dean of Raphoe, was preferred to the see by Pope Martin V., on the 27th February, 1420, and died in 1438.

John Prene, archbishop of Armagh was guardian of the see in spirituals and temporals; however, O'Donnel, prince of his clan, and the Dean and Chapter, usurped the fruits of his bishopric, for which they were called to account by the Primate. He prosecuted those parties; deprived them of their benefices and offices; he also removed the cross which stood in the cathedral of Raphoe, to the church of Armagh.

John Mac Gilbride, succeeded, in 1438.

Lawrence O'Galchor, 2d, sat in 1439, and died in 1447. He was prosecuted for his incontinence before the Primate, but upon submitting to penance, was absolved. It is stated in the Ulster Inquisitions, that

he bestowed certain lands belonging to the see of Raphoe on the daughter of O'Boyle, who was the partner of his guilt. The tradition of the country adds, that O'Donnell levelled his castle, and compelled him to put away this sacrilegious accomplice, and moreover put him on his trial before the Primate of all Ireland.

Menelaus Mac Carmacan, dean of Raphoe, was promoted to this see, and paid obedience to Octavian de Palatio, archbishop of Armagh, in July, 1484. He died in the habit of the Franciscan order, on the 9th of May, 1515.

Bryan Gallagher was bishop in 1543, and was opposed in getting possession.

Cornelius O'Cahan, succeeded, and sat in 1550.

Donagh Magonigail, succeeded; sat in 1563, and was present at the council of Trent. He died at Killybegs, in 1589.

Nial O'Boyle, succeeded, in 1597, and died at Glean Eidhnighe, on the 6th of February, 1611. He was interred at Innis Caoil, an island in the barony of Boylagh, county of Donegal. Nial was murdered at Donegal.

John O'Cullenan was bishop in 1650; was murdered at Glencomb kill. The name of this bishop occurs in the registry act.

B. Hegarty, succeeded.

James Gallagher was translated to Kildare, in 1731.

Nathaniel O'Donnell.

Anthony O'Donnell.

Philip O'Reilly, consecrated April, 1759.

Anthony Coyle, died 1800.

James Dillon, coadjutor to Anthony, was translated to Kilmore, 1801.

Peter Mc Laughlin, consecrated the 24th of August, 1802; translated to Derry in 1820.

Patrick Mc Gettigan, the present bishop, consecrated the 17th September, 1821.

CHAPTER XV.

DIOCESE OF DERRY.

By a decree of a synod held in 1158, at Brigh-mac Thaig, in Meath, at which Gelasius the Primate and Christian bishop of Lismore and legate apostolic, and twenty-five other bishops, assisted, the episcopal see of Derry was founded, and Flathbert O'Brolcan, abbot of Derry, a learned man, was preferred to the see, and its cathedral erected by him, with the assistance of Maurice Mac Laughlin (O'Neil), king of Ireland, A.D. 1164. St. Eugene is said to have fixed his see at Ardsrath, on the river Derg. Some assert that he was coëval with, and the disciple of St. Patrick, but others will have it, with St. Canice and St. Congal. Be this as it may, he cannot be placed as a bishop earlier than the latter part of the sixth century. St. Eugene was of a Leinster family by his father, and of an Ulster one by his mother. He was a great and illustrious preacher. Was buried in his own churchyard, and a chapel built over his tomb, and his festival, or the day of his death, was observed on the 23d of August. The see of Ardsrath was transferred to Maghera, of which St. Luroch is patron, and whose festival is celebrated on the 17th of February. At a later period it was annexed to the see of Derry. Before the incumbency of Flathbert, it cannot be denied, that some of his predecessors, as abbots of Derry, were also called bishops, among whom were Coencomrach, who died A.D. 927.

Finacta, skilled in the antiquities of Ireland, died A.D. 937.

Mælfinan, who died the 6th of February, 948, and

Flathbert, who died after a tedious illness, A.D. 1175, and was buried in the sanctuary of St. Columba, esteemed for his learning and exemplary virtues, and who was, as already noticed, promoted to the see of Derry, A.D. 1158.

Maurice O'Coffy, called bishop of Derry and Raphoe, was a canon of the order of St. Augustine, and esteemed for his learning, humility, and charity. The annals of the four Masters thus describe him: "He was a man of pure chastity, a precious stone, a gem, a star, treasury of

wisdom, and chief conservator of the canons of the church." He flourished from 1152 to 1173, the year of his death. A great miracle, say the annals, was performed on the night of his death: "it became bright from dusk till morning, and it appeared to the inhabitants that the adjacent parts of the globe were illuminated, and a large body of fire moved over the town, so that the people rose from their beds, thinking it was day."

Amlave O'Coffy, called in the annals of Connaught, bishop of Kinel Eogain, died A.D. 1185, at Duncrutni, whence his body was conveyed to Derry, and buried in St. Columba's abbey, at the feet of his predecessor.

Florence O'Cherballen, succeeded, A.D. 1185; died A.D. 1230, in the 86th year of his age, and the 46th of his consecration.

German or Gervase O'Cherballen, succeeded, in 1230. He took many things from David O'Brogan, bishop of Clogher, and annexed them to his own see, and also from Carbrac O'Scoba, bishop of Raphoe. While he presided, an abbey of Dominicans was founded at Derry, A.D. 1274, by John O'Donnel, prince of the country. German died, A.D. 1279.

Florence O'Cherballen, succeeded, A.D. 1279, and sat fourteen years, having died in July, 1293.

Henry Mac Oreghty, called Henry of Ardagh, was a Cistercian monk; lawfully elected by the Dean and Chapter, A.D. 1295. Governed only a short period, having departed this life in 1297.

Geofry or Godfrey Maglathin, was consecrated and obtained the temporals A.D. 1297. He presided fourteen years, and died in 1315.

Odo or Hugh O'Neal, a secular priest of the diocese, was elected in 1316; presided scarce three years, having died in June, 1319.

Michael Mc Loghlen was elected in August, 1319, and was confirmed by Dennis, dean of Armagh, in the absence of primate Roland Joyce, then beyond sea. He presided in 1324.

Simon, a friar, sat in the years 1367 and 1369.

John Dongan, a Benedictine monk, was translated from this see to that of Down, A.D. 1395.

John, a Cistercian and abbot of Moycosquin, or Clarewell, in the barony of Coleraine, was promoted by the Pope to the see of Derry, in the year 1401, and he died A.D. 1419.

William Quaplod, an English Carmelite, succeeded; was educated at Oxford. He died A.D. 1422.

Donald or Donagh, sat in this see A.D. 1423, and died ten years after. It seems he resigned in 1429, as Archbishop Swayne, the primate, was guardian of the see. The Primate, when on his visitation in

1426, called this prelate to account for his incontinence, and other crimes. On proof of his guilt he was obliged to submit to a course of penance; and on another visitation, in 1429, he had to satisfy the Primate that he had lived in a manner conformable to his vows.

John, succeeded in 1429, and died in 1456. A citation from the Primate was issued against John, for homicide, and other crimes.

Bartholomew O'Flanigan, a Cistercian monk, was promoted to the see by Pope Callistus III., on the 27th May, 1453. He died about 1463.

Nicholas Weston, bachelor of the canon law and canon of Armagh, was consecrated in 1466, and he died in 1484.

Donald O'Fallon, an observantine Franciscan, was advanced to this see by Pope Innocent VIII., on the 17th of May, 1485; he died in 1500. He was considered a man of great repute, for his learning and constant preaching through all Ireland, which he practiced thirty years.

James Mac Mahon was consecrated in 1507, and died in 1517. He was commendatory prior of the abbey of SS. Peter and Paul, of Knock, in the county of Louth.

William Hogeson, a Dominican, was bishop in 1520.

Roderick O'Donnel sat in 1529, and died on the 8th of October, 1551, in the Franciscan habit, and was buried at Dunegal, in a monastery of the same order.

Redmond O'Gallagher, sat in 1604. Suffered martyrdom.

Doctor O'Reilly, in 1751.

Patrick Bruligan, consecrated in 1751; resigned in 1752.

Doctor Mac Colgan, sat in 1752.

Daniel Mac Devit, lived in 1775.

Charles O'Donnel, in 1824.

Peter Mac Laughlin, consecrated on the 6th December, 1824.

John Mc Laughlin, consecrated the 16th of July, 1837. Succeeded as ordinary, in 1840.

Doctor Mac Ginn, was appointed apostolical administrator of Derry, and died in 1849. The celebrated advocate of the rights of the Irish tenantry, and entitled to the gratitude of the Church for his splendid defence of the confessional, in which he has put to shame and confusion the tongues of its scoffers and its enemies. Lord Stanley, prime minister of England, and his scorpion allies, struck dumb by the exposure of their calumnies, as well as by the force of truth, so ably wielded by the pen of this lamented Prelate, have not since dared to utter their abominable falsehoods against this divine institution.

Francis Kelly succeeded in the administration of the see, and was consecrated on the 21st of October, 1849, under whom religion and education are alike prosperous

CHAPTER XVI.

ARCHIEPISCOPAL SEE OF DUBLIN.

Dublin was only an episcopal see, until the pallium was first conferred on its prelate by John Paparo, cardinal legate at the council of Kells, in 1152: at that time the see of Cashell ranked before Dublin, as St. Malachy O'Moore sought the pallium for the sees of Armagh and Cashell only, and in the distribution by the cardinal of the palliums to the four dioceses of Ireland, which are now archbishopricks, the see of Dublin was the third in the series. Dublin is now reckoned as the second see of Ireland, and its prelate is styled primate of Ireland, in accordance with the directions of the holy see, anxious, as it was, to terminate the controversy that so often arose between the primates of Armagh and archbishops of Dublin, regarding the right of precedence, as might be observed in the history of the prelates of Armagh. Dublin, the metropolis of Ireland, has two cathedrals, Christ-Church and St. Patrick's, a peculiarity, in which Saragossa alone participates. Both have been forcibly seized by those intruders, whom the persecutors of England have sent amongst the people of our country to plunder and spoliate, while the descendants of the pious founders and the steadfast adherents of the ancient faith were obliged to worship their God in the most obscure lanes and alleys of the city. Christ-Church was erected about the year 1038, and St. Patrick's in 1190, on the site of an old church, which was said to have been erected by St. Patrick; both cathedrals are situated within the city and liberties of Dublin.

To the see of Dublin was united that of Glendalough, in the year 1214, on the death of William Piro, the last recognized bishop: the union of those sees was ratified by Pope Innocent III., on the 25th of February, 1215, and again Honorius III. confirms the acts of his predecessors in this affair. A controversy having arisen between the chapter of St. Patrick's and Robert de Bedford, the dean of Glendalough, and afterwards bishop of Lismore, the subject was referred by the Pope to Felix O'Ruadan, archbishop of Tuam, who

St. Patrick's Cathedral, Dublin.

by his decree pronounced in favor of the chapter of Glendalough, and which the Pope Honorius III., also confirmed.

The archbishops of Dublin did not obtain quiet possession of the see of Glendalough, until a surrender of it was made in the Cathedral of St. Patrick, by Dennis White, who had been the bishop in opposition to the regal authority. Since his surrender, Glendalough is become a desert; the mountains, which gird the valley, cast a gloom over its scene, contracting every prospect to the eye, which looks on the venerable ruins of the sanctuary of St. Kevin; its awful and melancholy appearance reminds the beholder, that this spot was particularly adapted for a life of prayer and meditation. By the union of Glendalough with Dublin, the far-famed city, memorable for its religious edifices, has gone not only to decay, but has become the receptacle of robbers and outlaws.

St. Patrick, having preached with success in the Provinces of Ulster and Connaught, and having taken care to provide for the spiritual exigencies of these districts, was at length enabled to move into Leinster, and advancing to Naas, the residence of the kings of that province, is said to have baptized in a fountain near the north side of the town the Princes Illand and Alild, the sons of King Dunlung, both of whom became in time sovereigns of Leinster. A story is told of one Foillen, an officer in the court of Naas, who unwilling to receive instructions from the saint, pretended to be asleep, but whose slumber has not ceased. St. Patrick, having directed his steps towards Hy-Garchon, a district in some part of the County of Wicklow, was unkindly received by Drichir, prince of the county. Drichir was son-in-law to the Monarch Leogaire, who bore enmity to our saint. But Killin, a man of humble station, most hospitably entertained him, having killed an only cow in his possesseon, that he might provide fare for the saint and his companions. His generosity on this occasion was requited by the blessings which the benediction of the saint was instrumental in procuring for him and his family.

From this district Saint Patrick went to Kildare, where he laid the foundation of several churches, arranged the boundaries of ecclesiastical jurisdiction, and left the bishop, Auxilius, at Killossy, and the prelate, Iserninus, at Kilcullen. These transactions are supposed to have taken place about the end of the year 443. Thence he went to Leix, now part of the Queen's County, and when arrived at its borders, a lady called Briga, gave him notice of a snare, which the people there had prepared, by which Saint Patrick and his companions would be surprised and put to death. However, they continued their journey, and providentially escaped without falling into the pits. The Arch-poet, Dubtach, of Hy-

St. Patrick's Cathedral, Dublin.

Kinsellagh (County of Carlow) was his next host. In their conversation on religious affairs, St. Patrick asked if he knew any one in the country who was worthy of being promoted to holy orders. Dubtach replied that he had a disciple, Fiech, then absent, who was worthy of this honor. Fiech had been sent to Connaught by his preceptor to present some of his poetic compositions to the princes of this province, and before the conversation ended, had returned.

Fiech, the son of Erc, and of the house of Hy-Bairche in Leinster, was descended of an illustrious family; was a Christian, or at least a catechumen, when he met St. Patrick, and, it is said, was then a widower, his wife having died a little before and leaving an only son called Fiacre. The saint finding him qualified to be promoted to the ecclesiastical state, gave him the tonsure and supplied him with means whereby to prosecute his studies, in which he made great progress, as well as in piety and devotion. After some time he was consecrated bishop, the first in the province of Leinster, who was raised to the episcopacy and at length became the chief bishop of the whole province. His see was fixed at Sletty, and he is also said to have presided over a monastery, which was called Domnach-Fiech. His name and memory have been held in great respect and veneration. He must have lived to a great age, for it is said that sixty of his disciples departed this life before himself; his death probably took place about the year 500. St. Fiech is deservedly ranked among the Fathers of the Irish Church, and his see of Sletty continued to enjoy precedence or preëminence, until the seventh century, when it was transferred to Ferns. St. Patrick, it is related, met with great encouragement from Crimthan, son of Enda Kinsellagh, and king of Hy-Kinsella, who, though hostile to Fiech and his connexions, is represented as a pious prince and founder of churches which he endowed. He arrived in Ossory and there converted numbers, and founded churches, some of which are specified.

St. Patrick is said to have blessed Dublin, and to have foretold its future greatness and prosperity.

Saint Livinus, bishop of Dublin was a native of Ireland, and according to some, of royal extraction. He was born in the reign of Colman Rimhe, who was king of Ireland, in the beginning of the seventh century. Livinus is said to have been instructed by Benignus, a priest, and after the death of his master, to have retired into a desert with three companions, Foillan, Elias, and Kilian, where he employed his time in transcribing books in order to procure sustenance for himself and the poor. He passed over into Britain and remained five years under the direction of Augustine who ordained him priest, and having returned to his native country he was promoted to the dignity of bishop, but his

see is not known, though he is accounted as bishop of Dublin. Urged by zeal for the conversion of those who knew not the true God, he set out from Ireland with the former companions of his solitude. Arrived in Belgium, having left the care of his Church in Ireland to the Archdeacon Sylvanus, he was received with great kindness by Floribert, abbot of two monasteries at Ghent; one of which was called that of St. Bavo, who was buried there, and for whom Livinus had a great veneration, and whose epitaph he also wrote at the request of Floribert. On the tomb of St. Bavo he celebrated daily the sacrifice of the mass during thirty days that he remained. Having performed those acts of charity and devotion, he proceeded on his mission through Flanders and Brabant. Berna and Craphraildis, two sisters, received him with great attention, and he there restored the sight of Ingilbert, the son of Craphraildis, which was lost for thirteen years. He received from the people much opposition and vexation, of which he complained in his epistle to Floribert, and in which he declared his hope and foreknowledge of his suffering martyrdom. Soon after he was attacked by a multitude of Pagans at Escha, near Hauthem, one of whom was particularly conspicuous in torturing him. Walbert extracted his tongue with nippers and threw it to the dogs, but it was miraculously restored. Having cruelly beaten and tortured him, he was decapitated on the 12th of November, 656. His hostess Craphraildis, and her son Brixius, who was baptized by the Saint a few days before, they also put to death. The remains of St. Livinus and Brixius were deposited in one grave by his disciples at Hauthem, and near them those of Craphraildis. The memory of Livinus is still greatly revered in Belgium.

The poetical epistle of Livinus, as well as the epitaph of St. Bavo, do honor to the country of his birth. In the decree of Pope Benedict XIV., dated the 1st of July, 1741, express mention is made of Livinus as bishop of Dublin.

St. Wiro, a native of Ireland, the son of Cuan, the son of Lugid, is said to have been of an ancient family in Corobaschin, (County of Clare,) and of which St. Senanus of Enniscathy was sprung. Wiro is said to have travelled to Rome, and to have been there consecrated bishop; on his return to have governed some see which he afterwards resigned, that he might lead a more secluded life. He repaired to Gaul where he was graciously received by Pepin Heristall, who regarded him with veneration and who made his confession to him barefoot. Pepin assigned him a dwelling at Mons Petri, now Odilieberg, in the diocese of Liege, where he died on the 8th of May; but the year of his decease is not known. According to Harris, his death was in 650, but at this time Pepin was not vested with great power until 680. We may then place

his death later than this year. He was buried in the oratory which he had erected, and in consequence of its collegiate church having been transferred to Ruremond, a part of the saint's remains were removed hither, and another portion reverentially preserved at Utrecht. He is called bishop of Dublin. It was usual with foreigners to assign to Dublin as it became the capital of Ireland, some bishops who had removed to the Continent.

St. Disibod was born in Ireland, of a noble family, and was remarkable for his genius and learning. He was ordained priest in the thirtieth year of his age, and soon after elected bishop; and though Dublin is assigned as his see, there is not sufficient authority to sustain the assertion. Having governed his see ten years, he was driven from it by the insolence of the people, and having resigned in 675, he abandoned his native country, and associating with him three learned and devout men, Gisualdus, Clement, and Sallust, travelled into Germany, where he moved about, preaching the Gospel for ten years; at last he came to a high woody mountain, which the owner of the country conferred upon him, and there he settled, and practised the life of a hermit—many of the Benedictine order flocked to him,—and on this mountain he erected a monastery, which was called Mount Disibod. He lived thirty years in exercises of great austerity, and there died, worn out with age, on the 8th of July, in the eighty-first year of his existence. Hildegardis, a nun, who was educated at Mount Disibod or Disenburg, under the abbess Jutta, wrote his life, which was published by Surius. The year of his death is not known.

Gualafer or Gallagher, is mentioned as bishop of Dublin, of whom nothing is known except having baptized his successor, St. Rumold.

St. Rumold was the son of David, an Irish prince, and was heir to his father's principality. By Gualafir he was instructed in learning and virtue; and through piety, having taken a journey to Rome, he abandoned his right to his inheritance. He passed first into Britain, thence into Gaul, preaching, wherever he went, the Gospel of Christ. It is said, in his life, written by Theodoric, and published by Surius, that before engaging on his pilgrimage, that he was consecrated for the see of Dublin. He travelled over the Alps, and reached Rome, where he received the apostolic approbation of his labors. Having made some delay in Rome, he left the city, repassed into Gaul, and came to Mechlin, where Odo or Ado, count of the place, together with his wife, received him with great kindness, and prevailed on him to settle there. He assigned him a place called Ulmus, from the numerous elm trees growing in it. Here he founded a monastery. Mechlin being raised into an episcopal see, Rumoldus was made its first bishop.

The holy bishop planted the true faith everywhere about Mechlin, with such zeal and earnestness, that he is justly styled their apostle. At length two villains, one of them thinking that he was possessed of money, the other, through revenge, because the saint reprimanded him for living in adultery, attacked him, and having severely wounded him in the head, put an end to his existence on the 24th of June, 775, and in order to conceal their crime, threw his body into a river, and on its being discovered by a heavenly light, Count Odo removed it, and gave it an honorable interment in St. Stephen's church. His remains were afterwards translated to a church in Mechlin, dedicated to his memory, and there preserved in a splendid silver shrine. His festival is observed on the 3d of July, as the day of his martyrdom took place on the day sacred to John the Baptist.

A shrine, constructed in 1369, for his relics, cost 66,000 florins. In the wars of 1580, it was broken up and sold. Norris, when commanding the English troops, rifled the cathedral of Mechlin, destroyed the shrine, and scattered the relics of St. Rumold, but the relics were collected again, deposited in a new shrine of far more elegant design, and about one-third the cost of the first. It is exhibited in the cathedral.

St. Sedulius, son of Luaith, is called bishop and abbot of Dublin, as those were synonymous terms. Many abbots distinguished by their merit were promoted to the episcopacy without having sees attached to their places of residence. Such was his neighbor and contemporary, the abbot and bishop Ferfugill, of Clondalkin. Offices, perfectly distinct, were thus vested in the same person, as it was necessary that episcopal functions should be exercised within the precincts of monastic establishments too remote from a regularly fixed see.

Besides assistant bishops, such as coadjutors, there were in Ireland others of a more subordinate dignity. Of this latter description the annals of Ireland make mention.

To minister more effectually to the spiritual wants of his flock, who might have dwelt at a distance from the abode of the bishop, it was sometimes deemed prudent to remedy such an inconvenience, by selecting priests in the remote districts, to whom was confided the care of the faithful; and that such clergymen were invested with a sort of episcopal jurisdiction, appears certain, but whether dignified always with the holy order of the episcopate, is a question as yet to be decided. Some maintain it, as the more probable, that they were not exalted to this dignity,—others allow that they were consecrated, and that they could, with the permission of the ordinary, confer the orders of deaconship and the priesthood. Other writers hold the opinion that they were always, and without exception, invested with the order of the episcopacy.

In Ireland, the usage of conferring consecration on those ecclesiastics, appears to have been generally adopted. In the early annals of the kingdom they are represented as persons belonging to the episcopal order; such an ecclesiastic as we treat of, is honored with the appellation of bishop; and among the Irish, as there was but one name for bishops and chorepiscopi, it is often difficult to determine whether this class of ecclesiastics were the ordinaries of sees or the subordinates. If we find mention of bishops who discharged episcopal functions in different dioceses or provinces, we are to suppose that they acted in the capacity of assistants, as the discipline of the Church obliged the ordinary of each see to exercise the duties of his order within the limits of his own diocese.

Cormac was living in 890. When Dublin was besieged by Gregory, king of Scotland, and the inhabitants were reduced to extremity, Cormac, a man of singular virtues and of upright life, was deputed to lay before the king of Scotland the distressed state of the city. The King absolutely refused to extend any hope, until the city was surrendered to his discretion; and on being given up, he forthwith advanced on foot, till he came to the bishop, and falling down on his knees, he reverently kissed the crucifix which the prelate bore, and ratified the wishes of the bishop.

Donatus was the first amongst the Ostmen or Danes, who was bishop of Dublin. By some he is called Dunan. He built, by the aid of Sitriens, the cathedral of the Holy Trinity, in the heart of the city of Dublin, about the year 1038, to which Sitric gave considerable landed possessions. Donatus lived to an advanced age; died on the 6th of May, 1074, and was buried in his own cathedral, in the upper part of the chancel, on the right.

Patrick, called in the Annals of the Four Masters, Giolla-Patricianus, was elected bishop of Dublin at the instance of Gotred, king of the Isle-of-Man, who conquered Dublin and the adjacent country.

He was sent to England to receive consecration from Lanfranc, archbishop of Canterbury, with an epistle to the following effect: "To Lanfranc, the venerable metropolitan of the Holy Church of Canterbury, the clergy, and people of Dublin tender their bounden obedience. It is known unto your fatherhood, that the Church of Dublin, the metropolis of Ireland is bereft of her pastor, and destitute of her ruler. Wherefore we have elected a priest called Patrick, a person whom we thoroughly know—one, noble both by birth and morals, well imbued in apostolical and ecclesiastical discipline—in faith a Catholic, and in the interpretation of Scripture wary—in the tenets of the Church well versed, and whom we desire without delay to be ordained our bishop: that under

God he may rule over us orderly and profit us, and that we, under his government, may exercise a spiritual warfare with security. Because the integrity of the ruler is the safety of the subject, and where safety of obedience is, there is the sound form of doctrine."

Patrick was consecrated, and made unto Lanfranc promise of submission and obedience in all things pertaining to the Christian religion. Patrick was an Ostman, and the Danes of the sea-ports being more inclined to attribute their conversion to the Anglo-Saxons than to the Irish, and who, moreover, considered William the Conqueror and the Normans their countrymen, did not deem it politic to have their bishops derive their sanction from the see of Armagh; hence they applied to the English primate for the consecration of their bishops. Patrick governed the see about ten years, and being sent to England by King Turlough, on business to Lanfranc, perished by shipwreck, on the 10th of October, 1084.

Donat O'Hanly succeeded, by similar authority as his predecessor; was consecrated by Lanfranc, A.D. 1085. Having spent some time in the pursuit of useful learning in Ireland, he passed over to England, and became a Benedictine monk at Canterbury. With Lanfranc, to whom he also made profession of obedience, Donatus was a particular favorite; he gave him several presents—books and church ornaments for his cathedral. This prelate died of a plague in 1095, leaving a reputation among his countrymen for industry, learning, and sagacity.

Samuel O'Hanley, nephew of Donatus, succeeded, A.D. 1095, by similar authority; was also a Benedictine: obtained from Lanfranc vouchers of his consecration. Soon after his return to Ireland he expelled some monks from the cathedral of the Holy Trinity, stripped the church of the books and ornaments which the archbishop of Canterbury had bestowed on it, and commanded the cross to be carried before him. Lanfranc having heard of those doings, remonstrated with the bishop of Dublin, and desired Malchus, bishop of Waterford, to expostulate with him. Samuel died on the 4th of July, A.D. 1121.

Gregory the First, archbishop of Dublin, was elected in 1121, and went to England to receive consecration from the archbishop of Canterbury. He brought letters from the king in his favor, and also from the clergy and people of Dublin, in which it was notified that the bishops of Ireland, particularly the primate of Armagh, had taken great hatred towards them because they would not obey the orders of the said bishops, but showed themselves always willing to live under the jurisdiction of the see of Canterbury. He was consecrated at Lambeth, by Ralph, archbishop of Canterbury, and made the usual profession of obedience to him.

Having presided over the see of Dublin thirty-one years, the archiepiscopal dignity was conferred upon him at the council of Kells, held under John Paparo, legate from the Holy See, in 1152. The distribution of sees has been already noticed in the life of St. Malachy, of Armagh, and the names of the bishops who attended are also enumerated. Besides the bishops, there were three thousand ecclesiastics present at this synod; though at this synod were men of acknowledged sanctity, and ecclesiastics of unblemished character; though the purity of the native priesthood of Ireland was above reproach; a fact to which Gerald Barry reluctantly assents, and one which is particularly avowed in the thirteenth canon of the council held by Archbishop Connyn, in 1186, bearing testimony to the chastity for which the Irish clergy were always remarkable, Moore, in his History of Ireland, draws an inference from a canon of this synod enacted against marriages in the prohibited degrees of kindred, unfavorable to the Irish clergy and that they assimilated themselves to many of the clergy on the Continent, who disregarded the salutary discipline of celibacy. The conduct of the lay usurpers of the see of Armagh has left the imputation on this see alone, and it is worthy of notice, that the Irish annals do not record instances of profligacy among the priesthood of Ireland until the adventurers of England introduced their system of morals.

The Archbishop Gregory, died on the 8th of October, A.D. 1161, having sat forty years. "He was a wise man and well-skilled in languages."

St. Lawrence O'Toole was the next archbishop of Dublin; was the youngest son of the hereditary lord of Imaile, the head of one of the septs eligible to the kingdom of Leinster, and which also maintained the privilege of electing the bishops and abbots of Glendaloch, even after the union of this see with Dublin. The father's principality was situated in the district of Wicklow, to which he was also attached in the maternal line, his mother having been of the O'Byrnes, a family revered by the Irish nation. St. Lawrence received his education in the school of the romantic valley of Glendaloch. At the early age of ten years he was distinguished beyond his contemporaries, and the ardor of his patriotic disposition soon manifested itself, for on receiving him as a hostage from his father, the cruel tyrant Mac Murrough, who oppressed the most worthy chieftains of Leinster, was induced to avert the worst inflictions of his abused power.

When under the subjection of this tyrant, he began to endure persecution in perfect consonance with the cruel character of Mac Murrough. He was confined in a barren and unsheltered spot, and only allowed a quality of food which would preserve his existence for torture and ill-

treatment. Having heard of the sufferings to which his son was subjected, and fully aware that remonstrances or entreaty would be ineffectual, perhaps would be responded to with more barbarity, the distracted parent by a successful sally from his mountain fastness captured twelve of Mac Murrough's soldiers, whom he threatened instantly to put to death unless his son was restored to his home. The threat was effective, and the father once more embraced his beloved son in the Valley of Glendaloch. In this valley which nature marked as her favorite retreat for study and contemplation, Lawrence renewed his studies, and resigning the claims of birth and inheritance, devoted his talents to the service of religion, and gave such preëminent signs of his knowledge, piety, and purity, that he was, in his twenty-fifth year, at the solicitation of clergy and people, chosen to preside over the Abbey of Glendaloch. His charity to the poor during four successive years of distress was conspicuous, and by his uniform rectitude he confounded the efforts of calumny, and by his firm yet merciful superintendence of his charge, converted the district from being a wicked waste to a state of moral and religious cultivation. When the bishop of the see, Giolla na Naomh died, Lawrence was at once chosen to fill the vacant chair; but Lawrence excusing himself on the fewness of his years declined the honor which was intended. However, Providence was reserving him for a more exalted sphere of action, for on the death of Gregory, the archbishop of Dublin, he was elected his successor; a promotion which he would also have declined, were he not induced to accede by the representations of the good he might accomplish. He was consecrated in Christ Church, Dublin, A.D. 1162, by Gelasius, archbishop of Armagh, assisted by many bishops, and thus was discontinued the custom which the Danes introduced, of sending the bishops of their cities to Canterbury for consecration.

The Archbishop Lawrence assumed the habit of the regular canons of Aroasia, an abbey that was founded in the diocese of Arras about eighty years previously and justly celebrated for sanctity and discipline, in order that he might the more effectually engage his clergy of the cathedral to adopt the same rule. He caused the poor, sometimes forty in number, sometimes more, to be fed every day in his presence. The rich he entertained with becoming splendor, yet he never partook of the luxuries of the table. When the duties of his station would permit, he retired to the scene of his early training and removed from worldly intercourse, his spirit communed with his God in the cave in which S. Kevin inflicted his voluntary chastisements.

In 1167 he assisted at the council which King Roderick assembled at Athboy, and though its object was to obtain more satisfactory and indisputable acknowledgment of the sovereignty of the monarch and to

calculate the amount of aid he might expect in resisting the auxiliaries of Mac Murrough, whom he had expelled from his throne, yet the council passed many ordinances relative to the privileges of churches and clergy, and also the regulation of public morality and religious discipline. As legate he also presided at a synod held in Clonfert, A.D. 1170.

The Welsh adventurers having invaded the kingdom, the prelate of Dublin firmly adhered to the independence of his country and encouraged the inhabitants of Dublin to make a vigorous defence; but his efforts were unsuccessful; for the citizens, dismayed by the martial array and discipline of the invaders, entreated their prelate to become the mediator of peace, and while passing through the lines of the besiegers with this view, and the terms being under discussion, Raymond le Gros and Milo de Cogan, with a party of young and fiery spirits scaled the walls and having possessed the city, committed frightful carnage. The charity of the archbishop was eminently conspicuous on this mournful occasion. At the risk of his own life he traversed over the streets of the metropolis, protesting against the ruin which he could not control: from the invader's grasp he snatched the panting body and administered the consolations of religion; to the dead the hasty service of a grave, and to the wretched survivors all that their necessities could require or his means afford. On other occasions his love of his country's cause prompted him to espouse every effort by which her independence might be reässerted.

Having been sent to England in 1175 along with Catholicus O'Duffy, archbishop of Tuam, as the representatives of Roderick O'Connor, the monarch of Ireland, to arrange the terms of a treaty between him and the king of England, he visited the shrine of St. Thomas à Becket, at Canterbury and there narrowly escaped the hands of an insane individual, who supposed that he would perform a meritorious action by assimilating his fate with the martyred prelate of Canterbury; while celebrating mass, the maniac rushed upon him and inflicted grievous wounds upon his head. The king, on hearing of the circumstance, would have put the offender to death, but the archbishop interceded and his life was spared.

And when an ulcer in the foot terminated the life of Strongbow, St. Lawrence attended his obsequies, forgetting, in the hopes that point to everlasting life, the desolation which his ruthless and savage career inflicted on the flock which was entrusted to his charge. (The extraordinary death of Strongbow is ascribed to the vengeance of Heaven for his sacrileges towards the churches of Saints Columba, Bridget, and other saints, whose shrines he had violated. He saw, as he thought,

St. Bridget in the act of slaying him. In the Annals of Innisfallen he is described as the greatest destroyer of the clergy and laity that came to Ireland, since the time of Turgesius the Danish tyrant.)

(The father-in-law of Strongbow, Mac Murrough, died in 1171, of an intolerable disease. He became putrid while living, and died without the eucharist and extreme unction, as his evil deeds deserved.)

(Adrian IV. the Pontiff, who authorised the second Henry of England to annex Ireland to his crown, died by swallowing a fly in a cup of water.)

In 1177, Cardinal Vivian presided as legate, at a council held in Dublin, where the right of the English monarch, in virtue of the Pope's authority, was further inculcated. There is, however, no evidence that the archbishop of Dublin took part in this proceeding. In 1179, Lawrence, with some other Irish prelates, proceeded to Rome, to attend the second general council of Lateran. On passing through England, King Henry exacted from them an oath, that they would not prejudice him or his empire in the progress of their mission. While at Rome, Lawrence was appointed legate of Ireland. In 1180 he again travelled out of Ireland, with the son of Roderick O'Connor, whom he placed as a hostage in the hands of Henry II., then sojourning in Normandy; there he was detained by the King, whose displeasure he had incurred, through making representations to Rome of the harsh and cruel Anglo-Irish government. Seeing the land of his birth and the patrimony of his ancestors become the inheritance of strangers, he labored to avert the evils that were permitted to exist under the name of English rule, and to place his country, which its own internal divisions weakened and left an easy prey to the hardy adventurer, under the lawful protection of the English sovereign, and rescue it from the despotism of English officials. The restraints thus put upon him unjustly, hastened his dissolution. Sickness seized him in Normandy; and anxious, as he was aware of his approaching demise, to close his days in the peaceful and silent cloister, he repaired to the monastery of Regular Canons at Eu, and there expired on the 14th of November, 1180. Even on his death-bed he despatched a monk of the brotherhood to implore "peace" for Ireland, and the assent of the king was communicated before his death, but peace was not the object of the sovereign of England. Immediately after the burial of the archbishop at Eu, Henry II. dispatched Jeoffrey de la Hay, his chaplain, into Ireland, to seize the revenues of the see, which he retained for a year.

The remains of the holy prelate were placed in a shrine before the altar of the martyr Leodegarius; but when the prelate was canonized in 1218, by Pope Honorius III., they were translated with great solemnity,

and placed over the high altar, and there preserved in a silver shrine. St. Lawrence is the patron saint of the diocese of Dublin.

John Comyn succeeded; and the English monarch who persecuted the holy prelate St. Lawrence, for his ardent attachment to the land of his birth, no longer able to appropriate the revenues of the see, resolved that an office of so much importance should not be entrusted to an Irishman, who perhaps might be actuated by the same patriotic motives as St. Lawrence, and might more openly assume an hostility to the rule of the British monarch. Accordingly, on the monarch's earnest recommendation, his chaplain, John Comyn, a native of England, and a Benedictine monk of Evesham, a man of eloquence and learning, was elected on the 6th of September, 1181, to the archbishopric of Dublin, by some of the clergy who had assembled at Evesham, for the purpose. John was not then a priest, but was in the following year ordained one at Velletri, and on the 21st of March, 1181, was consecrated by Pope Lucius III., who took under his especial protection the see of Dublin; and by bull, dated the 13th of April, 1182, and by virtue and authority of the holy canons, ordered and decreed that "no archbishop or bishop should, without the assent of the prelate of Dublin, presume to hold within the diocese of Dublin, any conference, or entertain any ecclesiastical causes or matters of the same diocese, unless enjoined by the Roman Pontiff and his legate."

From this privilege, which was introduced, as appears, against the claims of Canterbury, arose the controversy regarding the primatial right of visitation, which distracted both provinces for centuries afterwards. The Primate of Armagh contended that he had, notwithstanding this exemption the right of having his cross borne before him—of holding appeals and visitations in the whole province of Leinster.

Though a bishop is bound to residence by the canons, John was absent from his church three years, and at length arrived in September, 1184, having been despatched by the King to prepare for the reception of Prince John, earl of Morton, whom his royal parent had resolved to send into Ireland. John, as an English baron, received the Prince at Waterford, and obtained from him a grant of the bishopric of Glendaloch, with all its appurtenances in lands, manors, churches, tithes, fisheries, liberties, to hold to him and his successors for ever; but this union was not to take place during the life of William Piro, then bishop of Glendaloch. In the year 1186, archbishop Comyn held a provincial synod in Dublin, in the church of the Holy Trinity. The canons then enacted were confirmed under the leaden seal of Pope Urban III., and are extant.

In 1189, this prelate rebuilt the cathedral of St. Patrick, erected it

into a collegiate church, and endowed it with suitable possessions, placin it thirteen prebendaries; he also repaired and enlarged the choir of Christ church cathedral, founded and endowed the nunnery of Grace-Dieu, in the county of Dublin, for regular canonesses of St. Augustine, whom he removed from the more ancient convent of Lusk.

In 1197, Hamo de Valois, justiciary of Ireland, under Prince John, finding the government embarrassed through the want of a treasury, harassed John Comyn by seizing on several lands belonging to his see. De Valois having enriched himself by plundering this see, and also the laity, was recalled from the government in consequence of a papal remonstrance, in September, 1198. Hamo de Valois, struck with remorse for his spoliation, made a grant of twenty ploughlands to the archbishop, and his successors, for ever. The appeal to Rome having excited the anger of Prince John, the prelate was not for some time received into favor.

John Comyn died on the 25th of October, 1214, having survived the reconciliation about six years, and was buried in Christ church, where a noble monument was erected to his memory.

BISHOPS OF GLENDALOCH.

Saint Kevin or Coemgen, was of an illustrious family, in the territory of Tirtuathal—the country of the O'Tooles;—his father's name was Coemlog, and his mother's Coemilla, of the princely house of Dal Mes sincorb; both were Christians, as Kevin was baptized, when a child, by a priest Cronan. At the age of seven years he was placed under Petrocus, a learned and holy Briton, with whom he remained five years. Having now reached his twelfth year, his parents consigned him to the care of three holy elders, Eogan, Lochan, and Enna, to be instructed by them in their school or monastery. With them he remained [illegible]ee years.

He became a disciple of Beonanus, a hermit, and afterwards of a bishop Lugidus, who ordained him a priest. It is said, that by the advice of this bishop he founded a monastery for himself, at a place called Cluainduach. Leaving some of his monks there, he repaired to his own country, and formed his establishment at Glendaloch. At what time the monastery was founded is not recorded. He is said to have been abbot when he went to pay a visit to St. Kieran, of Clonmacnois, but he did not arrive until three days after his death. It is also related that he paid a visit to the holy abbots Columba, Comgal, and Cainnech, then at Usneach, in Meath.

Having arranged the order and discipline of his institution at Glendaloch, he retired to the upper part of the valley, about a mile from the monastery, and there, in a small place, beset with thick trees and refreshed by rivulets, he led the life of a hermit, four years, practicing the greatest austerities, until his monks prevailed on him to return with them to the monastery. When far advanced in years, he intended to undertake a long journey, but he was dissuaded from it by Garhban, a hermit. His end approaching, he received the holy viaticum from St. Mochuorog, a Briton, who had a cell to the east of Glendaloch. St. Coemgen died on the 3d of June, A.D. 618. He is said to have lived 120 years. His monastery seems to have been founded about the year 549. Though it is probable that St. Coemgen was not a bishop, Glendaloch, soon after his death, became an episcopal see.

St. Libba or Molibba is said to have been bishop of Glendaloch, in the early part of the seventh century, and was probably its first bishop. Libba was the son of Colman, and descended of the Messincorbs, an ancient and powerful family in Leinster. His mother's name was Coeltigerna, of the same family and sister to St. Kevin. St. Libba died on the 8th of January, but the year of his death is not recorded.

St. Aidan, the son of Mannius, was of the Messincorb family; his mother's name was Briga, the daughter of Cobthaig, who was also of the same tribe. He is expressly styled bishop of Glendaloch. He was half brother to Hugh, the son of Anmirus or Amirach, king of Ireland. Neither is the year of his birth or death recorded.

Ampadan is mentioned in an ancient Irish calendar, as bishop of Glendaloch, and his death is placed on the 10th of January.

Dairchell Mac Curetai, bishop of Glendaloch, died on the 3d of May, 676.

St. Amphodan, who died on the 11th of January, and

St. Sellan, who died on the 10th of February, are said to have been bishops of Glendaloch, but the periods are unknown.

Edirscill, son of Cellach, abbot and bishop of Glendaloch, died A.D. 814.

Dungal Mac Baithen, abbot and bishop of Glendaloch, died in 899.

Cormac Fitz Bran, bishop of Glendaloch, died A.D. 925, but his consecration has been doubted.

Nuadhu, bishop of Glendaloch, died A.D. 928.

Giolla na Naembh Laighen, "the noble bishop of Glendaloch," died A.D. 1085. He must have resigned his see, for he was, after his consecration, abbot of Wirzburg, a town on the river Moen, in Germany.

Cormac Ua Mail, bishop of Glendaloch, died A.D. 1101.

Hugh Ua Modain, bishop of Glendaloch, died A.D. 1126.

Gilla na Naemh, bishop of Glendaloch, assisted at the council of Kells, in the year 1152.

Kinad O'Ronan was bishop of this see in 1166. His death is placed in the year 1173.

Malchus or Macrobius sat in 1179; was archdeacon of Dublin before his promotion to the see of Glendaloch.

William Piro or Peryn, the last recognised bishop of Glendaloch, died A.D. 1214.

ARCHBISHOPS OF DUBLIN—CONTINUED.

Henry de Loundres succeeded in the year 1213. He was archdeacon of Stafford, and was consecrated in the beginning of 1214; in the following year he was cited to Rome, to assist at a general council. On his arrival there, Pope Innocent III. ratified the union of Glendaloch with Dublin, and in 1216 confirmed the possessions of this see; in 1217, constituted legate of Ireland by the Pope, he convened a synod at Dublin, in which, according to the annals of St. Mary's abbey, he established many things profitable to the Irish church. In 1219, Henry de Loundres assumed, the second time, the administration of Ireland, Jeoffrey de Maresceis, the governor having been recalled. In 1228, by writ, directed to the lords justices, he received the custody of all vacant archbishoprics and bishoprics in Ireland, the profits to be received by John de St. John, bishop of Ferns and treasurer of Ireland, and by de Theurville, archdeacon of Dublin, and to be by them paid to the archbishop, until the debts and obligations due by the crown to him should be satisfied.

This prelate erected the collegiate church of St. Patrick into a cathedral, "united," as Allen says, "with the Cathedral of the Holy Trinity in one spouse, saving to the other Church the prerogative of honor."

Having filled the see fifteen years, he died about the beginning of July, 1228, and was buried in Christ Church. Of his tomb there is no trace. This English prelate obtained the disgraceful epithet of Scorchvillain. Having summoned his tenants to give an account of the titles by which they held their lands, they appeared and produced their deeds. The bishop instantly possessed himself of them and consigned them to the fire to the injury of the unsuspecting farmers. Whereupon they are said to have given him the opprobrious epithet alluded to.

Luke, Dean of St. Martin le Grand, London, treasurer of the king's wardrobe, was, through the influence of Hubert de Burgh, Earl of Kent, whose chaplain he had been, elected in 1228, but his election

had been declared null at Rome; whereupon he was re-elected, though not confirmed by the Pope until the year 1230, when his patron, the Earl of Kent, incurred the king's displeasure and was cruelly persecuted and deserted by all his friends. The Archbishop Luke, mindful of the obligations of gratitude, adhered to his interest and obtained by his perseverance in his cause milder terms from the sovereign than were originally intended. In 1150 the archbishops, bishops and clergy of Ireland who were of Irish birth, had in a synod enacted a decree that no Englishman born should be admitted a canon in any of their churches. A remonstrance being forwarded to the pope, a bull was directed to them in which they were commanded to rescind the said decree within a month. In 1258 a contest arose between the chapters of the two cathedrals concerning the election of the archbishops. Luke strove to adjust the matter by prescribing that the place of election should be only in the church of the Holy Trinity, the dean and chapter of St. Patrick's by joint votes assisting in the election; but the latter not content with this adjustment, the affair was brought before Innocent IV., as a special injustice to the chapter of St. Patrick's. The pope empowered by bull dated the 20th of May, the bishop of Emly, the bishop and the dean of Limerick, to settle the controversy. About this time arose also the contest with Reyner, archbishop of Armagh, concerning the right of visitation.

In the latter part of his life, Archbishop Luke suffered severely by a malady in his eyes, which brought on a total loss of sight and eventually hastened his death in December, 1225. He was buried in Christ church, with his predecessor, John Comyn.

Fulk de Sandford succeeded in 1256. Both chapters elected Ralph of Norwich, canon of St. Patrick's and treasurer of Ireland, but he was betrayed at Rome by his agents, as Matthew Paris states: "He was a witty, pleasant companion, and one who loved good cheer." He was, it seems, too secular and worldly to be consecrated. His election was therefore set aside, and Fulk de Sandford, archdeacon of Middlesex and treasurer of St. Paul's, London, was by the pope's bull declared archbishop of Dublin. In 1261 Fulk de Sandford took a journey to Rome on business connected with his see, the management of it during his absence having been committed by the pope to the bishops of Lismore and Waterford. On the 6th of May, 1271, Archbishop Fulk died in his manor of Finglass; his body was conveyed to St. Patrick's church and deposited in the chapel of the Virgin Mary.

John de Derlington was declared the archbishop of Dublin by the pope, who annulled the elections of William de la Corner by the prior and convent of the Holy Trinity, and of Fromund le Brun by the dean

and chapter of St. Patrick's. John was a doctor of divinity, a Dominican friar and confessor to the late King Henry III., and had been his ambassador to Pope Nicholas in 1278. He was consecrated in Waltham Abbey on the 8th of September, 1279, by John, archbishop of Canterbury. Matthew Paris describes him as a prelate of great authority because of his learning and wisdom. Bale calls him "a mercenary hireling and no shepherd, and says that he died blasted by divine vengeance." He was collector of the Peter-pence, both in England and Ireland, to the pontiffs, John XXI., Nicholas III., and Martin IV. His death took place suddenly in London on the 29th of March, 1284, in the fifth year after his consecration, in a Dominican convent, and there buried.

John de Sandford was a native of England; brother to Archbishop Fulk, dean of St. Patrick's, a Franciscan friar, and for some time escheator of Ireland. He was canonically elected by the chapter of St. Patrick's, and being confirmed by the king, he was consecrated in the church of the Holy Trinity on palm-Sunday, 1286. In his early life he came to Ireland as vicar-general to his brother, and was presented by the baroness of Naas to the rectory of Maynooth. John was a prelate in great reputation for learning, wisdom, and discretion. He died in October, 1294, having been seized with a grievous distemper. His body was conveyed from England at the desire of the Canons of St. Patrick's, and buried there in his brother's monument.

William de Hotham was confirmed in the archbishoprick by the provision of the pope, who annulled the election of Thomas de Chadsworth. William was born in England, educated at Paris, where he took the degree of doctor of divinity in 1280; afterwards became a Dominican friar, and was twice provincial of the order in England. As ambassador at Rome from King Edward I., he executed his business with great eclat, being inferior to none in learning, virtue, integrity, and judgment, in the management of affairs; the pope gave him authority to select any prelate whom he would choose as his consecrator. It seems he was consecrated in 1293, at Ghent, by Anthony Beake, bishop of Durham. Having been the mediator of a truce between Philip IV., of France, and Edward I., of England, which continued for two years, he returned to Rome with the articles of the treaty, which the pope had established, and on his journey homewards through Burgundy, he became ill at Dizon, where he died in a monastery of his order on the 27th of August, in the same year. His body was conveyed into England and buried in a Dominican monastery of London.

Bale, though aspersing his character and that of the pope, who promoted him, as if the mediation of gold was all-powerful, allows that he was a "man highly extolled by the writers of his own order as a person

of great spirit, acute parts, and possessed of a singular dexterity in conciliating the favor of men."

Richard de Ferings, who had been archdeacon of Canterbury during fifteen years before, succeeded in 1229, the king objecting to receive his fealty because of some clauses in the letters provisional of the pope, which he considered prejudicial to the royal prerogative. Richard obtained the temporals by renouncing any benefit therefrom.

Immediately after his consecration, the prelate applied himself to compose the misunderstanding between the cathedrals of Christ church and St. Patrick's. The agreement was reduced to writing and fortified by the common seal of each chapter, with a penalty annexed. The heads of it are as follow:

That the archbishops of Dublin should be consecrated and enthroned in Christ church.

That both churches should be called cathedral and metropolitan.

That Christ church, as the greater, the mother, and the elder, should have the precedence in all rights and concerns of the see and that the cross, mitre, and ring of every archbishop, wherever he died, should be deposited therein; and lastly,

That each church should have the alternate sepulture, as a right, of the bodies of the archbishops, unless otherwise directed by their wills.

Having thus, as he thought, composed the jealousies that existed between the cathedrals, the archbishop resided for the most part abroad, having constituted Thomas de Chadsworth his vicar general. His absence having operated injuriously to the affairs of his province, he at length became sensible of the dereliction of his duty, and on his return from Rome with the object of retrieving the detriment, he was seized with a sudden illness, of which he died on the 18th of October, 1306.

John Leech succeeded to the see in 1310 by the influence of King Edward II., to whom he was chaplain and almoner. Havering, who was bishop elect, and confirmed without consecration, enjoyed the profits of the see four years, and then voluntarily resigned. On the application of John Leech, Pope Clement V. issued his bull for founding an university for scholars in Dublin, but adesign so creditable to the memory of Leech, was frustrated by the revival of the contest concerning the primatial right.

Archbishop Leech was constituted lord treasurer of Ireland in the close of the year 1312, and died soon after, on the 10th of August, 1313, and was buried in Westminster. In the meantime the usual dispute arose between the Cathedrals regarding the appointment of a successor, one party declaring for Walter Thornbury, chaunter of St. Patrick's, and

chancellor of Ireland; the other for Alexander de Bicknor, the descendant of an English family, then prebendary of Maynooth and treasurer of Ireland. Walter, on his election, embarked for France where the pope then held his court, but on the night of his departure a storm arose and Walter with a hundred and fifty-six others perished.

Alexander de Bicknor took a journey to Lyons with the king's letters, earnestly recommending him to the pope as a "man of profound judgment, morality, integrity, and circumspection in spiritual and temporal affairs;" yet his confirmation was postponed, as the sovereign required his personal services. At last John XXI. confirmed his appointment to the see, and Alexander de Bicknor was consecrated at Avignon by Nicholas de Prato, cardinal of Ostia, on the 22d of July, 1317.

He arrived in Dublin as archbishop and lord justice of Ireland, and was received by clergy and people with great acclamations of joy on the 9th of October, 1318. Pope John XXII. wrote to him, the archbishop of Cashel, and to the dean of Dublin, to excommunicate Robert Bruce and his adherents, and also his brother Edward, if they did not make restitution for the ravages, murders, robberies, and burning of churches, committed by them throughout the kingdom. In 1320 he founded an university in St. Patrick's, Dublin, which was confirmed by Pope John XXII.; public lectures were established, but the deficiency of the endowment rendered the project abortive. The heretics of Kilkenny, who were obliged to fly from the authority of their bishop, took shelter in the archdiocese of Dublin and were protected from prosecution by de Bicknor; Ledred, bishop of Ossory, who was kept in confinement seventeen days by these heretics would have appealed to Rome in support of his prosecution, but he found considerable difficulty even in getting out of Ireland, in consequence of the steps taken by de Bicknor to prevent him. The bishop of Ossory did, however, pass over to France, where he was detained by the power of King Edward. In this exile he was forced to remain nine years, and in the interim the Archbishop de Bicknor seized the profits of the see of Ossory until he was compelled by the pope to withdraw his metropolitan power over the see of Ossory, and this interdict lay over the diocese of Dublin, until de Bicknor's death. In 1349 the contest relative to the primacy was renewed with vehemence between de Bicknor and the primate of Armagh. On the 14th of July, in the same year, de Bicknor died, having governed the see almost thirty-two years. Ware says of him, that he was not inferior to any of his predecessors in point of probity or learning; but let the reader judge of his sheltering heretics and maltreating the bishop, who prosecuted them.

John de St. Paul, prebendary of Donnington in the cathedral of York, and canon of York, was by the pope advanced to the archbishop-

rick on the 12th of September, 1350. De St. Paul was appointed chancellor of Ireland with a salary of £40 per annum, an office which he held six years. In 1351 the pope commissioned him to make inquiry regarding those who were accused of heresy and who fled into the diocese of Dublin, and to bring them to punishment according to the canons. He thereupon restored the jurisdiction of Dublin over the see of Ossory.

Having sat in the see about thirteen years, he died on the 9th of September, 1362, and was buried in Christ church. This prelate much enlarged and beautified the church of the Holy Trinity, having built the choir at his own expense.

Thomas Minot, prebendary of Mullaghiddart, treasurer of Ireland, and also for a time escheator of the kingdom, succeeded by the pope's provision, and was consecrated on palm-Sunday in 1363. In the year 1365 the controversy respecting the primatial right was renewed between him and Miles Sweetman, archbishop of Armagh. About the year 1370, Minot repaired part of St. Patrick's church, which had been destroyed by fire, and built the high steeple of hewn stone. In June, 1385, he died in London, and the care of the temporals of the archbishoprick was committed to the bishop of Meath.

Robert de Wikeford, archdeacon of Winchester, doctor of the civil and canon laws, and fellow of Merton College, was advanced by Pope Gregory IX. to the see on the 12th of October, 1375, and consecrated before the close of the year. In 1377 he was appointed chancellor of Ireland; again in 1385 he was appointed chancellor. He obtained leave of absence in 1390 for one year to visit England, and in the interval died on the 29th of August, 1390.

Robert Waldby, bishop of Ayre in Gascony, was translated to the see of Dublin by the pope in November, 1391. In 1395 he was transferred to the see of Chichester, vacant by the translation of Richard Metford to the see of Sarum, and again in 1396 was promoted to the archbishoprick of York.

Richard Northall was promoted to the see in 1396; was a Carmelite friar; the son of a mayor of London, and was born near that city. His reputation for preaching, learning, and other acquirements, attracted the notice of the king, who procured him the see of Ossory in 1386. Having sat in the chair of Ossory about nine years, he was in 1396 translated to the see of Dublin; a promotion, which terminated in his death on the 20th of July, 1397. He was buried in his own church.

Thomas Cranley, a native of England, a Carmelite friar, doctor of divinity, fellow of Merton College, and warden of New College, chancellor of the University of Oxford, was appointed to the see and was

consecrated in 1397. He filled the office of lord chancellor of Ireland in that year, and again in 1401. In 1416 on Lord Furnival's departure for England, Thomas was his deputy in the government of Ireland. About the end of 1417 he went to England where he died at Faringdon, full of years and honors, on the 25th of May of the same year. His body was conveyed to Oxford and interred in New College, of which he had been the first warden. He was a prelate in high reputation for his wit and pen; was liberal and fond of alms-deeds; an excellent preacher; a great builder and improver of such places as fell under his care.

Richard Talbot, precentor of Hereford, was consecrated archbishop of Dublin in the year 1417. Richard was descended of a noble family, and was brother to the celebrated warrior, John Talbot, Lord Furnival. In 1423 he was lord justice, and subsequently lord chancellor of Ireland. In 1443, on the death of John Prene, he was elected archbishop of Armagh, but on declining it, John Mey was promoted to the primatial chair.

Richard sat in the see almost thirty-two years, and all this time was of the privy council of Ireland. He died on the 15th of August, 1449, and was buried in St. Patrick's church before the steps of the altar.

Michael Tregury, doctor of divinity in the University of Oxford, and some time fellow of Exeter College there and chaplain to the king, was consecrated in St. Patrick's church, archbishop of Dublin in 1449; was at an earlier period of his life esteemed as a man of eminence for learning and wisdom. In 1451 above fifty persons of his diocese went to Rome to celebrate the jubilee then promulgated by Pope Nicholas V. They who returned safe in 1453, brought the saddening news that Constantinople was taken by the Turks, and the Emperor Michael Palœologus slain. The Archbishop Michael was so afflicted at the news that he proclaimed a fast to be observed strictly throughout his diocese for three successive days, and granted indulgences to those who observed it, he himself walking in procession before his clergy to Christ church and clothed in sackcloth and ashes. In 1453 he was taken prisoner in the bay by pirates, who were carrying off some ships from the harbor of Dublin. They were pursued to Ardglass, in the county of Down; five hundred and twenty of them were slain and the prelate released.

Having presided over his see twenty years, he died on the 21st of December, 1471, at a very advanced age, in the manor-house of Tallagh, which he had previously repaired. His remains were conveyed to Dublin attended by the clergy and citizens, and were buried in St. Patrick's cathedral.

John Walton or Mounstern, abbot of Osney, near Oxford, was advanced to the see of Dublin, and consecrated in England, and adorned

with the pallium in 1472. In 1475, at the instance of the Dominicans and other regulars, Pope Sixtus IV. issued his bull, reciting the abundance of teachers but the deficiency of scholars in Ireland, and sanctioning the establishment of an University in Dublin, for the study of arts and theology, and the conferring the usual degrees therein.

In 1484, being blind and infirm, he voluntarily resigned the archbishopric, reserving to himself, as a maintenance during life, the manor of Swords. On his resignation, Gerald, earl of Kildare, then lord deputy, forcibly entered and took possession of twenty-four townlands belonging to the see, and retained them to the time of his death; these may have been the lands which archbishops Talbot and Tregury alienated. In 1514 they were restored to the see, and in two years afterwards they were again forcibly seized by the house of Kildare. In 1521 they were again awarded to the archbishopric, of which undisturbed possession has since remained in the see. In 1489, five years after his vacating the see, he again appeared in the pulpit of the cathedral, and preached at St. Patrick's church, on the festival of the patron, before the lord deputy and the nobles, to the admiration of his hearers. The precise time of his death is not known.

Walter Fitzsimon succeeded, in 1484; was official of the diocese of Dub" , bachelor of the civil and canon laws, a learned divine and philosopher—precentor of St. Patrick's church. On the 14th of June, 1484, Pope Sixtus IV. appointed him to this see, and he was consecrated in St. Patrick's cathedral, in the September following. In 1487 this prelate was one of those who espoused the cause of Lambert Simnel, and who were accessory to his coronation in Christ church. In 1488, Walter was permitted to renew his allegiance and receive pardon through Sir Richard Edgecomb. In 1496 he was appointed chancellor of Ireland; in this year he held a provincial synod in the church of the Holy Trinity, on which occasion an annual contribution for seven years was settled by the clergy of the province to provide salaries for the lecturers of the University, in St. Patrick's cathedral. Friar Denis Whyte, in the year following, being old and infirm, surrendered the see of Glendaloch, in the chapel-house of St. Patrick's, and ever since the archbishops of Dublin have, without interruption, enjoyed that see. Having filled the see twenty-seven years, he died on the 14th of May, 1511, at Finglass, near Dublin, and his body was conveyed to St. Patrick's church, and there honorably interred in the nave. He is described as a "prelate of great gravity and learning, and of a graceful appearance."

William Rokeby was a native of England, doctor of canon law, and brother to Sir Richard Rokeby, lord treasurer of Ireland. In 1498 was

constituted lord chancellor of Ireland, and afterwards advanced to the see of Meath, by Pope Julius II., in 1507, and was, on the 5th of February, 1511, translated to the archiepiscopal see of Dublin. In 1518 he convened a provincial synod, enacted some useful regulations, and, in the same year confirmed the establishment of a college of clerks, founded at Maynooth, by Gerald, earl of Kildare.

Archbishop Rokeby died on the 29th of November, 1521, having a few hours before his death, given to every one belonging to the priory of Christ church, a piece of silver, in testimony of his blessing and prayers. According to the instructions of his will, his body was sent to England to be buried in his new chapel of Sandal, a fabric of singular beauty.

Hugh Inge, doctor of divinity, succeeded him in his see of Meath, and in the archbishopric in the year 1521. Hugh was a native of England, and born in Somersetshire; was made perpetual fellow of New College, in Oxford, A.D. 1444; took his degrees there, and leaving it in 1496, travelled into foreign countries. In 1512 he was made bishop of Meath, which he governed ten years. In 1521, he succeeded to the see of Dublin, and the year following obtained the temporals. In 1527 he was constituted chancellor of Ireland, and was esteemed as a man of great probity and justice. He presided six years, and died in Dublin on the 3d of August, 1528, and was buried in St. Patrick's church.

John Allen, doctor of laws and treasurer of St. Paul's, London, succeeded, and was consecrated in Christ church, on the 13th of March, 1528. John was one of Cardinal Wolsey's abettors in procuring the dissolution of forty lesser monasteries for the endowment of the colleges at Oxford and Ipswich,—a project, which the bishop of Hereford observed, brought, like the gold of Tholouse, either destruction or some dire calamity on all who touched it. Two of the abettors fought a duel, one of them was killed, another hanged himself, a third threw himself into a well, a fourth, though a rich man, became a beggar, Wolsey lost the king's favor and died miserably; the pope, who gave his consent to the dissolution, saw Rome taken and plundered by the imperial army, himself and cardinals prisoners, and become the sport and mockery of a licentious multitude, and John Allen, intercepted on his way from Ireland, to avoid the consequences of a rebellion which Lord Thomas Fitzgerald had excited, was brutally murdered in the presence of Lord Thomas, on the 28th of July, 1534, and in the 58th year of his age. Ware describes him as a man of hospitality and learning, and a diligent inquirer into antiquity.

Hugh Curwen, chosen under Queen Mary's letter to the dean and chapter of Christ church, succeeded in 1555; four years after aban

doned the faith. The diocese of Dublin had no Catholic bishop until the 5th of May, 1600, when a Spaniard and a Franciscan friar,

Mathew de Oviedo succeeded. Mathew was born in Segovia, and was educated at Salamanca; subsequently joined the order of St. Francis, and presided over the monastery at Toro, in the diocese of Zamora, in old Castile. In consequence of the failure of the Spanish invasion of Ireland, under John D. Aguila, Mathew de Oviedo was obliged to become an exile from his see, and passed the remainder of his days in Spain, a pensioner of the court, and at last died in obscurity. In his absence Robert Lalor, a native of Ireland, and who had received orders from Bishop Brady of Kilmore, was, by the pope appointed vicar-general of Dublin, and also of the sees of Kildare and Ferns. His jurisdiction he exercised firmly and openly, frequently changing his name and residence, as necessary for his personal safety. He was at last arrested, and thrown into confinement in the castle. The government feigned to attribute to him a confession, by which he would have incurred the guilt of treason to his conscience and religion, and on the remonstrance of his friends he assured them and protested, that he only admitted the king's authority in temporals, without any reference to spiritual authority: whereupon he was indicted anew, as having incurred a præmunire by exercising episcopal jurisdiction in his capacity of vicar-general to the pope. Lalor pleaded in vain; he was found guilty of contempt of the statute, but sentence was never executed. The absence of Mathew de Oviedo having continued ten years, it became necessary to provide a pastor for the see.

Eugene Mathews succeeded in 1611; was parish priest of Clogher, and in August, 1609, became bishop of the church of that see, from which he was translated to the archdiocese of Dublin, in May, 1611. The period of his translation was one of imminent danger, as Andrew Knox, the bishop of Orkney was removed to Raphoe, in Ireland, with the avowed object of annihilating the Catholic faith of the Irish church. This blood-thirsty wretch, who pretended to be the guardian and successor of the apostolic commission of feeding and teaching the lambs and sheep of the fold, was the immediate adviser of those cruel and savage edicts, requiring the clergy of the ancient faith to quit the kingdom under pain of death.

Notwithstanding this denunciation against ecclesiastics, the archbishop Eugene presided at a conference held at Kilkenny, in October, 1614, and on this occasion decrees were enacted, first, for the reception of the canons of the council of Trent, as circumstances would permit; secondly, for the establishment of vicars and the appointment of deans to preside over the priesthood; thirdly, for the due qualifications of the

clergy before appointment; fourthly, the administration of baptism by aspersion on the head instead of immersion—the registry of the names of parents, children and sponsors—the exaction of dues from the known poor prohibited, under pain of suspension; fifthly, to provide for the decorous celebration of the Divine mysteries, directing the celebrant, as he was obliged to offer up the sacrifice in the open air and in unconsecrated spots, to select a clean place, sheltered from wind and rain. The sixth provides for the publicity and registering of marriages—the qualifications of the contracting parties, and the prevention of clandestine contracts. The seventh, for the maintenance of the clergy, by collections from their flocks. Eighth provides for the character of the clergy, prohibits mercantile pursuits, farming, and especially interference in matters of state or politics. Ninth restrains preaching on articles of faith by any but those who were approved. Tenth prevents disputations on matters of faith, or discussions on religious subjects during convivial hours. Eleventh consults for the due observance of fasts and abstinence.

In 1615, on the occasion of the regal visitation, the commissioners reported that Eugene Mathews, titular archbishop of Dublin, was secretly harbored therein; and on the 13th of October, 1617, a proclamation issued from the castle of Dublin, for the expulsion of all the regular clergy, and a certain individual, John Boyton, was commissioned to discover them, nor was Boyton remiss in performing his duty, as he detected many of them, and also some of the nobles who sheltered them, all of whom were thrown into prison, while the judges on circuit were instructed to enforce the penalties and fines against recusants who did not attend the Protestant service.

Eugene Mathews was obliged at length to yield to the storm. He retired to the Netherlands, where he died in 1623.

Thomas Fleming, a Franciscan friar, of the family of the barons of Slane, and sometime professor of theology in Louvain, was, on the 23d of October, 1623, and in the 30th year of his age appointed archbishop of Dublin, by Pope Urban VIII. Immediately on his promotion to the archdiocese, Paul Harris, a secular priest, began to inveigh bitterly against the selection of prelates from the class of regulars; he also attacked the friars. But at length Cardinal Barberini, prefect of the Propaganda, felt compelled to interfere, and accordingly directed the bishop of Meath to banish him from the diocese of Dublin; but the bishop of Meath dreading the civil power, did not wish to act, and this turbulent priest at once declared that he would not retire, unless compelled by the authority of King Charles. The ensuing years of Archbishop Fleming appear to have passed in the silent and unobtrusive exercise of his

ecclesiastical functions. In 1642, he appeared at Kilkenny, through his proxy, the Rev. Joseph Everard, but when the designs of the government became more apparent, and that the extinction of the Catholics and their faith was the object, the archbishop of Dublin felt himself obliged to participate in person in the counsels of the confederates at Kilkenny, and thereupon appointed Doctor Edmond O'Reilly to fill the station of vicar-general in his absence. As one of the members for Leinster, the Archbishop Fleming, sat in the council, and on the 20th of June, 1643, together with the archbishop of Tuam, the only two among the prelates who did so, authorized Nicholas Viscount Gormanstown, Sir Lucas Dillon, Sir Robert Talbot, and others, to treat with the Marquis of Ormond, who was obliged to temporise, for the cessation of arms. In the ensuing month, father Peter Scarampa, an Oratorian, and a man of consummate prudence and learning, arrived with supplies of money and ammunition from Rome, on the part of the supreme pontiff Urban VIII. to whom the celebrated Luke Wadding made known the sufferings of the Irish Catholics, and their efforts to preserve themselves and their faith from utter extinction. In 1644, the archbishop of Dublin was present at the general assembly of Kilkenny, in which it was agreed and confirmed by an oath of association, that every confederate should bear true faith and allegiance to the king and his heirs—to maintain the Roman Catholic faith and religion, and to obey the orders and decrees of the supreme council.

Father Scarampa remained in the discharge of his commission at Kilkenny, until November, 1645, when John Baptist Rinuccini, archbishop and prince of Fermo, arrived in the character of apostolic nuncio extraordinary.

In the year 1648, Edmond O'Reilly was removed from the station of vicar-general, as it appears he had neither prudence or ability to sustain it, and the Rev. Lawrence Archbold was appointed in his stead. During the greater part of the year 1649, the prelate resided in his own diocese, and at last he sunk into the grave in the midst of those persecutions by which "the keen-eyed vigilance of the persecutors drove the Catholic laity into the country. The priests and monks scarcely dare sleep, even in the houses of their own people—their life was an earthly warfare a a martyrdom—they breathed as by stealth among the hills and the woods, and frequently in the abyss of bogs or marshes, which the persecutors could not penetrate: yet thither flocked congregations of poor Catholics to receive the doctrine of salvation and the bread of life. Yet the heretics, in their hatred to the dogmas of the ancient creed of their fathers, hurried through the mountains and woods, ex-

ploring the retreats of the clergy, who were more hotly pursued than the wild beasts of the chase."

It became almost impossible that the Catholic hierarchy of Ireland could be kept up in its integrity. At the close of the year 1660, there were but three prelates of the Catholic church in the kingdom: the archbishop of Armagh, the bishops of Meath and Kilmore. The see of Dublin and the care of the province were placed under the jurisdiction and control of James Dempsey, vicar apostolic and capitular of Kildare.

Peter Talbot succeeded in 1669. Peter was the son of Sir William Talbot, and brother of the celebrated Colonel Talbot, whom James II. created earl of Tyrconnell and afterwards ennobled with the title of duke. Peter was born about the year 1620. Early in life, with a view of entering the ecclesiastical state, he repaired to Portugal, there became a Jesuit in 163[illegible], and afterwards to Rome, where he completed his studies, and was admitted to holy orders. From Rome he returned to Portugal, and afterwards removed to Antwerp, where he lectured on moral theology, and published a treatise on the nature of faith and heresy—the nullity of the Protestant church and its clergy. He is supposed to be the person who received, in 1656, Charles the Second into the Catholic religion, while he was at Cologne, and to have been sent privately to Madrid, to intimate to the court of Spain the fact of his conversion.

On the marriage of Charles II. with the Infanta of Portugal, he was appointed one of her chaplains, and his vows, as a Jesuit, having been dispensed with, he was promoted to the see of Dublin in 1669, and consecrated in the May of this year, either at Antwerp or Ghent.

On his arrival in Dublin, he found an assembly of the Catholic clergy sitting under the control of the primate. Talbot asserting an authority to oversee the proceedings, the old controversy respecting the primatial right was revived. Both parties appealed to Rome, where a decision was made in favor of Armagh, as Archbishop Plunkett, and after him Hugh Mac Mahon, alleged. In 1670, Archbishop Talbot sojourned for a time at Ghent, and having returned to Dublin in the May of this year, he waited on Lord Berkeley, lord lieutenant of Ireland, by whom he was courteously received and permitted to appear in his archiepiscopal character before the council. On the 30th of August, 1670, the archbishop held a synod in Dublin, and again in the following year he convened a second one enforcing the publication of bans of marriages, and prohibiting under pain of excommunication any Catholic, male or female, from contracting matrimony with the offspring of Jews, Turks, or Moors, and moreover interdicting any priest from solemnizing

such. The liberal Lord Berkeley being removed from the government of Ireland, the bigoted Essex replaced him, and forthwith the storm burst upon the devoted heads of the Catholics, and Peter Talbot was at once marked out for proscription. He was accused with an intent to introduce Roman Catholics into the common council of the Dublin corporation. Judging rightly of his danger, and distrusting those who should adjudicate his cause, he fled, and after wandering some time in disguise, he arrived safely in the metropolis of France, from which he addressed, in 1674, a pastoral letter, full of tenderness to those over whom he presided, on the duty and comfort of suffering subjects. In 1675, he ventured to return to England, where he took up his residence at Pool-Hall, in Cheshire, and fearing that his end was approaching, he obtained through the influence of the duke of York, a connivance to his restoration to Ireland. In 1678 he was arrested at Malahide on suspicion of being concerned in the "popish plot;" as nothing was found in his papers to justify the charge, and as his state of health did not permit his removal, the security of his brother was accepted for his appearance. He was, however, on the arrival of the duke of Ormond in Dublin, removed to the castle, a prisoner, on the point of death. There he remained for two years treated with great severity until death put an end to his afflictions, in the year 1680.

Patrick Russell, after a vacancy of three years, succeeded on the 2d of August, 1683. In July, 1685 he held a provincial synod at Dublin, in which local and provincial regulations were made. In the following year, Archbishop Russel assisted at an assembly of the Roman Catholic clergy held in Dublin, at which the primate of all Ireland presided. To this meeting of the clergy the earl of Clarendon alludes in a dispatch to the earl of Rochester, dated the 15th of May. Again Patrick Russel presided at a diocesan synod held in Dublin on the 10th of June, 1686, in which it was decreed that parochial clergymen having the charge of souls, should provide schoolmasters in their parishes to instruct the children, and should inspect the schools and remove the teachers if negligent. On the 1st of August, 1688 he held a provincial council wherein it was enacted among other things, that every parish priest should, under pain of suspension, on the Lord's-day explain some point of the Christian doctrine, or give a short exhortation to the people after the gospel.

During the residence of King James in the Irish metropolis, Archbishop Russel enjoyed the distinction of performing the holy rites of the Catholic church in the royal presence. The last rite which he celebrated before the king, was the consecration of the Benedictine nunnery in Channelrow. On the overthrow of the Stuart dynasty he fled to Paris,

whence he returned to close his days in the land of his labors. At the close of the year 1692 he went the way of all flesh, and was buried in the ancient church of Lusk.

Peter Creagh succeeded in 1693; was bishop of Cork for several years previous to 1686. It is probable that he was a relative of Sir Michael Creagh, who was the lord mayor of Dublin in 1688, whose brother, the mayor of Newcastle, was also knighted by King James. On the flight of James and the surrender of Limerick, Peter left the country and resided in Paris, until, on the 9th of March, 1693, he was advanced to the archdiocese of Dublin.

During the incumbency of Peter the embers of persecution were rekindled; the education, foreign or domestic, of Catholics was prohibited: penal enactments succeeded in 1697. All popish prelates, vicars-general, deans, monks, Jesuits, and all others of their religion, who exercised ecclesiastical jurisdiction in Ireland, were ordered by act of Parliament to depart from the kingdom before the 1st of May, 1698, and in case of return, were subjected to imprisonment and transportation to foreign parts, whence if they returned, they were liable to be arraigned as traitors; and it was moreover enacted, that none should be buried in any monastery, abbey, or convent, not used for the Protestant service. In the same session was enacted the statute prohibiting the intermarriages of Protestants with Catholics. Such indeed was the success of the persecutors in the year 1698, that the number of "regulars" alone shipped from Ireland, were: one hundred and fifty-three from Dublin; one hundred and ninety from Galway; seventy-five from Cork, and twenty-six from Waterford: in all a total of four hundred and forty-four. During all this time there is no public notice of Peter Creagh, the archbishop of Dublin, and such is the scarcity of materials in connection with his life, that the period of his death is to be inferred from the appointment of his successor.

Edmund Byrne succeeded in 1707. He was ordained at Seville, and was in the fifty-first year of his age when promoted to the see of Dublin. Soon after his promotion it was proposed under a parliamentary sanction that a public meeting of Protestant and Catholic prelates and doctors should be held for two months to propound and debate on the disputed articles of faith; on which occasion, says Mr. Clinch, "this worthy archbishop alone, of all the Irish Catholic prelates, attended said conferences, and then with such zeal, wisdom, and more than human eloquence, propounded the principles of his religion in the public college of Dublin, that many, enlightened by the rays of truth, shook off the yoke of heresy and sought the harbor of safety in the bosom of the Catholic church."

The old controversy respecting the primatial right was revived about the year 1717, and on this occasion Dr. Mac Mahon wrote his learned work, "Jus Primatiale." The archbishop of Dublin having divided the parishes of St. James and St. Catherine, the pastor appealed to the primate of all Ireland, whose decision restored the appellant. The matter was, however, brought before the supreme tribunal of the church, but before its decision was obtained, Dr. Byrne died.

Edward Murphy who acted as secretary to the synod held by Archbishop Russel in July, 1685, and also in 1688, was subsequently bishop of Kildare, from which see he was translated to the archbishopric of Dublin in 1724. Having filled the see five years, he died in 1729.

Luke Fagan, in 1729, was translated from the see of Meath to the archdiocese of Dublin, which he filled about five years, residing in the ancient chapel-house of Francis-street during this time. Though the rigorous spirit of the penal laws was somewhat relaxed during the government of George the Second, yet his life was so unobtrusive as not to project himself to the notice of posterity.

John Linegar was appointed to the see in 1734. During the administration of the duke of Devonshire, the vengeance of the law was again directed against the prelacy and priesthood of Ireland. A proclamation issued in February, 1743, by which all justices of the peace were ordered to enforce the penal laws for the detection of popish prelates and priests; and in the same document were offered large pecuniary rewards for the seizure and conviction of those proscribed men and of others who would dare to conceal them, or entertain them in their houses. In consequence of this cruel edict, worthy of a Nero, the chapels were closed—visits made in search of priests, yet some zealous ecclesiastics exercised their ministry in obscure and unfrequented places. On one occasion, a priest, John Fitzgerald, officiated in a ruinous dwelling within the city. The sacrifice of the mass being finished, and the people ready to depart, the priest and nine of his hearers were killed by the fall of the house, and many more were severely bruised or maimed. Moved by this lamentable occurrence, Hoadley, a Protestant primate, effected a toleration in the council, and the chapels were re-opened on the 17th of March, 1745.

In 1751, Archbishop Linegar received from Rome instructions, which he was ordered to transmit to the archbishops of Armagh, Cashell, and Tuam, and by them to be communicated to their suffragans, exhorting them to subdivide extensive districts into new parishes, or otherwise select coadjutors for their flocks. The prelates themselves were directed to reside, and enforce residence within their sees, and every second year

to report to the nuncio at Brussels, the state of religion and of ecclesiastical discipline.

Confessors were forbidden to take alms at their confessionals; parish priests were directed to have the children taught their catechism diligently and correctly; and with regard to the regular clergy, their superiors were ordered to avoid admitting them to take the religious habit in Ireland, as it was desirable they should assume it in monasteries of foreign countries, where the noviciates were regulated according to the constitutions of the popes, and should not return to Ireland until they finished the course of their studies there, and have acquired the knowledge of moral and dogmatic theology. The Archbishop Linegar lived until the year 56; his portrait is preserved at the Sienna convent in Drogheda.

Richard Lincoln was appointed to succeed in 1757. In this year he caused an exhortation to be read from the altars, inviting the Roman Catholics to be grateful to those who had preserved them, without distinction of persons, by their charity and benevolence in the visitation of famine, which recently afflicted them. "A series of more than sixty years," said the bishop, "spent with a pious resignation under the hardships of very severe penal laws, and with thanks for the lenity and moderation with which they were executed, since the accession of the present royal family, is a fact which, with any unbiassed mind, must outweigh the ill-formed opinions of the doctrines and the tenets which the Catholic church inculcates." This document concluded by urging on his flock an abstinence from sin, and the performance of moral and religious duties.

In 1759, a dispute arose between the archbishop and the regular clergy of his diocese. The prelate feeling it incumbent on him to control their faculty of hearing confessions, and to prescribe other points of ecclesiastical discipline; an ordinance issued from Rome, in August, 1761, more peremptorily enjoining the manner in which such confessions should be heard, and otherwise adjusting the disputed points of discipline. *Hib. Dom.* p. 753.

In February, 1762, another exhortation issued, urging the respective congregations to submission and allegiance, and recommending the king to their prayers, in order, that by a solid and lasting peace the effusion of Christian blood might be restrained.

Archbishop Lincoln died at the close of 1762, and was buried in a family vault in St. James' churchyard, Dublin.

Patrick Fitzsimon, dean of Dublin and parish priest of St. Audeon's, was appointed to the archdiocese—a dignity which he filled six years in a manner solely ecclesiastical and unobtrusive. It is worthy of remark, that

his prudence and judgment were preëminently evinced on the occasion of the test-oaths, when the pope's nuncio at Brussels, Ghillini, denounced them, and directed an authoritative remonstrance against them, which he designed to be circulated as a pastoral, throughout the province. These oaths were projected as a security by the government in the event of conceding emancipation to the Irish Catholics. The archbishop suppressed the nuncio's remonstrance.

The Irish parliament, in the last year of this prelate's life, issued an order to the parliamentary archbishops and bishops of the kingdom, to make out a list of the several families in their parishes, distinguishing Protestant from Catholic, and also of the several popish priests and friars residing in their parishes.

Having attained the age of seventy-six years, the archbishop died in Francis-street, Dublin, A.D. 1769.

John Carpenter succeeded on the 3d of June, 1770. Having passed to a foreign university (Lisbon) to acquire his education and degrees, he was, on his return to his native city of Dublin, appointed curate in St. Mary's parish chapel. Early in his missionary life he was involved in the political struggles of the day, and engaged with Lord Taaffe, who was the venerable mediator of the Irish Catholics, but they were then considered of too little importance to be noticed by the government.

On the death of Archbishop Fitzsimon, the regulars of the province anxiously solicited the translation of De Burgo, bishop of Ossory, and the author of "Hibernia Dominicana" to the see of Dublin; however, through the influence of the earl of Fingal, Charles O'Connor, of Belanagare, and others of the Catholic nobility and gentry, and the hearty concurrence of the Dublin clergy, the promotion of Doctor Carpenter was effected. He was consecrated in Liffey-street chapel, by Anthony Blake, the primate of Armagh, assisted by the bishops of Kildare and Ossory. In November, 1778, Doctor Carpenter, seventy of his clergy, and several hundred Roman Catholics of the laity, attended at the court of king's bench in Dublin, and took the oaths prescribed by the act of parliament for the relief of the Roman Catholics of Ireland.

On the 29th of October, 1786, Archbishop Carpenter closed his mortal career, in the fifty-ninth year of his age, and was buried in St. Michan's churchyard, Dublin. He was not a prelate gifted with any remarkably splendid talents; they were more distinguished for sound judgment, strong memory, and diligent research.

John Thomas Troy succeeded, in 1786; was born near Porterstown, in the county of Dublin. At the early age of fifteen he went to Rome to prosecute his studies; there assumed the Dominican habit, and at

length became the rector of St. Clement's, in that city. In 1776, on the death of De Burgo, bishop of Ossory, the pope selected this divine as worthy to fill his vacant chair. He was accordingly consecrated at Louvain, on his way homeward, by the archbishop of Mecklin, assisted by two mitred abbots. On arriving in his diocese of Ossory, he revived the ecclesiastical conferences of the clergy, that were from necessity discontinued. In January, 1779, and again in October, of the same year, he published very spirited circulars against the system of whiteboyism, then prevalent, and caused excommunication to be solemnly pronounced against all those who were engaged in its folly, through all the churches of his diocese. In 1787, he issued pastoral directions to his clergy, in which they were strictly prohibited the future celebration of midnight masses, by which the festival of Christ's nativity was ushered in, and that none should be celebrated before six o'clock in the morning; he forbade any priest, secular or regular, from appearing at hunts, races, or public concerts. In 1793, Doctor Troy published pastoral instructions on the duties of Christian citizens, which were impugned as favoring republicanism; but the whole scope of his writings was to show that Roman Catholics, adhering to the principles of their Church, are loyal and good subjects, because their religion inculcates obedience to constituted authority, and to the power that is established under any form of government. His loyalty to the throne was too well known to be thus rashly assailed; and in the subsequent troubles of the country he denounced sentence of excommunication against any of his flock who should rise in arms against the government, whereby his life was endangered, as a conspiracy was formed to murder him.

In 1795, was founded the royal college of Maynooth—an institution intended solely for the benefit of those who were educated for the Catholic priesthood of Ireland. The buildings cost thirty-two thousand pounds, and were far from being sufficiently extensive to give accommodation to the students. The annual grant from parliament heretofore amounted to £8,000 sterling. In 1807, an application for an increase was made, and the additional sum of £2,500 was obtained, at which amount the annual grant continued until the year 1844, when Sir Robert Peel, pressed by the repeal agitation, endowed the college, thereby preventing the annual display of parliamentary bigotry, by which the establishment, as well as the faith of the Catholics of Ireland, was assailed and insulted; its present income is £26,300 sterling; new buildings have been recently erected at an expense of £30,000, in a manner and style befitting the national college of the Irish church. Before its endowment the Very Rev. Michael Montague, of Armagh, for many years burser of the college, and subsequently president, by a

wise economy, and by a desire also to add to the comforts of the students, was enabled to erect the structures that are set apart for the junior students.

At the period that this important concession was made to the Catholics of Ireland, intercourse with the Continent was suspended, and consequently the means of education were beyond the reach of the students who were intended for the service of the Catholic Church. The government wisely resolved to provide them a suitable education, as it was debarred them abroad, and as its deprivation was a proscription beyond man's endurance, and one to which no people should submit. It is then to the liberality of an Irish parliament, consisting as it did, exclusively of Protestants and to its judgment, the native talent of Ireland is no longer obliged to search for education in the land of the foreigner. Perhaps, too, the fear of imbibing revolutionary ideas on the Continent, operated powerfully on the Irish senate, as they could not but understand the unwise policy of having the priesthood of Ireland educated in countries which cherished interests, passions and prejudices directly hostile to the government under which they were to live, and of having them return home with feelings of gratitude to those people who had offered them an asylum, and averse to those who had at home proscribed their education.

The college of Maynooth can vie with any similar establishment of Europe in piety, discipline, and talent.

In 1814, a contest arose between Doctor Troy and the grand jury of the city of Dublin, relative to the Catholic chaplaincy of the jail of Newgate; the grand jury having appointed one, Doctor Troy, on the plea of incompetence suspended him; the former appealed to the court of king's bench, but were informed that if the person they selected was not to be found at his post, they must proceed to nominate another, and to continue until the office was substantially filled. The grand jury, however, adopted a different course, and sent an order to the prison, that no Catholic clergyman should be admitted, except him whom Doctor Troy had suspended; a disgraceful and protracted strife ensued, and under the protection of an old penal enactment, the jurors continued to maintain a clergyman in an office of importance, who was disqualified by his legitimate superior.

In April, 1815, Archbishop Troy laid the foundation stone of his metropolitan church, but he lived not to witness its completion. He departed this life on the 11th of May, 1823, in the 84th year of his age, and was buried in the vaults of the temple he was founding. Doctor Troy was a truly learned and zealous pastor—attached to the glory of God and his church, and to the honor of the holy see; solicitous of, and

vigilant in, the discharge of his duties for the good of those entrusted to his charge, and of the state of which he was a member—meek and unassuming, so that the humblest child of his diocese could approach him with confidence and affection.

Daniel Murray succeeded, in 1823; was born on the 18th of April, 1768, at Sheepwalk, in the parish of Redcross and county of Wicklow. At the age of sixteen years he was sent to Salamanca, where he studied for some years, and on his return to Ireland was appointed curate in the parish of St. Paul, Dublin, whence he was shortly afterwards removed to that of Arklow. There he remained until obliged, by the outrages of 1798, to seek refuge in the metropolis. He became attached to St. Andrew's parish, and after a short interval was removed to St. Mary's. In 1805, he was named prebendary of Wicklow, and parish priest of Clontarf, but the latter preferment he declined. In 1809, at the instance of Doctor Troy, he was appointed archbishop of Hieropolis and coadjutor of Dublin, and consecrated on the 30th of November, in this year, the Archbishop Troy officiating as consecrator, and the bishops Delany and Ryan as assistants. Having sojourned several months in the French capital, in the year following he had the satisfaction of procuring an ordinance, whereby the right of the archbishops and bishops of Ireland to exercise superintendence over the property belonging to Irish houses was recognised, and in accordance with their wishes the Sieur Ferris, administrator-general, was ordered to resign his functions, and to deliver up to his successors the moneys, deeds, movables and effects, belonging to the Irish colleges in France.

On the death of John Thomas Troy, in 1823, Dr. Murray succeeded to the see of Dublin, and in 1825 was one of the prelates who drew up the pastoral instructions to the clergy and laity of Ireland, exhorting the former to the fulfillment of all their obligations; the steadfast maintenance of an exemplary life, as by it the pastor preaches more eloquently than in his sermons or exhortations; the vigilant administration of the holy sacraments, as nothing can excuse from this all-important duty, as nothing can exempt from it: not labor or fatigue, nor watching, nor hunger or thirst, heat nor cold. In this important duty there is no just cause of delay. Zeal in promoting the honor and love of God; but in order that zeal be efficient and productive of fruit, it must be directed by prudence and charity—charity which is benign, bears all, suffers all, vigilance in the instruction of children, because on their moral and religious education not only depends their own happiness, but also that of the church and the state; labor for them in good and evil report to obtain it when it could be without a compromise of their precious faith; or of that salutary discipline which surrounds and protects it as the

walls and ramparts do the city. Turn away from them every insidious wile of the deceiver, and while studying to have peace with all men, forget not that you are the watchmen on the towers of the city of God to detect the ambuscades of her enemies. Engrave on the tender heart of the little ones the obedience they owe to God, their parents, their prince, and to all in authority over them; to inspire them with a horror of vice and a love of virtue. Your door is the first at which the cry of distress or of misery is first heard. Let the poor find in you the sympathy of a father, the bowels of tenderness and of compassion.

Remember, says this instruction, that an ecclesiastic, whether in the sanctuary, or dwelling in the world, should appear a man of superior mind and of exalted virtue; a man whose example can improve society, whose manners, irreproachable, can reflect honor on the church and add to the glory and splendor of religion; a man whose modesty should be apparent to all, as the apostle recommends, and who should be clothed with justice as the prophet expresses it.

What Dr. Murray inculcated he did not forget to practice in his own life; he stood forth as a tower of strength to his faith when it was assailed by the insidious machinations of the British government.

The venerable head of the Catholic church, Pius VII., having been a captive in the French capital, Monsignor Quarantoti, vice-prefect of the propaganda at Rome, charged in his absence with the care of the sacred missions, and furnished with all pontifical powers for that purpose, through the means of Dr. Poynter, vicar-apostolic of the London district, and Mac Pherson, then rector of the Scots college at Rome, consented to take a prominent part in the plot of the vetoistical arrangement, by which the appointment of the Catholic hierarchy of Ireland would be vested in the sovereign of England, and the sovereign also of another creed. Quarantoti, then in age and weak-minded, caused an instrument in favor of this odious measure to be executed at Rome and had it forwarded to the vicar-apostolic of London, to be by him communicated to all the bishops and vicars-apostolic of the British empire. In 1810 the Irish prelates passed a merited vote of thanks to the Right Reverend Doctor Milner, vicar-apostolic of the Midland district of England, for his uniform and uncompromising firmness in resisting the hated question of the veto, and then entered their solemn protest against the reception of official documents coming from Rome, until the supreme pastor of the Christian fold would be restored to the full exercise of his liberty. Whatever may have been the motives that prompted the authors of the rescript, whether of involving the hierarchy in new troubles or causing discontent and confusion throughout the kingdom; if such was the result

on which they calculated, the experience of a few months sufficiently attested the success of their expectations.

The rescript of Quarantoti, immediately on its publication in May, 1814, was received by the Catholics of Ireland, lay and clerical, with feelings of marked contempt and unmitigated abhorrence. Through every diocese of Ireland it was reprobated; the archdiocese of Dublin was the first to give expression to its indignation, and at a public meeting in Bridge-street chapel on the 12th of May, 1814, Dr. Blake, P. P. of SS. Michael's and John's, presiding, the rescript was declared "non obligatory;" not only inexpedient, but highly detrimental to the dearest interests of religion, and in fine, they called on the Catholic clergy and people of Ireland to unite with them in an earnest entreaty that the prelates would remonstrate against this document and lay before the father of the faithful now reinstated, the evils that would inevitably arise from its adoption. See *Appendix the 5th.*

In the meeting of the prelates which was convened at Maynooth on the 27th of the same month, the fate of the odious rescript was decided. It was declared as not "mandatory," and for the purpose of opening a communication with the holy see, it was resolved to depute two prelates to Rome who would submit the unanimous and well-known sentiments of the prelates to the supreme pastor. On this important business the Most Rev. Dr. Murray and Dr. Milner were sent as delegates, to the holy see.

Fontana, whom Pius VII. on his departure from Rome brought with him, as his private theologian, and Consalvi, then secretary of state, were the media by which the rescript was passed into the hands of the British minister. The letter itself was penned and executed by Fontana, but was obtained from the Pontiff at the request and persuasive suggestions of Cardinal Consalvi. It was also a time of danger and of terror, when the agency of those individuals was made available by the English cabinet in exerting their extensive influence over the mind of their generous, but unsuspecting master.

Cardinal Consalvi, born of an ancient family, originally of Urbino, entered, when young, into the diocesan seminary of Frascati. Henry, cardinal duke of York, and brother to Charles Edward Stuart, was then bishop of that see. Consalvi in deacon's orders, secured the patronage of the cardinal duke, and soon after obtained the prelate's cloak, and became auditor of the rota, or judge, in the court of civil appeal. The father of the faithful, Pius VI., a prisoner in France in 1798, the cardinals were dispersed by the immediate orders of the French Directory. On this occasion Consalvi followed the fortunes of his patron, who, deprived of all his revenues, obtained from the sovereign of Great Britain

a considerable annuity, renouncing at the time his pretensions to the crown of England. A vacancy having occurred in the papal chair by the death of Pope Pius VI., Consalvi was deputed by the cardinal duke of York as his proxy, being himself unable to attend the conclave assembled at Venice, from age and infirmity. Consalvi was thus enabled to disclose the powerful resources of his genius, and during the four months that the conclave lasted displayed extraordinary talent for business, and particularly in whatever regarded foreign courts. In March, 1800, he was advanced to the office of secretary, and presented with the portfolio of state.

The French troops forced to evacuate Rome, the holy father, Pius VII., proceeded to his capital, and the holy see, anxious to consult for the welfare of religion in France, Consalvi then adorned with the purple, undertook the management of an enterprise from which cardinals of more matured age and experience shrunk in despondency. After some fruitless negotiation the hopes of Consalvi vanished, and the apprehensions of men of experience are suddenly realized. On the 6th of July, 1809, the venerable pontiff was forced into captivity, but the uncompromising firmness which he displayed in a prison baffled the projects of his ambitious persecutor, and saved the churches of France from ruin and schism; a sympathy, universal and instantaneous, seized all Europe, and with the courts and nations the sufferings of the supreme pontiff became the theme of admiration. The arm of resistance is nerved against his unfeeling jailer, and heaven itself struck dumb his councils, and in the midst of victory his legions perish in the snows of Russia, and by the combined efforts of his enemies, the hero of a hundred battles is driven from his imperial throne, and the venerable captive returns triumphant to his dominions.

The holy father now restored, Consalvi once more assumed the exercise of his former functions as minister or secretary of state. It is supposed that Consalvi having visited London received there elementary lectures on vetoism, and that on his arrival at the Congress of Vienna, he applied to Rome for full powers to settle the point of the veto definitively with Lord Castlereagh, the British minister. The delegates of the Irish prelates were now at Rome and rendered the authorities there more wary than the Vice-Prefect Quarantoti, and to the application for definitive powers, Consalvi was instructed to confer merely with the British plenipotentiary, referring to the pontiff himself any definitive arrangement. His reception at Rome was most flattering. He was considered as the liberator of the pontifical states, and in the allocution of the pope before a full consistory of cardinals on the 14th of Septem-

ber, 1815, Consalvi is emphatically styled "the most meritorious son that had ever served the holy see."

On his return to Rome he assumed the various functions of his office, and constituted a new tribunal to which he gave the general title of "a congregation of ecclesiastical affairs," and it was established with the avowed purpose of guiding the secretary of state in those affairs of religion upon which he might have communications from the ambassadors of foreign powers. Such had been the elevated position of this clever statesman, when the destinies of Europe were once more in the balance by the escape of Napoleon from the Isle of Elba.

Pius VII., having arrived at Genoa, was secure under the protection of a British fleet, and from this city was issued a document connected with the question of the veto, dated the 26th of April, 1815, and addressed under the signature of Cardinal Litta, prefect of the Propaganda, to Doctors Poynter, of London, Milner, of the midland district of England, and Troy, archbishop of Dublin. The letter, though not mandatory, but of a permissive character, and even that expressed under certain conditions, created an unusual ferment throughout the country. In justice to the memory of Cardinal Litta, prefect of the Propaganda, it should be remarked, that he had declared against this letter—that he counselled its non-execution—and that against his own decided opinion he affixed his signature. See *Appendix the 6th.*

In the midst of uproar and confusion which pervaded the masses of the people, a report being spread that the pope had been deceived into some concessions favorable to the views of the British cabinet, the Catholic prelates of Ireland assembled at Dublin, on the 23d of August, 1815, and by their resolutions proved themselves the intrepid and faithful guardians of their religion. The least interference, direct or indirect, in the appointment of bishops for the Catholic church in Ireland, was pronounced "to be essentially injurious and eventually destructive to the Roman Catholic religion in this country," and declaring themselves bound, by all canonical and constitutional means in their power to deprecate and oppose it.

The decisive reprobation of this odious question enkindled the enthusiasm of the people and the clergy, who received it with applause and encomiums; and following up their declaration with effect, an episcopal deputation, composed of two bishops, Doctor Murray, coadjutor of Dublin, and Doctor Murphy, of Cork, with the Very Rev. Doctor Blake, archdeacon of Dublin, were directed to proceed to Rome, with a remonstrance.

While the prelates, by their fearless resistance to the hated question of the veto, sincerely espoused the cause of the Irish church and its in-

dependence, the Catholics held an aggregate meeting in Clarendon-street chapel, Dublin, Sir Thomas Esmonde, bart., presiding. The laity, on this occasion renew their expression of esteem and gratitude to their hierarchy, for the manly and energetic manner in which they denounced any measure, whereby control in the nomination of the Irish bishops would be vested in the crown of England. It was also deemed prudent, as the prelates had formed an episcopal deputation, now prepared to set out for the eternal city, to adopt a similar mode of proceeding. It consisted of Sir Thomas Esmonde, bart., Owen O'Connor, esq., and the Rev. Richard Hayes, a man of tried integrity, and who was intimately acquainted with the customs and language of the Roman court, acting as their secretary.

In the fourteenth year of his age this disinterested and patriotic man repaired to Romé, filled as he was, with ardor, to embrace the ecclesiastical state, and having there attached himself to the college of St. Isidore, he made his solemn profession in the church of that convent, as a member of the Franciscan institute. Having devoted eight years to the study of the sacred Scriptures, of church history and canon law, he resolved to return to his native country, and accordingly in August, 1811, he undertook his journey homewards, which must have been at the time extremely hazardous.

Father Hayes was in Cork, attached to his convent, when he received a letter from Mr. Hay, inclosing the resolutions of the aggregate meeting. The invitation, though flattering, was one of danger and of difficulty, and one also imperilling his health; still full of zeal for his country and her religion, he responded to the call, and in two days after arrived in Dublin. In the interim, the lay delegates having declined the journey to Rome, Daniel O'Connell read to the association, from Sir Thomas Esmonde, a letter, proposing Doctor Dromgoole, then in Italy, as a substitute. The proposal being unapproved, the plan of a deputation was nigh abandoned; but the danger of the veto becoming more serious and alarming, the remonstrance to his holiness was drawn up, approved, and placed in the hands of Father Hayes, thereby constituting him the authorized delegate of the Irish Catholics to the holy see.

Without delay he set out on his journey, observing to his friends that difficulties and dangers he set at defiance, for, said he, "while Ireland hates the veto she will support me, despite of all intrigue, if I serve her with integrity." At London he obtained a passport from the French ambassador, and after some delay in France which was then occupied by foreign troops, and a journey of five weeks, he arrived at Rome two days after the episcopal deputies.

The task imposed on the deputies required firmness in its execution,

and a devotedness to the cause of creed and country. A faction in Rome, both Irish and English, who would fetter the Irish church, and hand it over in manacles to the British government, had, by their intrigue and misrepresentation, poisoned the public mind, and produced on the cardinals impressions unfavorable to the cause of the delegates. Calumnies were circulated by emissaries and intermeddlers in ecclesiastical affairs, while the machinery of diplomatic intrigue was artfully kept together by the British cabinet. Furious paragraphs from the Irish press, which advocated the veto, were forwarded to Rome, assailing the delegation and remonstrance of the laity, and describing it as the work of a junta, both turbulent and hot-headed, in Dublin. However, as the assertion was unauthenticated, it was overthrown by the weight of the genuine documents, which the delegate of the Catholics produced. In the Propaganda it was discredited by the cardinal prefect, and Consalvi, secretary of state, was constrained to admit the credentials, the remonstrance of the Irish people, and the authority of their representative.

The episcopal deputies, immediately on their arrival in Rome, deemed it advisable to have an interview with his eminence Cardinal Consalvi; by him they were received with peculiar marks of attention, to whom they explained the object of their mission, and soon after obtained their introductory audience with his holiness. In this, the first interview, the resolutions and remonstrance were submitted to the supreme Pontiff, and were by him directed to refer them for further consideration to the minister of state, being thus detached from the cognizance of the Propaganda, and placed in the hands of Consalvi.

On the 9th of November, 1815, Father Hayes, through the agency of Cardinal Litta, prefect of the propaganda, and the general of his order, was admitted to his first interview with the sovereign pontiff.

Conceiving that the Propaganda was the regular and legitimate tribunal for the investigation of an ecclesiastical cause, Father Hayes was determined not to allow the documents with which he was entrusted, to pass into any other channel. His holiness was, however, pleased to assure him, that the question should be referred to a congregation of cardinals; that the prefect of Propaganda should be consulted, and that his own care and inspection should not be wanting, and accordingly the papers of the lay deputation were referred to the cardinal secretary of state.

For some time the remonstrances of the bishops and Catholics of Ireland lay in the hands of the secretary, without any steps being taken to bring the matter to a discussion, but at length it was referred by him to the tribunal of "ecclesiastical affairs"; though this tribunal was much

swayed by the influence of Consalvi, yet the delegates had confidence, and anticipated success, particularly as men of discretion and experience were to pronounce on this important question. But their hopes of having an immediate decision were marred, as Cardinal Litta was in a few day after sent to Milan, as ambassador extraordinary, on a gratulatory deputation to the emperor of Austria; but before his departure he caused explanatory letters to be addressed to Archbishop Troy of Dublin, and to Doctors Poynter and Milner, on the nature and tendency of the document, which was issued from Genoa.

In the absence of the amiable Cardinal Litta, were found motives of procrastination by Consalvi, secretary of state, with whom were had several conferences, but nothing definitive was attempted. With Fontana, the secretary of the tribunal of "ecclesiastical affairs," and the vice prefect, similar efforts were unsuccessful, and the delegates at length resolved on removing the cause of the Irish church to the tribunal of the Propaganda, and submitting it to the cognizance of its prefect, who was the protector and guardian of her rights. Accordingly Father Hayes, on the 22d of December, obtained an audience with the Pontiff, presenting, on this occasion, a memorial, entreating the removal of the discussion to the Propaganda, and also protesting against the interference of state functionaries in a question of a religious nature. His interview terminated with directions to hold over those papers until the return of Cardinal Litta from Milan, to which Father Hayes respectfully submitted, leaving, at the same time, the memorial and the protest against Consalvi, in the hands of his holiness.

The episcopal delegates had about the same time their second audidience with the holy father. More than three months had elapsed, and no progress whatever had been made towards a decision, nay, even the project of submitting it to the tribunal of "ecclesiastical affairs" had been apparently abandoned. Still intent on leaving nothing untried, the delegates applied to Cardinal Doria, vice-prefect of the Propaganda, a functionary, who altogether declined interfering, but he recommended the applicants to await the return of Cardinal Litta, and promising them his support.

The episcopal deputies, on the 5th of January, 1816, demanded their passports, and prepared to return to Ireland. On the following day their lordships received from the cardinal secretary of state an official instrument, as is supposed, drawn up by Monsignor Masio, the private secretary of Latin letters to his holiness; it proved to be a direct justification of the Genoese production, instead of revoking it, as the delegates insisted, and it contained some unmerited remarks on the general proceedings of the episcopal body in Ireland. The prelates, on

the 8th of January, returned the letter to the minister of state—had their final audience of his holiness—repeated their objections to the letter of Consalvi, and took their leave.

In a third interview with his holiness, Father Hayes enlarged fully on the bearing of the subject. The pontiff seemed deeply affected and alarmed, lest the Catholics of Ireland might be subjected once more to persecution. "Holy father," said the delegate, "we dread not persecution, but we dread your holiness' sanction of a measure which we must resist, as we would thereby be deprived of the sympathies of the holy see, which have ever consoled us under the fierce trials we have endured, for our attachment to the centre of unity."

On the mind of the pontiff, these and other observations made a deep impression, and the delegate was assured that his business should be reconsidered. The Pope, on his part, had no objection to the measure, as he wished not to preserve any real or apparent influence in Ireland—that might give umbrage to any party. And Cardinal Litta, who at this time returned from Milan, and who frequently signified that the congregation of Propaganda entertained no views whatever of patronage, and sought only the advancement of merit resting on proper recommendations with regard to the candidates who would be put in nomination, though unwilling as he was to enter on the immediate discussion of the subject, was satisfied to patronise the measure; and as Cardinal Consalvi had forwarded the letter already alluded to, and which the episcopal delegates returned, he decided on leaving the question untouched until its reception with the Irish prelates would be known; in the meantime arrived a letter from Doctor Coppinger, bishop of Cloyne, in which was given to the cause of the veto a deadly stroke, and by the special direction of his holiness was placed in the hands of Cardinal Litta.

Though the cause of vetoism was tottering at Rome, yet its advocates in Ireland left no artifice untried to prop up its feeble machinery. Their meetings were generally held in Eccles-street, and in order to obtain a favorable reception for their resolutions with the publ[illegible] they were duly seasoned with becoming obedience and respect for the holy see.

On Good Friday, 1816, Dr. Murray completed the overthrow of vetoism in his discourse on the Passion of our Redeemer. Having arrived at that stage of his sufferings where he is represented as bound to a pillar, his grace observed: "To this bound and suffering victim, I would now implore the attention of those misguided Catholics who seem willing to impose new and disgraceful bands; not indeed on his sacred person, but on his mystical body; that is, his Church, which was ever more dear to him than his personal liberty; more dear to him than even his

life. Does not St. Paul say (Eph. v. 26, 27,) that for this mystical body he delivered himself up that he might present unto himself a glorious church, having neither spot nor wrinkle, but that it should be holy and without blemish? And could we suppose that it would be more painful to him to submit his sacred hands to the ignominious cords than to see his church bound and fettered by restrictions which would render it less capable of fulfilling the object for which it was formed; the object for which he poured out his most precious life? I know that our mistaken brethren would not consent to yield any point which they deem essential, and that they look not beyond what they consider safe and honorable conciliation. But unhappily, it is now too well known that the conciliation which is expected, is such as would imply the degradation and enslavement of the sacred ministry. And what virtuous Catholic would consent to purchase the chance of temporal advantages at the price of such a real spiritual calamity? Oh, if the stroke must come, let it be from those who have so long sought the extinction of our religion: but in the name of God, let no Catholic press forward to share in the inglorious work; let no one among us be found to say of his church as the treacherous disciple said of its divine founder, 'What will you give me and I will deliver him (it) to you?'"

Having depicted the sufferings of his country before the pontiff and having on bended knees implored protection for her invaded rights, Daniel Murray by his stunning appeal discomfited the wiles of her enemies, and by this heroic blow prostrated the strength of vetoism, and shattered its hopes forever; and to prove and to give the widest possible circulation to his words and to remove every doubt or mistake regarding their meaning, he himself hastened to furnish the journals of the city with an authentic report of the sentiments he had uttered.

In April, 1829, the long-deferred measure of Catholic emancipation received the royal assent, and those cruel and bloody enactments against the Roman Catholic faith which intolerance, prompted by rapine and spoliation, devised in the days of Queen Elizabeth, were utterly abolished. In the national enthusiasm, which was evoked by the cause of religious toleration under the auspices of the Catholic Association soon after its foundation in the year 1825, the lofty and commanding position of seven millions of Catholic Irishmen became irresistible; the fervid and powerful appeals of its leaders reached the most distant quarters of Europe; they were wafted across the mighty Atlantic, and were reëchoed from the free shores of America; the national enthusiasm combined in its favor; wealth and influence stamped importance on its proceedings; eloquence and talent were arrayed in its cause, and the basis on which the cause of toleration rested, was the sacred and immutable principle of

justice. While the Catholic association had rendered itself an object of admiration to the votaries of religious liberty, the energy of its persevering action, its moral power, nay, its vitality, and the triumphant issue of its proceedings, were all centred in Daniel O'Connell, Ireland's most faithful son and immortal patriot. With him it originated; under him it grew to manhood, becoming a formidable yet a legal barrier to further aggression as well as an organized body, directing its solid and compact machinery against the abuses which manacled the body and mind of Catholic Ireland. While his vigilance guarded against surprise, the genius of universal freedom was animated by the brilliant eloquence of the Liberator. At length every man of reflection is awakened to sympathy with the sufferings of a brave, generous, yet patient, people. The liberal Protestant is equally aroused; the liberal press gave its powerful assistance; the nobility and gentry of Ireland meet in the metropolis, and the moment which was ordained by an all-wise and inscrutable Providence having at length arrived, the Catholics of the British empire are emancipated; the fetters of religious intolerance and persecution were shivered, and the hero himself of an hundred fights was vanquished by the stern and united resolve of the Irish people, led on by their immortal O'Connell.

During the episcopacy of Dr. Murray was founded the College of All-Hallows, which is a prodigy of national faith and Catholic enterprise.

It realizes the tendencies of the Irish people, and shows what Ireland is ever ready to accomplish in the cause of religion, reminding us at the same time, what Catholic Ireland has done in ages long past, in spreading the light of faith. Though fears were entertained of the feasibility of the project, still Ireland has erected the college, given it inmates, provides them maintenance, and will continue to maintain those groups of young and ardent missionaries who diverge with the winds of heaven to every point where salvation is to be brought to Israel. With promptitude the archbishop of Dublin listened to the young ecclesiastic, whose piety and zeal conceived the plan of founding this college for the foreign missions; he applauded the design, encouraged it by his patronage; he recommended its cause to the protection of the prelates; he saw its onward career with delight, and the Almighty prolonged the life of the venerable Daniel Murray, who has been styled the "De Sales of Ireland," to behold its triumphant success.

When the ministers of England, well acquainted with the unblemished life and high reputation of Dr. Murray, offered to confer upon him the distinguished post of privy councillor, the archbishop of Dublin respectfully declined the honor proffered by a worthless minister, who

soon after procured the enactment of a penal measure against the title, which Dr. Murray enjoyed as well as the other members of the Catholic hierarchy.

CHAPTER XVII.

BISHOPS OF KILDARE AND LEIGHLIN.

The see of Kildare seems indebted for its foundation to the celebrated nunnery established by St. Bridget in this place. The sanctity of this holy virgin, and the excellence of her institute attracted hither vast multitudes, so that it became very extensive, and in time Kildare became a large and populous town. Hence arose a necessity for episcopal functions, and thus St. Bridget was induced to make application for the appointment of a bishop. Her request was listened to, and Conlaeth, a person of retirement and sanctity, was selected. He led for many years an ascetic life in a solitary spot on the banks of the Liffey. Conlaeth was consecrated about the year 490, and it would appear that this ceremony was conducted with more than usual magnificence, as it was attended by many of the ancient and sainted fathers of the Irish Church.

Fiech, the bishop of Sletty, Ibar of Begerin, Erck of Slane, Maccaleus of Hy-Falgia, in the King's County, and Bron of Caissel-Iorra, in Sligo, and other prelates, attended on this solemn occasion.

St. Conlaeth governed his see with great wisdom, and during his incumbency the diocese of Kildare obtained a high rank among the sees of Ireland. It was not, however, the ecclesiastical metropolis of the province, nor was its prelate recognized as an archbishop. Whatever preëminence existed in the province, it pertained, without doubt, to the see of Sletty, Kildare enjoying this dignity at a later period, when it was transferred from the see of Ferns in the 8th century. The cathedral of Kildare, the most extensive and beautiful in the kingdom, except that of Armagh, belonged conjointly to the Nunnery of St. Bridget and to the ordinary of the diocese.

Beyond the sanctuary, the great aisle was divided by a partition. The bishop and his clergy entered the church by a door on the north side, the abbess and her nuns entered by the south. St. Conlaeth after a life of zeal and apostolical labors, died the 3d of May, 519. The names of his successors in the see of Kildare have been carefully handed down in an unbroken series, until the year 1100, in which Aid O'Heremon became its bishop. St. Conlaeth was buried in the church of Kildare, near the high altar. His bones, or relics, were, A.D. 800, translated into a sliver gilt shrine, and adorned with precious stones.

St. Aid, (the black,) who, according to Colgan, from being king of Leinster, became monk, abbot, and bishop of Kildare, died on the 10th of May, 638.

The annals of the Four Masters place the death of Aid, abbot and bishop of Kildare in 638. It is probable that this abbot and bishop was only a member of the royal house of Leinster.

Lochen the Silent, commonly called "wise," and styled abbot of Kildare. His memory is celebrated on the 12th of January, and his death is mentioned under 694. Of him and his successor, and others, are doubts regarding their consecration, as the annals of the Four Masters call them only abbots of Kildare. Sometimes the terms "abbots and bishops," are synonymous.

Farannan, whose death is mentioned in the year 697; his memory is kept on the 15th of January.

Mældaborcon, expressly styled bishop of Kildare, died on the 19th of February, 708.

Tola, a worthy soldier of Christ, a bishop, is omitted by Colgan. He died on the 3d of March, 732.

Dima, called also Modimoe, was abbot of Kildare and Clonard. He died on the 3d of March, 743.

Cathal O'Farannan, mentioned as abbot of Kildare, died, A.D. 747.

Lomtuil, expressly called bishop of Kildare, died, A.D. 785.

Snedbran, also called bishop of Kildare, died in the same year.

Muredach, O'Cathald, abbot of Kildare, died the same year.

Eudocius O'Diocholla, abbot of Kildare, died in 793.

Feolan O'Kellach, abbot of Kildare, died in May or June, 799.

Lactan O'Muctigern, expressly called bishop of Kildare, died in 813.

Murtogh O'Kellagh, abbot of Kildare, died 820.

Sedulius, abbot, died in 828.

Tuadcar, expressly called bishop of Kildare, died A.D. 833.

Orthanac, also bishop of Kildare, died in 840.

Aedgene, surnamed Brito, scribe, bishop and anchoret of Kildare, died, A.D. 862, in the 116th year of his age.

Cohbtach O'Muredach, abbot of Kildare, and a man of singular wisdom, died in 868. Colgan says his festival is observed on the 18th of July.

Moengal, bishop of Kildare, died in 870. Lanigan puts Moengal as the successor of Aedgen.

Robertac Mac Niserda, bishop of Kildare, scribe, and abbot of Achonry, died on the 15th of January, 874.

Lasran Mac Moctigern, bishop of Kildare, abbot of Fearna, died the same year.

Suibne O'Finacta, died in 880.

Seannal died in 884.

Largisius was slain in battle by the Danes of Dublin, in 885.

Flanagan O'Riagan, called abbot of Kildare, and prince of Leinster, died in the year 920.

Crunmoel died on the 11th of December, 929.

Malfinan died in 949 or 950.

Culian Mac Kellach, abbot, said to be slain by the Danes in 853.

Mured Mac Foelan, of the royal blood of Leinster, abbot of Kildare, was slain by Amlave, prince of the Danes, and Kerbhal Mac Lorcan, in 965.

Anmcaid, bishop of Kildare, died in 981, having spent a holy life to a good old age.

Murechad Mac Flan, comorban or successor of St. Conleath, died, A.D. 985.

Mœl-Martin died in 1028 or 1030.

Mælbrigid died in 1042.

Fin Mac Gussan Mac Gorman died at Achonry, in 1085. Ferdomnach, was bishop, and resigned in 1096.

Mælbrigid O'Brolcan, bishop of Kildare, died in 1097. He was a man of great fame.

Aid O'Heremon, died, A.D. 1100.

Ferdomnach, according to Ware, resumed the see and died in 1101.

Mac Dongail died in 1108.

Cormac O'Cathsuigh, called bishop of Leinster, on account of the preëminence of Kildare, died in the year 1146.

O'Dublin died in 1148.

Finian Mac Tiarcain O'Gorman, abbot of Newry, succeeded and died at Killeigh in the year 1160, where he was buried. He assisted at the council of Kells in 1152.

Malachy O'Byrn, remarkable for his modesty. When St. Lawrence O'Toole would have sent him to dispossess a demoniac, he declined, alleging that he had not virtue enough to cast out a devil. This prelate died on the 1st of January, 1176.

Nehemiah succeeded in 1177, and governed the see of Kildare about eighteen years.

Cornelius Mac Gelany, rector of Cloncurry, and archdeacon of Kildare, was elected, consecrated in the year 1206, and died in 1222.

Ralph, of Bristol, treasurer of St. Patrick's, Dublin, was consecrated in 1223. Ralph was at great expense in repairing and beautifying his cathedral. He died about the beginning of 1232; he wrote the life of St. Lawrence O'Toole, archbishop of Dublin.

John De Taunton, canon of St. Patrick's, Dublin, succeeded in 1233; sat twenty-five years. Died about the beginning of summer, 1258, and was buried in his own church.

Simon De Kilkenny was canon of Kildare, and elected to the see in 1258. He died at Kildare, in the beginning of April, 1272. After the decease of this prelate the see was vacant for some time.

Nicholas Cusack, a Franciscan friar, and a native of Meath, was declared bishop of the see by the pope, who annulled the elections of Stephen, dean of Kildare, and William, treasurer of that church. He succeeded in November, 1279. In 1292 he was joined in commission with Thomas St. Leger, bishop of Meath, to collect a disme or tenth, granted by the Pope to the king, for relief of the holy land. The sheriffs of the kingdom were ordered to aid in the collection. He died in September, 1299, having sat about twenty years, and was buried in his own church.

Walter le Veel, chancellor of Kildare, succeeded, in 1299. Was consecrated in 1300, in St. Patrick's church, Dublin. He sat upwards of thirty-two years. He died in November, 1332, and is said to have been buried in his own church.

Richard Hulot, succeeded in 1334; was canon and archdeacon of Kildare. He died on the 24th of June, 1352, in the 19th year of his consecration.

Thomas Gifford, chancellor of Kildare, was elected by the dean and chapter in 1353. He died on the 25th of September, 1365, and was buried at Kildare, in the church of St. Bridget.

Robert de Aketon obtained the see of Kildare in 1366. Was an Augustine hermit. Elected in the previous year to the see of Down, but the Pope annulled the election. He sat in 1367.

George is said to have succeeded, and to have died in 1401.

Henry de Wessenberch, a Franciscan friar, was promoted in December, 1401, by the Pope Boniface IX.

Thomas, who succeeded, died in 1405.

John Madock, archdeacon of Kildare, succeeded, and died in 1431.

William, archdeacon of Kildare, succeeded in 1432, by provision of

Pope Eugene IV. Having governed the see fourteen years, he died in April, 1446.

Geoffry Hereford, a Dominican friar, was advanced in 1449, to this see, by Pope Eugene IV., and was consecrated on Easter Sunday. He died, having sat about fifteen years, and was buried in his own church.

Richard Lang, a man of exemplary gravity and wisdom, succeeded in 1464. He was strongly recommended by the dean and chapter of Armagh to Pope Sixtus IV., for the see of Armagh, but without success. He was cited by public edict on the part of the Pope, to appear and produce his title to the see of Kildare. He died in possession of his see A.D. 1474.

David succeeded, and died before he got possession, in 1474.

James Wall, a Franciscan friar, and doctor of divinity, was promoted on the 5th of April, 1475. He died on the 28th of April, 1494, and was buried in a church of Franciscans, at London. He resigned long before his death.

William Barret succeeded. He must have resigned, as he was vicar to the bishop of Clermont (France), in 1493.

Edmund Lane, succeeded in 1482, and died about the end of 1522, and was buried in his own church, to which he was a benefactor. He founded a college at Kildare, in which the dean and chapter might live in a collegiate manner. He sat in this see upwards of forty years. He was entrapped into the mock coronation of Lambert Simnel. He afterwards obtained a pardon. In 1494, he assisted at a provincial synod held in Christ church, by Walter Fitzsimon, archbishop of Dublin.

Thomas Dillon, a native of Meath, and an alumnus of Oxford, was promoted to this see in 1523, and died in 1531, having presided about eight years.

Peter Stole, a master of sacred theology, was provided by Clement VII., on the 15th March, 1529.

Walter Wellesley, a canon regular, prior of Conal, in the county of Kildare, obtained the see in 1531, by provision of Pope Clement VII. He died in 1539, and was buried in his own convent. King Henry VIII. endeavored to advance him to the see of Limerick, ten years before this, but without avail, as the Pope was unwilling.

Donald O'Beachan, a Franciscan friar, of the Kildare convent, succeeded, on the 16th of July, 1540. He died in a few days after. On the 15th of November, 1541, succeeded by provision of the Pope.

Thady Reynolds, a doctor of the civil and canon law. One of Henry VIII.'s intruders was advanced to the see on the election of bishop Reynolds.

Thomas Leverous, a native of the county of Kildare, and dean of St. Patrick's, Dublin, was appointed by Queen Mary, in March, 1554, and was confirmed the year following by the Pope's bull. In January, 1559, he was deprived by the government for refusing to take the oath of supremacy. After this he obtained a livelihood by teaching school in Limerick. He died at Naas, in 1557, in the 80th year of his age.

Roche Mac Geoghegan was bishop in 1640.

THE BISHOPS OF LEIGHLIN.

In the year 616, St. Gobhan founded a celebrated abbey at old Leighlin. About the year 630, a synod of the clergy was held in St. Gobhan's abbey, to debate on the proper time for the celebration of Easter, which was attended by most of the superiors of all the religious houses in Ireland. In 632, St. Gobhan, entertaining a high opinion of Laserian, who supported the Roman custom of celebrating Easter, gave him up his abbey at old Leighlin, and went elsewhere to found another. He is said to have ruled over fifteen hundred monks; they supported themselves by manual labor; and by reason of their numbers and the fertile district in which they had been situated, were enabled to receive a greater complement of students and inmates than many of the other institutions of the country. The schools of old Leighlin held a high rank among the literary establishments of Ireland, in the 7th century. The fame which it acquired in foreign countries, as well as in Ireland, attracted such numbers of students and of religious persons to its halls, that old Leighlin soon became a town of great note, and the surrounding district was usually called the territory of saints and scholars.

St. Laserian, the first bishop and founder of this see, was the son of Cairel, a nobleman of Ulster, and of Gemma, daughter of Aiden, king of the British Scots. The time of his birth is unknown, and the early portion of his life is involved in obscurity. By some he is said to have been the disciple of Fintan Munnu, and by another account to have been instructed by an abbot Murin.

Having arrived at maturity, he is said to have travelled to Rome, and there sojourned fourteen years—ordained priest by Gregory the Great, and to have returned shortly after to Ireland. Having been sent to Rome about 630, probably as head of the deputation from the southern clergy after the synod of old Leighlin, he was consecrated bishop by Pope Honorius I., and made legate of Ireland. Having returned to Ireland he founded the see, A.D. 632, and previously to his death, which

occurred on the 18th of April, 639, he was a chief instrument in finally settling the question of the Easter controversy, in the south of Ireland. In the same year died St. Gobhan, founder of the abbey.

Manchen, according to Ware, bishop of Leighlin, died in 865. From St. Laserian to the time of Manchen, the records of the bishops of this see are lost. The Danes, imbued with a hatred to literature, resolved to suppress the colleges and schools of the island, nor did they permit the Irish people to have their children taught any share of scholastic knowledge. All the books which came into their possession were destroyed—the churches were closed—their plate and valuables plundered—poets, historians, professors of arts and sciences were banished, imprisoned, or forced into concealment.

Condla Mac Donecan, prince and bishop of Leighlin, died in 943.

Daniel, bishop of Leighlin, died in 969.

Cleirec O'Muinic, bishop of Leighlin, died in 1048. In 1060 the cathedral of Leighlin was destroyed by fire.

Condla O'Flain, the bishop of Leighlin, died in 1113.

Sluagad O'Catan, bishop of Leighlin, died in 1144.

Dungall O'Cellaic, bishop of Leighlin, died in 1152. He assisted at the council of Kells.

Donat, succeeded in 1158, to the see of Leighlin. He rebuilt the cathedral after its destruction by fire. He died at Leighlin, in 1185, and was buried in his own church.

John, a Cistercian monk, and abbot of Monastereven, was appointed to the see of Leighlin, and was confirmed in 1199, by Mathew O'Heney, archbishop of Cashel and legate of Ireland, in the absence of John Comin, archbishop of Dublin. Hamo de Valois, anxious to replenish the Irish exchequer by an invasion of church property, seized the temporalities of the canons and the cathedral of Leighlin. Under those circumstances the legate was deterred from consecrating John, who, finding that he had no other resource, proceeded to Rome, and was immediately consecrated by Pope Innocent III. John returned to Ireland, having enjoyed his dignity but two years, for he died A.D. 1201.

Herlewin, a Cistercian monk, succeeded in 1201. He died according to the annals of St. Mary's near Dublin, in 1216, and was buried in the conventual church of Dunbrothy, a great part of which he had built.

Richard or Robert Fleming was consecrated bishop of the see in the year 1217. With the prior of Conal he had a contest for some lands and tithes belonging to his see in Leix, Queen's county. The suit was, however, ended by composition, the bishop resigning the lands and tithes to the prior, and receiving an annual pension of ten marks paya-

ble to him and to his successors at Leighlin. This prelate governed the see about nine years, and died in 1226.

William, archdeacon of Leighlin, was elected by the chapter without the king's license, in 1227. The informality was excused on account of the high character of the bishop elect. He died in 1251, and was buried in his own church.

Thomas succeeded in 1252, and was consecrated the same year. Thomas was the first bishop who bestowed prebends among his canons. He died on the 25th of April, 1275.

Nicholas Cheevers, a Franciscan Friar, and archdeacon of Leighlin, was elected by the chapter in the year 1277. John, bishop of Clonfert, and the Pope's nuncio at the time, received instructions to inquire into the election, and the merits of the elect, and to confirm him if no objection existed. Nicholas was immediately confirmed. He died in a very advanced age in July, 1309, having governed the see thirty-two years from the time of his restitution to the temporals. After his death John Cheevers, dean, and Ralph le Brun, chancellor of Leighlin, forged some grants, to which they affixed the episcopal seal. The fraud being discovered, they underwent punishment suitable to their misconduct.

Maurice of Blanchville, canon of Leighlin, was lawfully elected and confirmed on the 13th of November, 1309. He governed the see during a period of nearly eleven years, and departed this life, A.D. 1320.

Miler le Poer, chaunter of Leighlin, was elected on the 5th of November, 1320. Miler was descended of a noble family; was confirmed by de Bicknor, archbishop of Dublin, and consecrated at Waterford on palm-Sunday, in 1321. He sat upwards of twenty years in the see.

William St. Leger succeeded to the see in 1341. He died at Avignon about the beginning of May, 1348.

Thomas of Brackenberg next succeeded, and obtained the temporals in August, 1349. He was a Franciscan Friar, and was provided by Pope Clement VI. It is supposed that he died in July, 1360.

John Young, treasurer of Leighlin, succeeded by provision of the Pope, in 1363. John expended a large sum in repairing the episcopal houses in his manors. Eight years before his death, in 1376, he was plundered of all his goods by the Irish, whom the English then styled rebels. He died in 1384.

John Griffin, who was chancellor of Limerick, was advanced to the see of Leighlin in 1385. The see he governed thirteen years, and was then translated to the see of Ossory; was made in 1391 chancellor of the exchequer by King Richard II.

Richard Rocomb, or Bokum, a Dominican, was consecrated bishop of Leighlin in 1399. He is supposed to have resigned in 1420.

John Mulgan, rector of the church of Lin, in the diocese of Meath, succeeded in 1422 by provision of Pope Martin V. He obtained the temporals the same year. He instituted four petty canons in his church. John died at Leighlin in 1431, and was buried in his own church.

Thomas Fleming, bachelor of divinity, and a Franciscan friar, was advanced to the see by the pope on the 18th of April, 1432.

Dowling states that he was an Augustine canon of St. John the Evangelist, at Kilkenny, and that he died at Leighlin. During his incumbency, the ancient priory of Leighlin was, by authority of Pope Eugene IV., dissolved at the instance of Nicholas Cloal, dean of Leighlin, and its lands annexed to the deanery. He governed the see until the year 1458.

Milo Roch, or de Rupe, descended of a noble family, obtained the see by provision of the pope in 1458. Milo was more addicted to the study of music and poetry than accorded with his episcopal obligations. Between him and his clergy many contests arose, in which the clergy triumphed. Milo died in 1489, and was buried in his own cathedral, near the image of St. Laserian.

Nicholas Maguire was advanced to the see in 1490. He was born in Idrone, a barony of the county of Carlow, in the year 1460; was educated at Oxford, and is justly ranked among the learned writers of the fifteenth century. On his return to his native country, his talents and acquirements being duly appreciated, he was appointed to the prebendary of Ullard, in the diocese of Leighlin. Besides his extensive acquaintance with the writings of the ancient fathers, Maguire was particularly celebrated for his elaborate and successful researches into the ancient history of his country; a revision of its annals, a correction of its chronology, and other subjects of national interest had been projected by him, and were advanced to a considerable progress when he was obliged to yield to the wishes of his superior, and undertake the government of the diocese of Leighlin. He was but thirty years of age when advanced to the see of Leighlin, in 1490. After his promotion, he devoted the greater part of his time to his pastoral functions, and being one of the most eloquent preachers of the day, his discourses were attended with extraordinary success. This excellent prelate died in 1512. A chronicle of his has been of great use to succeeding annalists, and particularly to the learned Dowling in 1598.

Nicholas Halsay, doctor of the civil and canon laws, a native of England, and the pope's prothonotory for Ireland, succeeded through the influence of Christopher Bambridge, cardinal of York, and then resident ambassador at Rome, by the provision of Pope Julius II. Nicholas assisted at the council of Lateran in the years 1515 and 1516, Charles

Cavanagh, abbot of Duisk, governing the diocese as vicar-general. Nicholas was penitentiary to the English nation at St. Peter's in Rome, and a man of great probity, as his epitaph in the church of the Savoy Hospital testifies. He died on his return from Rome, at Westminster, London, in the year 1521. It appears that Nicholas never saw his diocese.

Maurice Doran, a Dominican friar, was born in Leix, Queen's county, and was distinguished by the probity of his principles and the power of his eloquence as a preacher. Advised to raise double subsidies on his clergy in order to replace the expenses of his election, he observed, "that he did not wish his flock to be flayed, but shorn." He governed the see but one year and eight months, having been barbarously murdered in 1525 by his archdeacon, Maurice O'Cavanagh, on the high-road near Glen-Reynold. The bishop had reproved O'Cavanagh for insolence, and obstinacy, and other misconduct, and threatened him with correction and punishment.

The murderer was afterwards apprehended, and by command of the lord deputy, Gerald Fitzgerald, earl of Kildare, was hanged on a gallows erected on the spot, where he stained his hands with the blood of his bishop. His bowels were taken out and burned.

Mathew Sanders succeeded in 1527 by provision of the pope. He was born near Drogheda. He rebuilt the choir of the cathedral of St. Laserian, erected and glazed the south windows. Mathew died on the 24th of December in 1549, and was buried in the same church.

Robert Travers was deposed because a married man; described as cruel, avaricious, and an oppressor of his clergy. He succeeded in 1550, and was deprived in 1555.

Thomas Field, or O'Fihel, a native of the county of Cork, and a Franciscan friar, was appointed by papal provision. Thomas died the Friday before palm-Sunday, 1567. He governed the see twelve years. Richard Lalor was vicar-general of Leighlin in 1606.

Roche Mac Geoghegan, it seems, presided over Kildare and Leighlin in 1640.

Edmond O'Dempsey, bishop of Leighlin in 1646, signed the manifesto issued at Waterford against those who had assisted in restoring peace to the country. Edmond was a Dominican friar; he was forced to go into exile, and died in Finisterra, in the kingdom of Gallicia. His brother James O'Dempsey was vicar-general of Leighlin in 1646

Edward Wesley was bishop of Kildare and Leighlin in 1685.

Mark Forestal was bishop in 1701.

Edward Murphy, bishop in 1724.

James Gallagher, bishop in 1747.

John O'Keeffe, bishop, in 1770.

James Keeffe, bishop of Kildare and Leighlin, died, 1786.

Richard O'Reilly, bishop of Kildare and Leighlin, or rather coadjutor, was translated to Armagh, in 1782.

Daniel Delany, died A.D. 1814.

Michael Corcoran, bishop, in 1819.

James Doyle, bishop of Kildare and Leighlin, was born in New Ross, county Wexford, in 1786. He was sent by his parents to the best schools, and having, as he grew up, manifested a desire to embrace the priesthood, he repaired to Portugal, where he was trained for the ecclesiastical state. While yet a student in Coimbra, Portugal was invaded by Napoleon, and Doctor Doyle and his fellow students enlisted under the banner of the country, which they temporarily adopted, and were of considerable assistance to the Duke of Wellington, in his wars of the Peninsula. Surrounded by the influences of his college life—the disciples or admirers of Rousseau, D'Alembert, and Voltaire, he was well nigh making a wreck of that faith in which he was born, and of that morality, which is its concomitant; but as he himself admits, when everything conspired to induce him to shake off the sweet yoke of the gospel, the dignity of religion, her majesty and grandeur arrested him in his career towards unbelief, and filled him with awe and veneration towards her precepts. Everywhere she presided, her ardent votaries, while a terror to the enemies of revelation, glorified and adorned religion, when she alone swayed their hearts: he read with attention the history of the ancient philosophers, as well as lawgivers, and discovered, that all of them paid homage to religion, as the purest emanation of the one supreme and invisible and omnipotent God. He examined the systems of religion prevailing in the east—the koran, with attention, the Jewish history, and that of Christ, his disciples, and of his Church, with interest, nor did he hesitate to continue attached to the religion of the Redeemer, as alone worthy of God; and being a Christian, he could not fail to be a Catholic.

Shortly after the retreat of the French from Portugal and Spain, in 1812, Doctor Doyle returned to Ireland, and became professor in the Ecclesiastical College, in Carlow. In this capacity his acquirements won him the admiration of his fellow professors, and his mild manner gained him the esteem of the students. As a preacher he was learned, fluent, argumentative, and persuasive; every one who listened to his discourses, should admire religion, its ceremonies and its mysteries. Having spent five years in the college, he was, at the unanimous request of the clergy of the diocese, promoted at the age of thirty-two years, by his holiness the Pope, to the bishopric of Kildare and Leighlin.

During his episcopacy, his life is delineated by his own pen, in the following words: "I am a churchman, but I am unacquainted with avarice, and I feel no worldly ambition. I am attached to my profession, but I love Christianity more than its earthly appendages. I am a Catholic from the fullest conviction, but few will accuse me of bigotry. I am an Irishman, hating injustice and abhorring with my whole soul the oppression of my country, but I desire to heal her sores, not to aggravate her evils."

Doctor Doyle appeared on the stage of Irish politics, when the people were yet slaves and aliens in their own land—unrecognised by the laws of the empire, to which they paid all the obligations of subjects. Everything that emanated from his pen carried with it due weight, and tended in a great degree to soften the prejudices that were fostered for centuries in Ireland. Towards the dissenters from Catholicity, he showed a most tolerant spirit, and at one time suggested a junction of Catholics and Protestants—a suggestion which was unwarrantable, as it was made on his private authority, and which the holy see could not sanction. A canon of St. Peter's church of Rome having arrived at Carlow, with instructions to Doctor Doyle, the prelate at once perceiving his mistake, as another, Fenelon, archbishop of Cambray, made a noble sacrifice of his own sentiments, by the calmest submission to the voice of St. Peter's successor.

Doctor Doyle, in a letter to the Marquis Wellesley, has vindicated the faith of Catholics, which was so long placed under the ban of proscription by England and her rulers:—"It was, my lord, the creed of a Charlemagne, and of a St. Louis, of an Alfred and an Edward, of the monarchs of the feudal times, as well as the emperors of Greece and Rome; it was believed at Venice and at Genoa, in Lucca and the Helvetic nations, in the days of their freedom and happiness. All the barons of the middle ages, all the free cities of later times professed the religion we now profess. You well know, my lord, that the charter of British freedom and the common law of England have their origin and source in Catholic times. Who framed the free constitutions of the Spanish Goths? Who preserved science and literature during the long night of the middle ages? Who imported literature from Constantinople, and opened for her an asylum at Rome, Florence, Padua, Paris, and Oxford? Who polished Europe by art, and refined her by legislation? Who discovered a new world, and opened a passage to another? Who were the masters of architecture, of painting, and of music? Were they not almost exclusively the professors of our creed? Were they, who created and possessed freedom, under every shape and form, unfit for her enjoyment? Were men, deemed even now the lights of

the world and the benefactors of the human race, the deluded victims of slavish superstition? But what is there in our creed which renders us unfit for freedom? Is it the doctrine of passive obedience? No; for the obedience we yield to authority is not blind but reasonable. Our religion does not create despotism: it supports every established constitution which is not opposed to the laws of nature. In Poland it supported an elective monarch—in France an hereditary sovereign—in Spain an absolute or constitutional king—in England, when the houses of York and Lancaster contended, it declared, that he who was king 'de facto,' was entitled to the obedience of the people. During the reign of the Tudors there was a faithful adherence of the Catholics to their prince, under trials the most severe and galling, because the constitution required it. The same was exhibited by them to the ungrateful race of Stuart. But since the expulsion (foolishly called an abdication,) have they not adopted with the nation at large, the doctrine of the revolution, that the crown is held in trust for the benefit of the people, and that should the monarch violate his compact, the subject is freed from the bond of his allegiance. Has there been any form of government ever devised by man, to which the religion of Catholics has not been accommodated? Is there any obligation either to a prince or to a constitution, which it does not enforce?"

The health of Doctor Doyle visibly declining, he was recommended to resign the diocese and travel on the continent, with a view of restoring it, but he did not choose to adopt the advice. His end approaching, and solicitous for the welfare of his flock, he entreated the holy father to provide a coadjutor bishop, and the Rev. Edward Nolan was elected. Doctor Doyle died the 15th of June, 1834, of consumption. He resigned his spirit with fortitude and calmness, and with that hope and confidence which the true faith alone inspires.

Edward Nolan completed his ecclesiastical studies at Maynooth; was ordained priest by Doctor Doyle, in December, 1819, and was consecrated his successor by Daniel Murray, archbishop of Dublin, on the 28th of October, 1834, in the cathedral of Carlow. The intervening years of Doctor Nolan's life were spent in the college of Carlow, where he successively taught moral and natural philosophy, theology, and sacred scriptures. Doctor Nolan died about the close of the year 1837.

Francis Healy, who succeeded, was parish priest of Kilcock, at the time of his election. Was consecrated on the 25th of March, 1838. Still happily presides.

CHAPTER XVIII.

DIOCESE OF OSSORY.

Its founder was St. Kieran, the son of Lugneus, a noble Ossorian. Liadain, his mother, was of Corcaluidghe (Carberry), in south Munster. The saint was born in Cape Clear Island, though his father belonged to Ossory. Having spent many years under St. Finian, of Clonard, he retired to a lonely spot, since called Saigir, in the territory of Ely Ocarrol, and there erected a monastery. In a few years Saigir became a city of distinction, on account of the number of students that resorted to this establishment. The people of Ossory, being attached to the ancient rites of their ancestors, were not easily withdrawn from the errors of superstition. However, St. Kieran preached amongst them with great success. Having been consecrated bishop, he fixed his see at Saigir, in 538; it was afterwards translated to Aghaboe, in the Queen's county, and finally to Kilkenny. St. Kieran died about the year 550, and his memory is revered on the 5th of March, the anniversary of his death. St. Kieran was buried at Saigir, where his virtues have been recorded and revered. In Cape Clear are the walls of a ruined church, dedicated to this saint, and the people of the island point out a pillar stone, with a cross rudely cut towards the top, which they say was the workmanship of St. Kieran. On the feast of their patron they assemble at this stone, in celebration of his memory.

St. Carthagh, said to have been bishop of Saigir, but it is doubtful. It would rather seem that he was bishop elsewhere. He was the grandson of Aengus, king of Cashel, and educated under the bishop, St. Kieran, of Saigir. Carthagh was young, perhaps not more than seventeen years of age, when placed under the care of St. Kieran. Some time after it happened that Carthagh and a female pupil in the monastery which St. Kieran built for his mother, St. Liadania, entertained a violent passion for each other, but their design of indulging it being miraculously frustrated, they both repented, and on St. Carthagh was enjoined by Kieran an absence for some time out of Ireland. He then went to

Gaul and spent some years in the practice of a penitential life, and in the study of the holy Scriptures. Having returned to Ireland, Kieran received him with joy. It is related that a little before his death, Kieran entrusted him with the care of his monks at Saigir, and that he succeeded him as bishop; but it is more probable that he exercised his episcopal functions in Kerry, near the river Mang. In that country he met with Mochuda, or Carthagh, junior, who afterwards became the first bishop of Lismore. St. Carthagh took him under his care, as a favorite disciple, and when properly instructed, he ordained him priest. The year of St. Carthagh's death is not known; but it can hardly be supposed to have been prior to 580. The name of Carthagh occurs in the calendars on the 5th of March.

Sedna, or Sedonius, bishop of Saigir, and likely the immediate successor of Kieran. Sedna was the disciple of St. Senanus of Inniscathy. According to Colgan he was the son of Eren, and a native of a district in Munster, called Altraighe Cliach. Sedna presided over a church at a place known by the name of Cluan, between the mountains Crot and Mairge, in Munster, and was buried in Kinsale, where his brother St. Gobhan founded a monastery. Another brother of Sedna's was St. Melteoc, who was revered at Kinsale on the 11th of December. Sedna flourished about the year 570, and his festival is observed on the 10th of March.

St. Killene Mac Lubney, abbot of Saigir, assisted with forty other prelates at a synod held by Flan Febla, archbishop of Armagh, in the year 695. His festival is observed on the 12th of April.

Cormac Eladach, called in the annals of the Four Masters, scribe, abbot, and bishop of Saigir. Cormac died in 867.

Geran, abbot died, [illegible]

Slogad O'Raithnin, [illegible] n 885.

Cormac, bishop of [illegible] died in 907.

Fergal Mac Maelmorra, abbot, died in 919.

Fogartach, abbot, died in 941.

Kenfoelad Mac Suibne, died at Glendaloch, in 951.

Flathlen, abbot of Saigir, died in 984.

Fogartach, abbot of Saigir, died in 1004.

Dunchad O'Kellechuir, comorban, or successor of Kiaran, of Saigir, died in 1048.

Kellach Rambar, *i. e.*, the fat, comorban of Kiaran of Saigir, died in 1079. A chasm of seventy-three years occurs.

Donald O'Fogarty assisted at the council of Kells in 1152. His death took place at Rath-Kiaran, on the 8th of May, 1178.

Felix O'Delany, a Cistercian monk, called abbot of Ossory, succeeded in 1178. The episcopal see of Saigir was removed to Agaboe, and

thence to Kilkenny in 1178, by Felix, who also founded the beautiful and spacious cathedral of Kilkenny, and dedicated it to St. Canice.

He governed the see of Ossory about twenty-four years, and having died in 1202, was buried at St. Mary's abbey, of Jerpoint, to which he was a benefactor, and of which he is said to have been the first abbot. It was reported that many miracles were formerly wrought at his tomb.

Hugh Rufus, an English Augustin, canon of the abbey of Bodmin, in Cornwall, and prior of Kells, in Ossory, was by the unanimous voice of the clergy elected bishop in 1202, and consecrated before the end of the year. At the request of Hugh Rufus, Thomas Fitz Anthony founded the abbey of Innistioch for Augustin canons. He died in 1218, and was buried in the abbey of Kells, (Ossory) to which he had been a considerable benefactor.

Peter Mannesin, canon of Ossory, elected by the dean and chapter, was confirmed by the king in December, 1218. He purchased the wood of Aghlong, near Clonmore, and the farm adjoining, and left them to the see. He also confirmed to the abbey of Douske the church of Tullachany with its appurtenances, and the tithes of his own Grange, reserving a mark yearly to the church of Kilkenny, payable after the death of Hugh, dean of Kilkenny, as was agreed by deed made between his predecessor, Hugh Rufus, and the dean and chapter, of the one part; the abbot and convent of Douske on the other. He sat in the see eleven years, and died in 1229.

William de Kilkenny, chancellor of the cathedral, was elected by the dean and chapter on the 16th of March, 1229. He sat but a short time, as he resigned in 1232; nevertheless he attended to the forwarding of the cathedral, as his predecessors had done.

Walter de Brackell, rector of Strettunedal, in the diocese of Hereford, succeeded in 1232. This prelate is reckoned among the benefactors of the famous abbey of St. Alban's, in England. He died on the 5th of December, 1243.

Geoffry de Turvil, archdeacon of Dublin, and treasurer of Ireland, was lawfully elected and consecrated in 1244. He purchased for his see the manor of Dorogh, and the lands belonging to it, and there built an episcopal palace. He died in London about the 1st of November, 1250, and was buried in the Inner-Temple church, to which he had granted indulgences of thirty-five days. De Turvil was deputy to Ralph Nivil, bishop of Chichester, chancellor of Ireland, and in 1237 administered the office of chancellor in his own right.

Hugh de Mapilton, archdeacon of Dublin, was consecrated bishop of Ossory, about the end of May, 1251, and in the following month was

made treasurer of Ireland. He built an episcopal palace, fishponds, and other necessary ornaments for himself and his successors, at Aghor, and expended large sums on the fabric of the cathedral of St. Canice, insomuch that he might be called the founder of it, but an untimely death prevented him from finishing the work. He died, it is said, in 1256, and was buried in his own church near St. Mary's chapel. He founded some prebends in that church and endowed them.

Hugh, a Dominican friar, succeeded in 1257. He is said to have made many donations to the friars of his order at Kilkenny, and among the rest, St. Canice's well and an aqueduct. He sat in this see two years; died in 1259 and was buried in the church of the Dominicans, near the high altar on the left side.

Geoffrey St. Leger, treasurer of St. Canice's church, descended of a noble family, was consecrated bishop of Ossory in 1260. He finished at great expense what de Mapilton had left undone in the cathedral, and thus was completed the noble structure of St. Canice, second to none in the kingdom, after a period of one hundred years from its first foundation by Felix O'Delany. He expended large sums in repairing and adorning the episcopal palaces of Aghavoe and Dorogh; he was also a generous benefactor to the vicars of the choral college, which he founded.

He governed this diocese twenty-six years and died in January, 1286, and was buried near Bishop Mapilton.

Roger de Wexford, dean of Kilkenny, was consecrated bishop of this see on the 3d of November, 1287, by John Saundford, archbishop of Dublin. He died on the 28th of June, 1289, and is said to have been buried in his own cathedral.

Michael de Exeter, a canon of the cathedral of Kilkenny, was elected bishop on the 28th of September, 1289; he was consecrated about the close of the year, and was made privy councillor. His liberality to the canons of his church is much commended. He died about the 12th of July, 1302.

William Fitzjohn, canon of Kilkenny, was elected bishop of Ossory, and consecrated in 1302. In four years after he was translated to the archdiocese of Cashell.

Richard Ledred, a franciscan friar of London, was consecrated at Avignon, in 1308, by Nicholas, archbishop of Ostia. In 1330 doctrines of an heretical and blasphemous nature by some means were partially spread in the province of Leinster, as has been noticed in the life of de Bicknor, archbishop of Dublin, who protected the authors of these doctrines in his diocese, and the city of Kilkenny was selected as the theatre for the dissemination of these errors.

These blasphemers asserted that our divine Redeemer was a mere

man and a sinner, and had been justly crucified for his transgressions; that the sacrament of the body of Christ was by no means to be worshiped; that the decretals and apostolical mandates were neither to be obeyed or respected; and that demons should be consulted according to the rites of Pagan sects.

Schism, innovation, and heresy, were things hitherto unknown in Ireland. The Irish Catholic might have heard of the abominable doctrines that grew and disappeared in oriental churches, but the soil of his birth from the preaching of St. Patrick nearly one thousand years before, was not polluted by strange doctrines. Alas, dear Ireland! your trials and misfortunes are looming in futurity; your Anglo-Norman bishops become treasurers, escheators, deputies, and chancellors, more solicitous of worldly pomp and grandeur than the interest of religion, or the welfare of their people. The adventurers, who ostensibly came to plant religion, and to correct the evils of your national church, were the first to introduce novelty of doctrine to which the pious ear of the Irish Catholic was not accustomed.

When those blasphemies were announced, all classes became alarmed, and the bishop of Ossory and his clergy by all means strove to oppose and defeat those enemies of religion. As some of those fanatics were men of wealth and influence, they were not easily vanquished. The Lady Alice Kettle, William Outlaw, her son, Petronil, and Basil, her accomplices, were the persons accused in the spiritual court of Ossory. Petronil, it seems, was convicted and burned. The Lady Alice according to Clynne, was convicted and suffered death for heresy. Basil fled and William Outlaw was held nine weeks in strict durance, but was delivered to the higher powers at the suit of Arnold Poer, seneschal of Kilkenny, who was also implicated in the troubles excited against the bishop.

By bribery and other means they succeeded in gaining over partizans of distinction to their nefarious doctrines, among whom were the seneschal, already named, the treasurer of Ireland, and the chief justice of the common pleas. At length the bishop denounced and publicly excommunicated all the parties, but his proceeding inflamed them the more and rendered their party, already numerous and powerful, more resolute and embittered. The bishop was seized and cast into prison, where he remained seventeen days, and his property, moveable and otherwise, was taken and confiscated to the crown; and his enemies, full of malevolence, for in such scenes it affords more ordinary aid, published against the bishop a charge which could not be substantiated. It happened at the time that Thomas Fitz Gilbert attacked and burned the castle of Moycohir, which belonged to Hugh le Poer, and the bishop

was accused as a partner in the outrage. In the meantime letters had been despatched to Pope Benedict XII. by the bishop of Ossory, and his clergy giving the supreme pontiff a distinct and faithful account of those scandalous doctrines and proceedings, and also imploring advice and assistance. On this occasion two epistles, full of tenderness and solicitude, becoming the father of the faithful, were addressed to Edward III., king of England. In the first he requires that the ecclesiastical property taken from Richard, bishop of Ossory, should be restored, and strongly impresses on the king the obligation he is under of coöperating with the prelates of the church in plucking out the seeds of heresy from his dominions. The second, more comprehensive, is presented to the reader:

"Our Lord Jesus Christ, the only begotten Son of the true and living God, who by his ineffable charity enlightens the hearts of the faithful, that they may acknowledge his greatness and believe in his mighty power, to the end that they may be saved, and after the exile of this life be admitted into the kingdom of the heavenly citizens, has in those last days detected in your land of Ireland, crafty wolves in sheep's clothing—foxes going about and to the utmost of their power laying waste the vineyard of the Lord; wicked men scattering the thistle among the good seed; pestiferous heretics assuming the mask of hypocrisy, but whose conversations are execrable and deserve to be execrated. For it has lately appeared to us and come to the knowledge of our apostolic see, that while our venerable brother, Richard, bishop of Ossory, was by ordinary right, visiting his diocese, there appeared in the midst of his Catholic people, men who were heretics, together with their abettors, some of whom asserted that Jesus Christ was a man and a sinner, and was justly crucified for his own sins; others, after having done homage and offered sacrifice to demons, thought otherwise of the sacrament of the body of Christ than the Catholic church teaches, saying that the same venerable sacrament is by no means to be worshiped; and also asserting that they are not bound to obey or believe the decrees, decretals, and apostolical mandates; in the meantime, consulting demons according to the rites of those sects among the Gentiles and Pagans, despising the sacraments of the Catholic church, and drawing the faithful of Christ after them by their superstitions. Most truly this pestiferous heresy making its way among the congregation of the faithful, has infected some; this plague by the venom of its contagion has brought death on those whom it approached; this poisonous serpent has destroyed the souls of those whom it infected by its pestilence. Wherefore, as we understand that neither in the same Ireland, nor in any land of your realm of England, have inquisitors of heresy been appointed, in short,

that heretical depravity is not wont to be detected and punished by the regular officers of an inquisition. For these reasons, most beloved son, your holy mother, the Church, confidently flies to the shield of thy protection, by which the splendor of the orthodox faith is far and near irradiated, that you may, as the champion of Christ and of his faith, confound and extirpate the aforesaid depravity. We therefore require and earnestly deprecate your royal excellency, that in consideration of the reverence and honor which are due to the faith, and likewise to that concern which should be manifested for the salvation of the people, you would without delay cause letters mandatory to be written, as well to your judiciary in the aforesaid Ireland, as also to your other ministers constituted over that realm, that thereby they may be obliged to afford prompt and immediate assistance to the said bishop of Ossory, and all other prelates of Ireland in taking, punishing, and expelling the aforesaid heretics and their followers, according to the rules and instructions of the canons. In thus acting you will offer an holocaust of due gratitude to the Eternal Majesty; you will exalt the Catholic faith, do honor to the church, comply with our request, exhortation, and entreaty, extol even higher the dignity of thy royal name and contribute to the safety, renown, and prosperity of thy reign. Given at Avignon, on the 8th of the Ides of November, and year the first of our pontificate."

Before this letter had arrived, the bishop of Ossory had been liberated from prison, but still the storm was far from being abated. At length the bishop of Ossory had resolved to repair to Avignon, as the Pope was then resident in that city. Having reached Waterford, he was assured that de Bicknor, archbishop of Dublin, had caused letters and messengers to be despatched to the different seaports, in order to have him arrested and thrust into prison a second time. However, Richard of Ossory found means of effecting his escape to the Continent, where he remained an exile for nine years. In the interim the heresy which caused his troubles, when resourceless and left to its own merits, became the scorn of the people, and by the public atonement which its promoters had made, rendered the ancient faith of the country more glorious and exalted.

Pope Clement VI. who succeeded to the pontifical throne, caused Alexander de Bicknor to be cited to Avignon, and appointed the archbishops of Armagh and Cashel, as commissioners with powers to enquire as well as decide. The Pope likewise exempted Richard, bishop of Ossory, from the jurisdiction of his metropolitan, and put him immediately under the protection of the holy see, declaring at the same time that every sentence of excommunication, suspension, interdict, and every other process,

which should happen to be instituted, contrary to the exemption, should be and were (by the very fact) null and void.

The bull of exemption is singularly illustrative of the conduct of de Bicknor towards the bishop of Ossory, and is worthy of being set before the reader as an instance of the rapacity by which ecclesiastical as well as lay adventurers from England were distinguished.

"It becometh the prudence and circumspection of the Roman Pontiff, when consulting the interest of churches, prelates, and ecclesiastical persons, to relieve with paternal solicitude all those who are oppressed, and to make such concessions as may, with God's help, tend to their general tranquillity. Your petition, most truly, has set forth whilst you, having first consulted us according to the canons, had proceeded against certain heretics discovered by you in your diocese of Ossory, the aforesaid heretics seized your person and for seventeen days had detained you, ignominiously bound in chains and in a prison; that afterwards, when you being liberated from prison had appealed to us from our venerable brother, Alexander, archbishop of Dublin, who inflicted many and great injuries upon you, on your church of Ossory, on your clergy, and on your subjects, and when you had set out for the purpose of proceeding to the apostolic see in prosecution of this appeal, the aforesaid archbishop had caused his letters to be despatched to all the seaports and other places through which it was necessary for you to pass, causing thereby and procuring to the utmost of his power, that your person may be again seized upon and cast into prison. Moreover, when you, through fear of incarceration and death, had been compelled to leave your country and live as an exile for nine years, your temporals, movable and immovable, having been in the meantime seized upon, the said archbishop by fraud, extortion, and various other ways annoyed and oppressed your church, your clergy, and the laity, who had assisted you in resisting and pulling down the aforesaid heretics. And whereas, we, by our letters, have commanded the said archbishop to be cited before us, and that within a given time peremptorily specified, and that you in the meantime may have reason to fear lest he should proceed with more severity against you, your clergy, and people, and by this means be prevented from governing your church in the manner which behoveth you; we therefore, anxious to protect thy person, as also to relieve your clergy and people from oppression, and yielding to the prayer of your petition, do, by our apostolical authority, and by special favor, altogether exempt you, your church, your city, your diocese of Ossory, your clergy, laity, and all persons therein, as long as you preside over the see, and that the aforesaid persecution continues, from all jurisdiction, domin-

ion, power, and superiority of the aforesaid bishop; and we hereby subject and place you, your clergy, and people, under the immediate jurisdiction of the apostolic see, &c. Given at Avignon on the 4th of the Ides of April, and tenth of our pontificate."

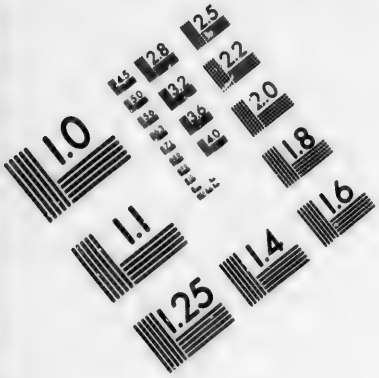
Richard, thus armed, returned to his diocese about the year 1347, according to Clynn's annals. Between his return and the death of his persecutor, Alexander de Bicknor, three years elapsed, and the see of Ossory was again placed under the jurisdiction of Dublin. Richard was henceforth undisturbed in the possession of his see. He erected the episcopal palace in Kilkenny, having first obtained the king's permission to demolish three churches without the walls, and employ the materials in erecting the palace. He also repaired and adorned the cathedral, and particularly its eastern windows. Richard was forty-two years bishop of Ossory. He died in 1360, and was interred with great solemnity in his own cathedral, on the gospel side of the high altar.

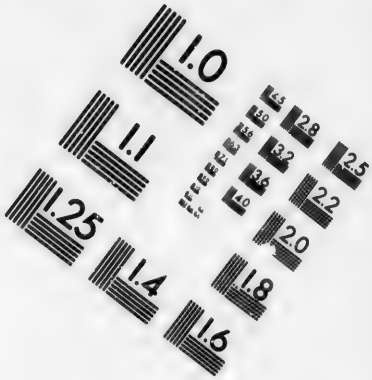
John, of Tatenale, an Augustin hermit, succeeded in 1360. John was a liberal benefactor to the vicars choral of the cathedral. Milo Sweetman was elected, but the Pope annulled the choice. Milo was afterwards primate of Armagh. John died in 1370.

Alexander Balscot, canon of the cathedral of Kilkenny, and a man of great learning and wisdom, succeeded in 1371, by provision of Pope Gregory XI. He was made treasurer of Ireland by Edward III. of England, and allowed a guard of six men at arms and twelve archers, paid out of the exchequer, while he acted as treasurer. He also filled the same office under Richard II. Was three times chancellor, once justice, and again chancellor in the reign of Henry IV., A.D. 1400. He sat in the see about fifteen years, and was then translated to the see of Meath, in 1386.

Richard Northalis, a Carmelite friar of London, and son of a mayor of that city, was consecrated bishop of Ossory in 1386. In 1390, he was constituted a commissioner, by Richard II., to enquire into the state losses, and abuses, in the government of Ireland, and into the frauds and corruptions of his officers there. He also obtained other commissions, to which, if he attended, his flock must have been deprived of his vigilance and care. In the years 1391 and 1394, he was employed as ambassador to Pope Boniface IX. He was also chancellor of Ireland. Having spent nine years in the see, he was translated to the archdiocese of Dublin, and died the year following.

Thomas Peverell or Pierevil, a Carmelite friar, and a doctor of divinity of the Oxford university, succeeded in 1397. Eminent in the age in which he lived, he was translated to the see of Landaffe, in Wales, and thence to the diocese of Worcester.





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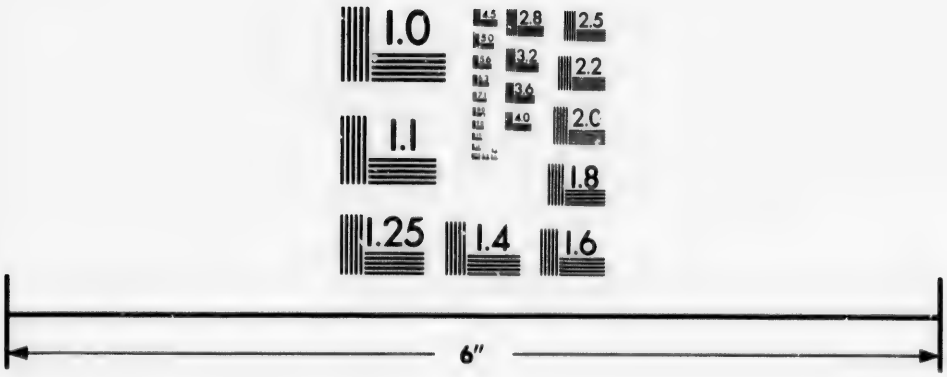

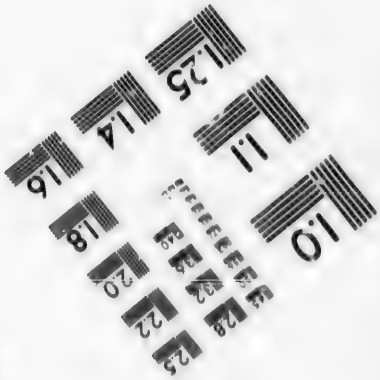

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John Griffin, chancellor of Limerick, consecrated bishop of Leighlin, in 1385, chancellor of the exchequer, was translated to the see of Ossory in 1398, and died the year following.

John Waltam, an Augustin hermit, succeeded in 1399, by provision of Boniface IX., but he sat only a short time, as he died A.D. 1400.

Roger, of Appleby, prior of Newton abbey, in the diocese of Lichfield, was promoted in 1400, by provision of Pope Boniface IX. It appears he died in 1404.

John Volcan, bishop of Dromore, was translated in 1404, by Pope Boniface, and died about Michaelmas, the year following. He was a prelate gifted with no mean endowments of mind.

Thomas Snell, archdeacon of Glendaloch, succeeded in 1405. He made a present of some rich vestments to his church, and left his successors a mitre, adorned with precious stones. While Thomas was bishop of Ossory, William Purcell, A.D. 1415, assisted at the council of Constance, as his proxy. Before his advancement to the see of Ossory, he was bishop of Lismore and Waterford, in 1399. Thomas died at Waterford, in October, 1416.

Patrick Ragged, translated from Cork, in the year 1417, died on the 20th of April or August, 1421. He was a prelate who governed his flock with justice and piety, and fed them by his example and instructions.

Denis O'Dea, bachelor of the canon and civil laws, and a man of great knowledge in the municipal laws of his own country, was elected in November, 1421, and sat about five years.

Thomas Barry, succeeded in 1428; he was made treasurer of Ireland in January, 1428. He built a castle and hall at his manor of Logh, and is said to have been a great benefactor to the college of vicars. Thomas died on the 3d of March, 1459, and was buried in St. Canice's church, before the high altar.

David Hackett, succeeded in 1460, by provision of the Pope, and sat about eighteen years. He built the castle of Boly, and added a hall and kitchen to the house of Clonmore; he also built the arch of the belfry of St. Canice's church, with squared stone, and is said to have been a benefactor to the college of vicars. He died on the 24th of October, 1478, and was buried in his own church, near the high altar.

Richard Winchelsey, a Dominican friars, a splendid logician and theologian; was advanced to the see of Ossory in the year 1480, by Pope Sixtus IV. He sat but a short time.

John O'Hedian, succeeded in 1481. He is said to have taken great care in governing his diocese. He died on the 6th of January, 1486,

and was buried in a chapel near the west gate of the cathedral. The see remained vacant two years, because of the troubles which the mock coronation of Lambert Simnel caused.

Oliver Cantwell, a Dominican friar, succeeded in 1487, by provision of Innocent VIII. He expended large sums of money in repairing the episcopal palaces at Aghor and Freinston; he also rebuilt the bridge of Kilkenny, which had been demolished by a flood, and appropriated the church of St. Mael to the vicars choral. Worn out with old age, in January, 1526, having governed the see almost thirty-nine years, he died, and was buried in a monastery of his own order, at Kilkenny. He wore the habit of his order after he became a bishop.

Milo Baron, an Augustin canon and prior of Inistiock, was consecrated bishop of Ossory in 1527. Before his promotion to the see of Ossory, he built a new steeple and cloister to his priory. He repaired the episcopal palace at Kilkenny, and made a present of a pastoral staff of silver to his cathedral, and also of a marble altar. He died full of days, in the year 1550, and was buried in the monastery of Inistiock.

John Thonory, bachelor of divinity, and a native of Kilkenny, was advanced to the see in the reign of Queen Mary, and was consecrated at Inistiock, about the close of the year 1558; continued in the see until 1565.

Thomas Stronge succeeded; was obliged to go into exile; became the suffragan of the archbishop of Compostella, in Spain, and there died in the year 1601.

David Roth succeeded, as bishop of Ossory. David was doctor of sacred theology, and was born at Kilkenny, in 1573. Having proceeded to the continent to acquire that ecclesiastical knowledge necessary in the minister of the altar, he obtained his degree in the Irish secular college of Doway. Having returned to his native country about the close of Elizabeth's reign, he discharged the perilous duties of pastor in the diocese of Ossory, with firmness and ability. His labors and learning were soon appreciated, and he was honored with peculiar marks of esteem, by the cardinal protector at Brussels, who appointed him prothonotary apostolic, and ultimately vicar-general of Armagh. From the death of Thomas Strong, in 1601, the see of Ossory remained vacant during a period of seventeen years. In a consistory, held under Paul V., it was determined that provision should be made for the see of Ossory, and accordingly at the suggestion of Cardinal Verallo, protector of the Irish church, David Roth was promoted to the vacant see. During the memorable proceedings of the supreme council, David had possession of the ancient cathedral of St. Canice, in Kilkenny, and became a distinguished member of that body. He is said to have inter-

dicted the city of Kilkenny, because the supreme council had agreed to the peace, contrary to the commands of the nuncio. However, it is certain, that the treaty of 1648 received his approbation, and that he then declined putting the sentence of interdict into execution, a circumstance which evoked the interference of Thomas Fleming, archbishop of Dublin. In his official communication the archbishop exhorts, nay, commands him to cause the censure to be observed, both in his own cathedral and in all the churches of his diocese.

The character of David has been deservedly eulogised by several eminent writers. Usher acknowledges himself indebted to the bishop of Ossory, for information on various subjects, and styles him "a most diligent enquirer into the antiquities of his country; and Messingham declares, that he was versed in all sorts of learning—an eloquent orator, a subtle philosopher, a profound divine, an eminent historian, and a sharp reprover of vice.

This venerable prelate did not survive the overthrow of the supreme council. He died in the year 1650, and in the 87th of his age. David has written several works.

James Phelan succeeded David Roth; was bishop in 1689, when James II. arrived there. Is mentioned in the registry act.

James Daton or Dalton succeeded; was bishop in 1711.

Malachy Delany succeeded.

Patrick Shee succeeded. In the intervening years, from 1711 to 1736, Malachy and Patrick have presided, but the terms of their respective incumbencies are not known.

Colman O'Shaughnessy, of the most noble family of Gort, and a Dominican friar, succeeded in 1736. He was a native of Galway county, and an inmate of the abbey of Athenry. He completed his studies at Louvain, and there became professor in the year 1706. Being well qualified for the mission of Ireland, he returned to his native country, and preached with great effect in many parts of the province of Connaught. He was declared bishop of Ossory by Clement XII., and was consecrated at Dublin, in a convent of nuns of his own order, by John Linegar, archbishop of Dublin, assisted by Stephen MacEgan, bishop of Meath, and Michael MacDonagh, bishop of Kilmore.

As the family of O'Shaughnessy adhered to the fortunes of James II., the prince of Orange conferred the patrimonial estates on Thomas Prendergast, during the lives of Roger and William O'Shaughnessy. On the death of the latter, Colman, though a bishop, instituted a suit at law, as the rightful heir to the property in the court of common pleas. The suit was continued after the death of the bishop, against Prendergast, who, being a senator and a Protestant, continued in possession to the

injury of the Catholic heir. Colman died at Gowran, a town of his diocese, in the month of September, 1748, and was interred in the cemetery of St. Stephen.

James Dunne was the successor of Colman of O'Shaughnessy. It appears he died in the year 1753.

Thomas de Burgo, a dominican friar, master of sacred theology, and an alumnus of the Dominican convent of Dublin, made his religious profession at St. Clement's, in Rome; being only in the 16th year of his age, a dispensation was obtained. He studied philosophy under John Brett, who was bishop of Killala, and afterwards translated to Elphin. He resumed his theological studies in 1727, and prosecuted them for five years. In 1743 having returned to Ireland, he was appointed a missionary in his native city of Dublin. Thomas de Burgo, the celebrated author of "Hibernia Dominica," while the censors at Rome were perusing his invaluable work, received information of the dignity to which he was to be promoted.

The apostolical letters to this effect having been expedited, Thomas de Burgo was consecrated in the chapel of the Dominican nuns at Drogheda, by Anthony Blake, archbishop of Armagh, assisted by Anthony O'Garvey, bishop of Dromore, and Edmund O'Doran, bishop of Down and Connor, on the 22d of April, 1759. In the same year the pontiff, to provide for his competent maintenance, bestowed upon him St. Mary's parish, in the city of Kilkenny and diocese of Ossory, and which was also held by his predecessor, James Dunne, a mode of provision, which has been since handed down as a custom in the dioceses of Ireland.

A priest of Ossory, Patrick Molloy, and the pastor of that parish, objected to the grant, insisting that the apostolical letters were null and of no effect, because James Dunne, the predecessor of Thomas de Burgo, had conferred on him the said parish of St. Mary. The affair was laid before the congregation of the propaganda by Patrick Mulloy, and after some months it was decided that the collation made by James Dunne, bishop of Ossory, was of no effect, and that Thomas de Burgo was, by apostolical authority, the incumbent or possessor of the parish. Not satisfied with this decision, Mulloy appealed to the pontiff himself, but he was again foiled, and the question set at rest by a pontifical diploma. It seems that this bull of Pope Clement XIII. deprives a bishop of the faculty of collating a parish to a clergyman, which has been previously conferred on himself by the holy see. The reader will find such a case occurring in the diocese of Killala, between Dr. O'Finan and the Rev John Barrett, of Crossmolina.

In 1763 the "Hibernia Dominica" proceeded from the press, and though Cologne was the city in which it was set forth as printed, the

honor belongs to Kilkenny. Such a work must have excited the bigotry of those in the ascendency, and an outcry was raised against it because it exhibited a fearless outline of the sufferings which the heretics of England inflicted on the Catholic church of Ireland. At length the bishops of the province prompted by prudential motives, intended to hold a meeting at Kilkenny with a view of purging the work, but the firmness of de Burgo himself rendered the meeting impracticable, as he protested against it on the ground of its being an invasion of his canonical rights. The project was therefore abandoned; some refused to attend. The bishop of Ferns, on his way to Kilkenny being made acquainted at Ross with the resolve of Thomas de Burgo, changed his intention and retraced his steps. The prelates of Munster, however, assembled at Thurles, and expunged a small portion of the work, merely an extract from Porter's Ecclesiastical Annals, relative to the proceedings of James II.

To the incessant research of this bishop the literature of Ireland is deeply indebted, and to his firm resolve against the timid proceedings, which the bishops of Leinster intended to adopt with regard to the "Hibernia Dominica," are the terrific records of the persecution of the Irish church preserved from destruction; of a persecution without parallel in the annals of crime and oppression; in duration the longest that any country has suffered; in violence the most unrelenting; in its consequences the most awfully appaling ever inflicted on a portion of God's church.

The learned Thomas de Burgo governed his diocese with honor to himself and benefit to religion, until the year 1776, in which he died. He was interred in the ancient cemetery attached to the parish chapel of St. John, in Madlin-street.

John Thomas Troy succeeded the venerable de Burgo; was translated to Dublin in 1786.

John Dunne succeeded to the see in 1787.

James Lanigan succeeded in 1811.

Kyran Marum succeeded—died in 1828.

William Kinsella, who had been professor in the college of Carlow, was consecrated on the 26th of July, 1829; was distinguished as an eminent preacher. He died in 1846.

Edward Walsh, the present bishop of Ossory, was consecrated in July 1846; is remarkable for his unwearied attention in the sacred tribunal of penance.

CHAPTER XIX.

SEE OF FERNS—ITS FOUNDER.

Saint Aidanus, commonly called Moedoc, or Moeg. His first name was Hugh. He was of an illustrious family of Connaught; was the son of Setna, of the Hy-Bruin sept (Breffny) and Ethne, his mother being of the race of Aulai in Tyrawley; they were a long time married without having issue. They frequently supplicated the Almighty to listen to their prayers and grant them a son. They were in the habit of visiting the monastery of Drum-leathan, and of giving abundant alms. At length their pious prayers were favorably listened to, and our Saint Maidoc was born on a small island, Inis-Breagh-Mugh, in the county of Cavan. (The territory now known as Cavan was then a portion of Connaught called Breffny Oreilly.)

The time of his birth was about the year 560, as appears from the fact that when a small boy he was delivered as one of the hostages whom the chiefs of the father's sept were compelled to give Anmiracus, king of Ireland, and whose reign began in 568 and ended in the year 571. When he returned to his parents, they consigned him to the care of some holy men for his education, and he soon became a proficient in piety as well as in his studies. While yet young, his reputation for sanctity became so conspicuous that several pious persons were inclined to join him in his exercises of devotion and become his disciples. The Saint, too humble to accept of such a distinction, and to avoid any importunity arising from their desire, left his own country and repaired to Menevia, in Wales, the establishment of St. David; here also, his sanctity became celebrated. About the year 589 he departed from St. David's, and having landed in the county of Wexford, he erected a church at Ardlathran, in the southern part of that county. He soon after erected another at Clonmore in the barony of Bantry, and being much revered by Brandubh, king of Leinster, this prince assigned him a site on which he built the celebrated Monastery of Ferns about the year 598. At the request of Brandubh, a synod was soon after convened, in which

it was decreed that Ferns should be an episcopal see, and besides raised to the dignity of an archbishopric—not such as now canonically exists, but something in the shape of preëminence arising from the dignity and sanctity, and the character of the individual (such as St. Fiech, of Sletty). Hence we find various bishops called metropolitans of Connaught, of Leinster, though it is certain neither province enjoyed the title until the synod held at Kells in 1152, under Cardinal Paparo. The title was also one of courtesy, as it was often conferred through the favor of princes.

The memory of St. Maidoc or Aidan is highly revered in Wales, and several miracles have been attributed to him. He died on the 31st of January, 632.

Dachua or Mochua Luachra, a native of Munster, abbot, and bishop of Ferns, was the immediate successor of St. Maidoc. In the life of St. Maidoc it is stated, that being about to cross a certain ford, he said to his charioteer, that the person who would open for them the entrance to it, would sit in his see after himself. A number of students who were there amusing themselves near the ford, and among whom was Mochua, who ran and opened the passage to the ford, as soon as the saint came up. He then said with great humility to the saint: "O holy man of God, I wish to go with you and live under your discipline." The saint asking him whence he was, and what his name, he replied, I am from Munster, and of the people who inhabit Luachra, and my name is Cronan. The saint then said, "henceforth you shall be called Mochua Luachra; come, then, and follow me." Accordingly Mochua went with the saint, and remained with him until his death. His progress in piety and learning was so great, that St. Maidoc appointed him as his successor in the see of Ferns. Mochua died in the year 652. His festival is observed on the 22d of June.

Tuenoc succeeded as abbot and bishop of Ferns, and died in 662.

Maldogar, bishop of Ferns, died in 677.

Dirath succeeded, and died about 691.

Saint Molingus or Dairchill, was a native of Hy-Kinsellagh, and his descent has been traced to the royal house of Leinster. Having embraced a monastic life, he founded a monastery, called after him Teagh-Moling, near the Barrow, in the county of Carlow. He governed the monastery several years, and occasionally sojourned at Glendaloch, until 691, when he was consecrated bishop of Ferns. He was styled archbishop in virtue of the precedence which King Brandubh conferred on the see of Ferns. He succeeded in inducing Finacta, monarch of Ireland, to remit the tribute of oxen, which had so heavily pressed on the province of Leinster for a considerable time. It is also stated that

he foretold some things relative to the affairs of Ireland. He died on the 17th of June, 697, and has been considered as one of the principal saints of Leinster. He is called one of the four prophets of Ireland.

Killen, his successor in the see, died A.D. 714.

Arectacius Mac Cuanach, bishop of Ferns, died in 737. A void occurs in the records of the succeeding bishops and abbots for nearly a century, as the Danes cruelly oppressed Ferns.

Laidgene, comorban of Ferns, died A.D. 973.

Dermod O'Rudican, bishop of Ferns, died in 1048.

Cairbric O'Kerny, called bishop of Ferns and comorban of St. Maidoc, died in 1095.

Kellach O'Colman, bishop of Ferns, died in 1117.

Carthag O'Malgabry.

Melisa O'Cathan.

Rory O'Trassy. When these three prelates sat is not known.

Bridgin O'Cathlan, called successor of Maidoc, died in 1172. He must have resigned long before his death. The names of abbots and bishops are sometimes synonymous in the annals of Ireland. There is, however, an uncertainty, unless the appellation of bishop be appended. The names of the abbots of Ferns will be given when treating of the abbey.

Joseph O'Hethe governed the see of Ferns about thirty years. He is called bishop of Wexford in the foundation charter of the abbey of Dungiven. It is related of him that he was employed in a stratagem to obtain a surrender of the castle of Carrig, in 1171, or the year following, by manifest perjury, but the charge was incorrect. He died in 1185, and was buried, it is said, in Wexford.

Albinus O'Mulloy, succeeded in 1186, and was sometimes, as his predecessor, styled bishop of Wexford. Perhaps there was some resolve at the time to change the see to that city. Albinus was abbot of Baltinglass. After the death of St. Lawrence, the see of Dublin was conferred on an Englishman, John Cumin, because Henry of England was at the time intent on transferring the dominion of the kingdom of Ireland to his son John; and as if to prepare the way for his reception, none but an English ecclesiastic should be appointed to preside over the important see of Dublin. The person who was recommended was this John Cumin, a learned and eloquent ecclesiastic, and who had filled, for several years, some situation in the royal palace. Four years had elapsed from the period of the death of his sainted predecessor, until John had arrived in Dublin. In the meantime the coffers of Henry II. must have been replenished by the spoils of the see, as he had immediately,

on the decease of Lawrence, seized on and collected the episcopal revenues.

John Cumin, the first Englishman who ever sat in an Irish see, and representing that class of Britons who were so zealous of reform in the Irish church, resolved to signalize his episcopacy by some memorable act of pastoral care and solicitude. A provincial synod afforded him such a facility, and it was accordingly held about the middle of Lent, 1185, in the cathedral of Christ church. The decrees of which were of a disciplinary character, and most of them had been already sanctioned by long usage or ratified by positive enactments in former synods, of the Irish prelates. On the first day of meeting the archbishop himself preached on the sacraments, as is usually the case to open the business by a sermon. On the second day, Albinus O'Mulloy, then abbot of Baltinglass, delivered a powerful and impressive discourse on the subject of clerical continence; in the course of his observations the learned preacher dwelt on the unsullied character of the Irish priesthood, and in terms of grief and indignation inveighed most bitterly against the English and Welsh clergy who had come over to Ireland: upbraided them with having polluted the altars of his country by their filthy and abominable crimes, and in tears of anguish assured them, that crying scandals of this sort were unheard in the Irish church, until aliens and adventurers had been authorized to come amongst them. Albinus, by his just censures, produced the desired effect. Scarcely had he descended from his pulpit, when those English ecclesiastics began to recriminate and accuse each other, each one asserting more criminality in the other, and thus publicly exposing themselves to the contempt and scorn of the Irish clergy. Numbers of them were convicted, and suspended by the archbishop, from ecclesiastical functions, and from the enjoyment of their benefices. Good and gracious God! why allow this profanation of a sanctuary so pure and unsullied?

Though impiety may, in its momentary career, tarnish the beauty of religion, it is not to be screened from public censure. Hence it is, that the inspired penmen in recording the crime, in bold relief, place before the reader the punishment thereof, in order to guard us against its dangerous and pernicious influence,—if then the scribes and pharisees sit in the chair of Moses, we are exhorted by the Redeemer himself not to imitate their vicious example.

God himself obeys with equal promptitude, the voice of the bad as of the good priest, because the power is the same—the burden and the dignity similar. If some among the dispensers of God's mysteries have been dissolute, their excesses are more than recompensed by the virtues

and merits of others who lead an exemplary life. In that special predilection which the Saviour of the world has shown for the virtue of continence—in its practice by the apostles from the period of their vocation, the Church, moreover, guided by the experience of centuries, and too well aware of its utility, enforces this holy and salutary discipline, when her ministers voluntarily embrace it,—it is a virtue which throws a halo of glory, a charm of admiration around the faithful servant of the altar, ennobles his very movements in the sanctuary, sanctifies and renders more pleasing in the sight of God the oblation of the immaculate lamb—that angelic virtue which adorns and burnishes those functions entrusted to the priesthood. Hence it is the right of religion and of those to whom its services are administered, that the sacrifice of religion be offered with hands pure and clean: as the ambassadors of heaven on this earth, which we tread, they are as much as possible to represent those in the immediate employ of their heavenly Father,—it is that virtue which endeared the virgin apostle to his incarnate master, and to whose virginal care was commended the virgin mother of a virgin God.

In past ages the most venerable in the church, because so exalted above human ideas, and so worthy of a divine origin, as it constitutes the true champion of the cross, the true soldier of Christ, to carry his standard amidst the conflicts of life, and by his victories over flesh and blood, extend the dominion of his heavenly employer; that virtue which gives to the minister of the altar that true and real liberty whereby he is emancipated, as if from worldly pursuits—disen-thralls his affections from the transitory objects of life—rend[illegible] the father of the orphan, the protector of the oppressed, and t[illegible] forter of the poor and the indigent—renders him really useful people, and devoted to their wants and necessities—master of [illegible] of his time, of his talents, of those resources which a grateful flock ever disposed to place in the hands of that pastor, whose desires are centered in their welfare, and whose actions evince zeal in the faithful discharge of his arduous but sweet labors; armed with this staff, and his brow adorned with the garland of virginity, he becomes firm and inflexible, when vice is to be reproved and extirpated—calm and stern, when virtue is to be inculcated and enforced. Thus shall he be free, in this vale of tears, of reproach,—full of hope in future reward, when about to enter on that "bourne," whence the traveller does not return.

On the 3d day of the synod, Gerald Barry, by order of the archbishop of Dublin, preached, or rather delivered a tirade against the Irish clergy and the whole nation. It seems that the facts which Albinus O'Mulloy laid at the doors of the English priests, were incontrovertible. In his unmeaning display, Gerald exhibited his malignity,

as well as his ignorance of the ecclesiastical antiquities, manners, and customs of the Irish people. With all his prejudices, the force of truth elicited the acknowledgment that the "clergy of Ireland were very commendable for religion; among other virtues, which distinguish them, they excelled and were preëminent in the prerogative of continence, and likewise, said he, they attend regularly and vigilantly to the psalms and hours, to reading and prayer, and remaining within the precincts of their churches, do not absent themselves from the divine offices, to the celebration of which they have been appointed. They also," continued Gerald, "pay great attention to abstinence and sparingness of food, so that the greatest part of them fast almost every day until dusk, and until they have completed all the canonical offices."

The chastisement which St. Lawrence O'Toole had been obliged to inflict on the English clergy for their incontinence and scandalous deportment with no unsparing hand, was not calculated to check the evil; they still poured into Ireland, and each party, as they landed, seemed to vie and outrival the preceding one in open profligacy and debauchery. If such scandalous demeanor pervaded generally the clergy of England in the beginning of the sixteenth century, we can easily account for the universal defection from the faith that took place, and for the little resistance to the schismatical proceedings of Henry VIII.

The unsuccessful debut of Gerald Barry on this important occasion contributed to check the haughty and domineering temper of this sacerdotal reviler of a nation. Though anxious to decorate his brow with a mitre, he refused the vacant see of Ferns, which his patron, Prince John had offered, and soon after returned to his own country—mortified by the disgraceful conduct of his countrymen, and the public exposure of their crimes.

A strong hand being necessary to extirpate such an evil; and as several of the English ecclesiastics became located in the diocese of Ferns, it was the anxious wish of the native clergy and of Archbishop Cumin, to select an Irishman of zeal and firmness to preside over it. Albinus having already exhibited proof of his ability in grappling with such a difficulty, was chosen, and having been accordingly consecrated, commenced that salutary reform, by which the English priests were taught the practice of Irish discipline and Irish morality.

Having had to institute proceedings against William, earl of Pembroke and earl marshal of England, who seized on certain manors, which belonged to the see of Ferns from time immemorial, and which were set apart for the maintenance of the poor, and who added them to his already extensive estates. Against such an usurpation of the property the bishop remonstrated; his suit was a failure, as no tribunal

could be either able or willing to decide impartially. The earl, however, soon after regretted his misconduct, and strove to repair it by his patronage of charitable foundations. Albin, having governed the see thirty-six years, died A.D. 1222.

John de St. John, treasurer of the cathedral of Limerick and of Ireland, succeeded in 1223. He erected or endowed a deanery in his church, and made the priory of Enniscorthy, with the consent of the patron, a cell to the abbey of St. Thomas, near Dublin. He is also classed among the principal benefactors to his church, on account of the buildings he erected, and of the privileges which he procured for his see. In September, 1240, he convened a diocesan synod at Wexford, in the abbey of Saints Peter and Paul, at Selsker. This prelate granted to the abbey of Douske or the vale of St. Saviour, all the land of Killacy, reserving a yearly rent of ten shillings payable to him and to his successors. Having governed his see about twenty-one years, with great credit and integrity, he died in the year 1243.

Geoffrey St. John, the brother of his predecessor and official of Ferns, succeeded him in the year 1243; he had also been treasurer of the cathedral of Limerick, and escheator of Ireland before his promotion to the see. Before his death he petitioned Pope Alexander IV. against Fulk, archbishop of Dublin, for burdening him with too great a retinue in his visitations, which was not warranted by the canons of the Lateran council, and through which he was obliged to incur larger expenses than the income of his diocese would permit; the Pope granted him a license not to receive the archbishop with greater numbers in his train than the canons allowed.

Hugh de Lampert, treasurer of Ferns, was elected in 1258, and was consecrated the same year. He is reckoned among the benefactors to the abbey of St. Alban's, in England. He died on the 23d of May, 1282.

Richard de Northampton, canon of the cathedral of Killaloe, succeeded in 1282, and was consecrated the following year. He died in the year 1303, and in the twenty-first of his consecration, and was buried at Ferns, in the cathedral of St. Aidan.

Simon de Evesham, succeeded in 1304, and consecrated in June; died in the following September.

Robert Walrand, succeeded in 1305. Governed the see about six years, and died at Ferns, on the 17th of November, 1311.

Adam de Northampton, succeeded in 1312, and was consecrated bishop of Ferns on Trinity Sunday. He appropriated the church of Maglass to the deanery of his cathedral on the 29th of October, 1346. While Adam sat, Ferns and its castle were plundered, and set on fire by

the Irish, who are called by English writers rebels. He adhered to Edward Bruce, on his arrival in those parts, and to Robert his brother, for which he was called to account for his treason in furnishing provisions, men and arms, to the invaders.

Hugh de Saltu, so called from the place of his birth, at Leixlip, near the Salmon-leap, on the Liffey, prebendary of St. Patrick's, Dublin, was consecrated in that city on Passion Sunday, 1347; he was deprived before the end of the year by the Pope, who alleged that he had reserved to himself the provision to the see of Ferns.

Geoffrey Grosseld, doctor of divinity, and an Augustin hermit, succeeded by provision of Pope Clement VI., and was consecrated at Avignon, 1347, and died in the following year, October the 22d, of the plague, which was very fatal both in England and Ireland.

John Esmond, was consecrated about the end of 1349, and was soon after deprived by the Pope. John determined to hold the bishopric by force, or hinder his successor from the possession of it. In his resistance he was supported by William Furlong, and twenty-six others, who prevented the sheriff from enforcing the writ, commanding him to remove all force from the church and diocese of Ferns. Soon after, John Esmond was arrested, and obliged to give bail for keeping the peace, and to abide the judgment of the king's bench, on an indictment preferred against him.

William Charnells, a monk, was provided to the see by the Pope, in 1350, and obtained the temporals. When the castle of Ferns was taken by the Irish rebels, he, in person, headed a party of his servants and dependents, and putting the assailants to flight, recovered his castle. He sat about twelve years, and was a short time treasurer of Ireland. He died in July, 1362.

Thomas Den, archdeacon of Ferns, was consecrated on Trinity Sunday, 1363, and sat upwards of thirty-seven years. He died in a very advanced age, in August, 1400.

Patrick Barrett, an Augustin canon of Kells in Ossory, succeeded, A.D. 1400. He was, by command of the Pope, consecrated at Rome. He was for a time chancellor of Ireland, and exercised that office with great ability. He appropriated the church of Ardcolen to the abbey of Saints Peter and Paul, at Selsker, near Wexford. Patrick died in November, 1415, and was buried in the abbey of Kells.

Robert Whittey, chanter of Ferns, was promoted to the see by Pope Martin V., in 1416. He appropriated the church of Ardkevin to the abbey at Selsker, and died in 1458. He was bedridden almost ten years before his death. He had, according to Wadding, a Franciscan friar, Thady, as his coadjutor, in 1451.

John Pursell, who succeeded in 1459, governed the see about twenty years. Died in 1479.

Lawrence Nevil, canon of Ferns, was advanced to the see by provision of Pope Sixtus IV., and obtained the temporals on the 20th of May, 1480. He sat twenty-three years, and died in 1503.

Edmond Comerford, dean of Kilkenny, was consecrated in St. Canice's church, in the year 1505. Having presided four years, he died on Easter Sunday, 1509.

Nicholas Comyn was consecrated bishop of Ferns, in St. Paul's church, London, in January, 1509. He must have been coadjutor to Edmond Comerford, or Edmund must have resigned. Bishop Nicholas was translated to the sees of Waterford and Lismore in 1519.

John Pursell, succeeded to the see of Ferns, in 1519. He was consecrated at Rome on the 6th of May, of this year. He was committed a prisoner to the custody of the marshal of the exchequer, on the 1st of September, 1531; the reason is unknown. He died on the 20th of July, 1539.

Alexander Devereux, the last abbot of Dunbrody, remained in this see undisturbed during the different changes in religion, almost twenty-seven years. He shall be noticed elsewhere. He died in 1566.

Peter Power, bishop of Ferns; obliged to go into exile; became the suffragan of the archbishop of Compostella, in Spain, and there died in the year 1587.

Nicholas French, bishop of Ferns. Nicholas was born in the town of Wexford, A.D. 1604, and was one of the earliest pupils received in the Irish college at Louvain, and was at the same time one of its most distinguished. Here, too, he received holy orders. Soon after having returned to his native city, he was appointed its pastor, and in this capacity acquired a reputation for knowledge and eloquence. In 1643, Nicholas was consecrated bishop of his native diocese, and when promoted to this important charge, was in his thirty-ninth year of age, but he was far advanced in the cultivation of his mind and genius. In 1645 he was elected to the parliament of Kilkenny, as a burgess of the town of Wexford, while, as bishop of Ferns, he sat in all the provincial councils and synods that were convened during the following years. Being then in the prime of vigor and intellect, full of ardent hope, he never shrunk from any proper labor, however toilsome. His zeal, disinterestedness and learning, in a short time after engaging on the public arena, procured him the leadership of the National Confederates, who were the majority of that league.

Nicholas French was the sole lord of the assembly, and if others were distinguished in the field, none could vie with him at the council

board. It is a mistake to suppose that the nuncio Rinuccini was the deliberative head of the assembly. His office, as nuncio, gave him precedence, but in reality he suggested no plans to the supreme council.

In January, 1646, the synod of the Irish clergy was held in Dublin. On the 10th of that month, Nicholas impeached the conduct of General Preston, who then shared the command of the Catholic forces with Owen Roe O'Neil, and moved his suspension from the command, but the motion was not put, and the meeting was broken up in confusion. The bishop of Ferns saw in Preston a traitor, whom the clamor of his friends had unfortunately rescued from disgrace.

As the councils of the Catholics were lamentably deficient in that unity of sentiment and of action, which alone are calculated to ensure success in national movements, the great genius of Nicholas French and the other patriots, who were animated with a love of country and of creed, could accomplish but little, while Preston and his interested associates were playing off their treachery against the real interests of the kingdom. In 1647, Nicholas French and Sir Nicholas Plunket were despatched to the friendly courts of the Continent, in order to explain to them the designs, means, and the relative positions of the Catholics of Ireland, and the cause of the non-agreement existing between them and Charles. When again it was resolved to hold a synod at Jamestown, in August, 1648, Nicholas attended, not only as bishop of Ferns, but also as proxy to Archbishop Fleming, of Dublin, who was then ill. Again, when another effort was made to save the country, Nicholas French puts to sea, in prosecution of his own plan, to treat with any Catholic prince, state, republic, or person, for the preservation of the Catholic religion and nation. The terms of the commission with which Bishop French was then entrusted, were kept secret; it bore the signatures of the leading confederates—lay and clerical—who were still in the country. A Catholic prince, the duke of Lorrain, was the person with whom this negotiation was carried on, at his court of Brussels. The first act of his embassy was to interest the inter-nuncio Arnoldi, then at Brussels, by whom Nicholas was well received, and through him reconciled to the court of Rome, which had been offended by the circular enforcing the peace of 1648.

The negotiation with the Catholic prince having failed, and the work of destruction going on as prosperously as its most ardent votaries could desire—the Catholics robbed, plundered, massacred, and all those whose blood the sword of Cromwell could not drink, driven to perish or linger in the wilds and morasses of Connaught: it would have been imprudent in Doctor French to return to the land for which he labored. As actor in the field or in the council was already ineffectually tried,

Nicholas French betook himself to his cabinet in Brussels, there to digest the woes of his country and to startle the ears of Europe with her songs of sorrow. He now resumed his pen, more cutting than the two edged sword, to punish the traitors to his beloved Ireland, to refute the slanders of England, and to vindicate the cause of Catholic Ireland before the world.

A work, entitled "The unkind Deserter of Loyal Men and True Friends" was published at Brussels, in which he attributes the defeat of his last mission thither, to the duke of Ormond, and the ruin of Ireland by his proposing treaties to distract the councils of the confederates, and foment divisions amongst them, lest, in the event of their arms being successful, he would be obliged to disgorge his plunder and badly-acquired wealth. The effect which the publication of this work produced on the public mind, and particularly on the Duke of Ormond, and his admirers, may be inferred from the fact that the earl of Clarendon, then at Brussels with Charles II. and Ormond, undertook to publish a book in his own name, and to have it industriously circulated, with a view of preserving men's minds from being agitated by those infusions, and corrupted by misrepresentation; but Clarendon evaded the charges which were directly made against the Duke of Ormond, by Nicholas French. He was still at Louvain, when the reply of Clarendon appeared. The bishop had already commenced a work on the same subject, the preface of which alone was printed, and also published at Louvain; it is called the "Bleeding Iphigenia."

Paris was the next destination of our bishop, and there he was appointed coadjutor to the archbishop of the French capital. Charles Stuart reached there soon after, on whom Nicholas waited, but was refused admission to the presence of his majesty, for whose throne, as well as the altars of his own faith, he had labored so much, until the hopes of Ireland were blasted by that selfish traitor Ormond, who even on this occasion had intrigued against him, and through whose wiles and those of the king, Nicholas French was obliged to abandon his see, and remain an exile, uncharged with any offense and unconscious of any omission in the cause of his country or his creed. After many journeys and wanderings, he at last, says Peter Walsh, found a home with the archbishop of St. Iago, in Gallicia, who received him in a manner worthy of his fame. He was installed as his suffragan, and devoted the leisure of a year or two in composing a Latin work entitled "The Lucubrations of the Bishop of Ferns in Spain."

Nicholas French was still at Compostella when the news of the restoration had reached him. Amongst those who were pardoned and promoted, the venerable name of the prelate was not included, but his

religion, stronger than any other bond, reconciled him to his fortune. Soon after, his repose was effectually disturbed by the proposition of Peter Walsh, regarding the "remonstrance," which was conveyed to him by Doctor Cusack, of London, who was equally the friend of both, and from which an interesting correspondence arose.

As the mention of this remonstrance has been noted in the life of Edmond O'Reilly, primate of all Ireland, to whom it appeared inadmissible, its language being equivocal and disrespectful to the holy see, the reader is presented with its words:—

Remonstrance or declaration of loyalty proposed by Father Peter Walsh—

"To the king's most excellent majesty:—Your majesty's faithful subjects the Roman Catholic clergy of your majesty's kingdom of Ireland, do most humbly represent this their present state and deplorable condition.

"That being entrusted by the indispensable commission of the King of kings, with the cure of souls and the care of their flocks, in order to the administration of sacraments, and teaching the people that perfect obedience, which, for conscience' sake, they are bound to pay to your majesty's commands, they are loaden with calumnies and persecuted with severity.

"That being obliged, by the allegiance they owe and ought to swear unto your majesty, to reveal all conspiracies and practices against your person and royal authority, that come to their knowledge, they are themselves clamored against, as conspirators, plotting the destruction of the English among them, without any ground, that may give the least colour to so foul a crime to pass for probable in the judgment of any indifferent person.

"That their crimes are made as numerous and as diverse as are the inventions of their adversaries; and because they cannot with freedom appear to justify their innocence, all the fictions and allegations against them are received as undoubted verities. And what is yet much more mischievous, the laity, upon whose consciences the character of the priesthood gives them an influence, suffer under all the crimes thus falsely imputed to them. It being their adversaries' design that the Irish, whose estates they enjoy, should be reputed persons unfit and not worthy of any title to your majesty's mercy.

"That no wood comes amiss to make arrows for their destruction; for as if the Roman Catholic clergy, whom they esteem most criminal, were or ought to be a society so perfect, as no evil or indiscreet person should be found among them, they are, all of them, generally cried down for any crime, whether true or feigned, which is imputed to one

of them; and as if no words could be spoken, no letter written but with the common consent of all of them, the whole clergy must suffer for that which is laid to the charge of any particular person among them.

"We know what odium all the Catholic clergy lie under, by reason of the calumnies with which our tenets in religion and our dependence upon the Pope's authority are aspersed: and we humbly beg your majesty's pardon to vindicate both, by the ensuing protestation which we make in the sight of Heaven, and in the presence of your majesty, sincerely and truly, without equivocation or mental reservation.

"We do acknowledge and confess your majesty to be our true and lawful king, supreme lord and rightful sovereign of this realm of Ireland, and of all other your majesty's dominions. And therefore we acknowledge and confess ourselves obliged, under pain of sin, to obey your majesty in all civil and temporal affairs, as much as any other of your majesty's subjects, and as the laws and rules of government do require at our hands. And that notwithstanding any power or pretension of the Pope or see of Rome, or any sentence or declaration of what quality or kind soever given or to be given by the Pope, his predecessor or successors, or by any authority, spiritual or temporal, proceeding or derived from him or his see, against your majesty, or royal authority, we will still acknowledge and perform to the utmost of our abilities, our faithful loyalty and true allegiance to your majesty. And we openly disclaim and renounce all foreign power, be it either papal or princely, spiritual or temporal, inasmuch as it may seem able or pretend to free, discharge, or absolve us from this obligation, or shall any way give us leave or license to raise tumults, or bear arms, or offer any violence to your majesty's person, royal authority, or to the state or government. Being all of us ready, not only to discover and make known to your majesty and to your ministers, all the treasons made against your majesty or them, which shall come to our hearing, but also to lose our lives in the defense of your majesty's person and royal authority: and to resist, with our best endeavors, all conspiracies and attempts against your majesty, be they framed, or sent under what pretense or patronized by what foreign power or authority soever. And further we profess, that all absolute princes and supreme governors, of what religion soever they be, are God's lieutenants on earth, and that obedience is due to them, according to the laws of each commonwealth, respectively, in all civil and temporal affairs. And therefore do we here protest against all doctrine and authority to the contrary.

"And we do hold it impious and against the word of God to maintain, that any private subject may kill or murder the anointed of God,

his prince, though of a different belief or religion from his. And we abhor and detest the practice thereof, as damnable and wicked.

"These being the tenets of our religion, in point of loyalty and submission to your majesty's commands, and our dependence on the see of Rome no way intrenching upon that perfect obedience, which by our birth and by all laws, human and divine, we are bound to pay to your majesty, our natural and lawful sovereign. We humbly beg, prostrate at your majesty's feet, that you would be pleased to protect us from the severe persecution we suffer, merely for our profession in religion: leaving those that are or hereafter shall be guilty of other crimes (and there have been such in all times, as well by their writings as by their actions) to the punishment prescribed by the law."

In his letter of June, 1662, to Cusack, Doctor French expressed himself ready to make any honorable terms with the viceroy, but goes no farther. In his second epistle to Walsh, from Santiago, dated September, 1665, Doctor French enclosed one to the viceroy, in which he proceeds to say: "A great fortune befits a great mind, and great clemency befits both," and quotes from Seneca, "That many punishments are as disgraceful to a statesman as many funerals to a physician." He hopes, that "with Cæsar's power, Ormond possesses Cæsar's generosity." "I do not say this to tickle or flatter your grace's ears, for this is not my custom, who have (as is well known) offended more by speaking truth than by flattering." He concludes by observing that he is afflicted with many bodily complaints, and intends drawing nearer to Ireland to wait his grace's reply.

A letter from Peter Walsh, on his part, and that of the Duke, dated March, 1666, informs the bishop, among other things, that he should write a more submissive letter, relative to the affairs of Jamestown, and other public transactions, and intimate a "total change of judgment in all these matters." And the false friar insolently adds: "And I must tell you, there is no command of God on you in the case, nor any necessity incumbent on you of preaching or teaching here personally to your flock;" and consoles the bishop with the assurance, that the duke of Ormond thinks him "a good man, a good priest, and a good bishop, without guile and without cheat."

The bishop rejoins from the seaport of San Sebastian, May the 10th, 1666. That he had moved hither from Santiago, "much to the grief of the archbishop," confident in the result of his letter to Ormond. He refused to write a more submissive letter, and promised to write more fully from Paris. The letter he sent in a little Spanish vessel, in which he would have "ventured," were he not deterred by the humiliating proposal that had been made.

In his letter from Paris, according to promise, dated July, 1666, he says to Peter Walsh: "Do me the favor and the right to show this letter to his grace." "It appearing to me that I cannot satisfy my conscience and the duke together, nor become profitable to my flock at home, nor live quietly and secure—his anger not being appeased—you may know hereby, that I am resolved after dog-days, to go to Louvain, and there end my days, where I began my studies."

Thus was terminated the correspondence of Nicholas French. In fulfillment of his word, he repaired to the cloister of St. Anthony, at Louvain. Within a year were scattered over the continent his tracts: "Thirty sheets of Reasons against the Remonstrance,"—"The due Obedience of Catholics,"—and a "Dissertation justifying the late War." He next directs his attention to the conduct of the Stuart dynasty, and lays bare their iniquity towards Ireland, in his book of the "Sale and Settlement of Ireland." While the framers of the bill, from the humblest to the highest, are made to feel the lash, he then deals with the then occupant of the throne: "It will be difficult to persuade those who were not witnesses of the fact, that the royal authority of a Christian king, which in one part of his dominions maintained the peer in his dignity, the commoner in his birthright and liberty,—which protected the weak from the oppression of the mighty, and secured the nobility from the influence of the people—and by which equal and impartial justice was distributed to all, should at the same time be made use of in another part of his dominions to condemn innocents before they were heard, to confirm unlawful and usurped possessions, to violate the public faith, to punish virtue and countenance vice, to hold loyalty a crime and treason worthy of reward; in a word, to exempt so many thousands of faithful and deserving subjects from a general pardon, which by a mercy altogether extraordinary, was extended to some of the murderers of his royal parent."

While at Louvain, Bishop French filled some of the most important of the college offices; he also established a bourse for his diocese of Ferns, which he endowed in perpetuity with the sum of one hundred and eighty florins per annum. Some time after, desiring to return to the sphere for which he had been consecrated, he was, either at the suggestion of a friend or the court of Rome, appointed coadjutor to the archbishop of Ghent, where he continued till his death, A.D. 1678, August the 23d.

Thus ended the career of an exiled Irish patriot, who had been embassador to four different courts—who had ruled with episcopal power in four different countries—who was the life and soul of the Catholic

confederacy of his country, and one of the best among the Christian bishops of his age.

As an author he must have been formidable, as a Clarendon entered the lists with him; and as at a time when Europe was engaged in the greatest affairs, and when her greatest men of the age were actively employed on the theater of war or peace, he forced on the general attention, by the strength of his writings, the fortunes of Ireland. Yet no writer has been dealt with more unmercifully than Nicholas French. By one writer he is called "a waspish prelate," by another, "an incendiary," another declares him "seditious," and Harris, otherwise impartial and candid, is still more offensive to his character. His epitaph supplies an answer to his adversaries:—

D. O. M.
SISTE, VIATOR, AUDI, LEGE, LUGE,
JACET HIC
ILLUSTRISSIMUS AC PIISSIMUS PRÆSUL,
NICOLAUS FRENCH,
FERNENSIUM IN HIBERNIA EPISCOPUS HUMILIS.
SACRÆ PONTIFICIÆ CAPELLÆ COMES ASSISTENS
SUPREMI CONCILII HIBERNIÆ CONSILIARIUS,
AB EODEM AD INNOCENTIUM X. PAPAM,
CUM AUCTORITATE DEPUTATUS
ILLUSTRISSIMORUM AC R. R. EPISCOPORUM
IN GALLICIA, PARISIENSIS IN GALLIA AC DEMUM
GANDAVENSIS IN FLANDRIA COADJUTOR INDEFESSUS,
HERESIARCHARUM AC HERETICORUM
TAM VERBO QUAM CALAMO
PROFLIGATOR ACERRIMUS.
COLLEGII PASTORALIS HIBERNORUM LOVANII
ALUMNUS, MAGISTER, PRÆSES, BENEFACTOR
FUNDATA IBIDEM BURSA 180 FLORENORUM
ANNUATIM IN PERPETUUM
PRO CAPACIORIBUS INGENIIS.
TANDEM EXULTATUS SUI A DILECTIS,
PATRIA, EPISCOPATU ET GREGE
OB FIDEM ANNOS 35, PRÆSUL EMERITUS. 35
EMENSIS PRO ECCLESIA DEI INNUMERIS
PERICULIS AC PERSECUTIONIBUS,
CUNCTIS SEMPER GRATUS, OMNIBUS SPECTABILIS
NON SINE MAGNO PATRIÆ SUÆ PRÆJUDICIO
BONORUMQUE SUSPIRIIS / J LACRYMIS,

HOC MARMORE TEGITUR, QUI VERE FUIT
ANIMO PONTIFEX, VERBO ANGELUS,
VITA SACERDOS,
OBIIT GANDAVI IN METROPOLI FLANDRIÆ,
ÆTATIS ANNO 74, EPISCOPATUS 36.

Luke Wadding, bishop of Ferns, in 1687.
Michael Rossiter, bishop of Ferns, 1709.
Bishop Verdon succeeded.
Bishop Callaghan succeeded, 1729.
Nicholas Sweetman, bishop of Ferns, died 1780.
James Caulfield, bishop of Ferns, 1810.
Patrick Ryan succeeded, died in 1819.

James Keating, coadjutor to bishop Ryan, in 1818. Succeeded the 21st of March, 1819. Died universally regretted about the close of 1849 or beginning of 1850. In his death the diocese of Ferns sustained the loss of an excellent prelate—Ireland and her faith, a champion and patriot.

Milesius Murphy, who was parish priest of Wexford and vicar-general of the diocese, and who happily presides, was consecrated on the 10th of March, 1850.

CHAPTER XX.

PROVINCE OF MUNSTER—ARCHDIOCESE OF CASHEL.

St. Patrick having finished his mission at Ossory, proceeded without delay to Cashel, where the kings of the province usually resided. On approaching the city, it is related, that the king came to greet him, and having given him a welcome salutation, conducted the apostle to his court. The period assigned to the transactions of St. Patrick in Munster is about the beginning of the year 445. The king, who thus cordially received the saint, is said to have been Aengus, the son of Natfraich, a prince, who has been for his zeal and piety highly commended by many ancient writers. Although his conversion cannot be controverted, yet his accession to the throne seems to belong to a later period, as the king Aengus was killed in the battle of Carlow, which was fought, according to the Four Masters, A.D. 489. Aengus must have been then very young; and it is probable that the prince or king of Cashel, who paid attention to St. Patrick, was Natfraich himself. Though he is not spoken of as a convert to the Christian faith, yet he might have shown this courtesy to the apostle, as a stranger of rank, and one who was so particularly favored with the protection of Heaven, and have permitted him to preach the gospel to his subjects, as well as instruct his own children. However this be, Aengus was instructed in the faith, and on his accession to the throne, which he occupied thirty-six years, became highly instrumental in spreading the faith throughout Munster. The celebrated anecdote of the prince's foot having been pierced by the staff of St. Patrick, it seems, did not occur in the act of baptism, as the sacred rite was then administered by immersion; but rather when the saint was imparting his blessing to Aengus, who approached too closely to the apostle in his desire to obtain such a favor. The prince, when asked by St. Patrick, why he had not given some indication of the pain he had felt, replied, that he submitted to the piercing of his foot as a part of the ceremony, and accordingly bore it with patience.

St. Patrick, it is said, converted several other persons of distinction at Cashel, and after this prosperous beginning at head quarters, set out for other regions of the province, preaching the gospel, baptizing new converts, reviving the faith of those who were already Christians, erecting churches, and appointing pastors. Hence we can legitimately infer, that St. Patrick had some precursors in the southern parts, as there were Christians in Ireland before the arrival of St. Palladius, the predecessor of St. Patrick.

It is said that a synod was then held at Cashel, and that certain regulations were entered into regarding the sees of Cashel, Ardmore, Saigir, and Begerin, over which Ailbe, Declan, Kieran, and Iber presided before the arrival of St. Patrick. Had such proceedings taken place, they would not be omitted in all the lives of St. Patrick; and again, none of those saints was raised to the dignity of bishop, at this early stage of St. Patrick's preaching in the south of Ireland. That there had been some murmuring against himself, the apostle hints in his confessions, probably originating in a spirit of jealousy, which might have influenced some of the Christians who were there prior to his mission—and perhaps some of those cavillers belonged to the clerical order, as St. Patrick wished to impress, that he had with great risk visited even the remotest places, into which no missionary had ever before penetrated.

The first district which St. Patrick visited after his departure from Cashel, was seemingly the extensive and flat country between Cashel and Limerick. Here he is said to have founded several churches, and to have left some of his disciples to preside at one of them, called Kill-fheacla. Thence he went to the territory of Ava-Cliach (in the now counties of Tipperary and Limerick,) in a part of which, the barony of Coonagh, he was at first violently opposed by the dynast Olild, but in consequence of a miracle, which was in accordance with St. Patrick's orders to his disciples Ailbe and Ibar, obtained through their prayers, the dynast, his family and subjects are said to have been converted and baptized. While the apostle remained in the territory of Ara-Cliach, he foretold, we are assured in the Trepartite, various circumstancee relative to future transactions in the country, and among others, the foundation of a monastery at Kill-ratha, and of a church at Kill-Teidhil.

We next find the apostle in a tract lying to the east of Limerick, and where he was hospitably entertained by a chieftain of the name of Lonan, and there met the young Nessan, who is well known in the annals of the Irish church. Some of the inhabitants of North Munster or Clare, hearing of St. Patrick's visit to their vicinity, crossed the Shannon for the purpose of seeing him, and who, when instructed in the

Christian religion, were baptized in the field of Tirglass. He was also waited on by Carthen, son of Blod, the prince of North Munster and progenitor of the O'Briens of Thomond. Having ascended Mount Fentine, near Donoughmore, and viewing the country of Thomond, he blessed it, and foretold the birth of St. Senanus, of Inniscatha. Afterwards the saint went to Luachra, and while in that district he is said to have prophecied, that the "great patriarch of monks and star of the western world would be born in West Munster, viz. St. Brendan, of the race of Hua-Alta, and that his birth would be several years (twenty) after his own death." It seems that he did not continue his course to any other part of West Munster, and turning back from Luachra, he directed his steps towards Desmond, or South Munster. Concerning his transactions in this region we have nothing, even on which to found conjecture. He is said to have visited the southern part of the Desii (Waterford), and with the assistance of the chieftain Fergar and his nobles, to have, not without much trouble, arranged the ecclesiastical affairs of the territory. When near the banks of the Suir, he was kindly received by the inhabitants, and continuing thence his journey through the now county of Tipperary, proceeded to lower Ormond, where he converted, among others, two brothers of a powerful family, Munech and Meachair—their eldest brother, Funech, remaining an obstinate infidel. Having now spent seven years in the southern province of Ireland, he set out for Leinster, and was escorted by the chieftains and people in multitudes, from all parts of the country, who wished to obtain his benediction, and which, from an eminence, he cheerfully bestowed on them, and on all Munster.

About the year 452, the apostle took his departure from Munster. The bishop without fault, as the Four Masters call him, Secundinus, whom St. Patrick had left to watch over the churches of Meath and the northern parts, was already dead, having departed this life on the 27th of November, 448, and in the 75th of his age. He was a very wise and prudent prelate, and the first that died in Ireland. Having, it is said, expressed disapprobation of the disinterestedness which St. Patrick observed, in refusing donations or grants of land, by which, according to the views of Secundinus, he might support a large number of holy persons; the saint having explained the reason of his not accepting of presents or grants of any value, lest the incredulous should defame his ministry; the holy bishop sought forgiveness, and expressed his sorrow. According to some accounts, it was on this occasion of his pardon by the saint, that he composed his hymn in honor of St. Patrick.

It is very probable that the horrid transaction which moved St. Pa-

trick to write his letter against Coroticus, occurred before his departure from Munster, and in some part of its south-eastern seaboard, as that tract lay convenient for the expedition of that prince against the Irish coast, as after his departure to the north, St. Patrick is not found preaching in any region of the maritime part of Ireland, south of Louth.

The prince Coroticus, though apparently a Christian, as St. Patrick excommunicated him and his followers, was a tyrant, a pirate, and a persecutor. He landed with a party of his armed followers at a season of solemn baptism, either Easter, Whitsuntide, or the Epiphany, for on this last festival the sacrament of regeneration was solemnly administered in Ireland, and set about plundering a district in which the saint had just conferred that rite, as well as that of confirmation, on a great number of converts. Having murdered several persons, those marauders carried off a considerable number of people, whom they sold or delivered as slaves to the Scots and to the apostate Picts, who were then probably on a similar expedition in Britain, and who were, about the year 450, obliged to return to their own country, vanquished by the Saxon auxiliaries, whom the Britons invited to become their protectors. The saint had written a letter, not extant, which he had sent with a young priest, instructed by himself from his younger days, to the pirates, requesting of them to restore the baptized captives, and a portion of the booty. The letter not regarded—the bearer and his companions treated with scorn and mockery, St. Patrick was placed under the necessity of issuing a circular epistle, in which he announces himself a bishop, and established in Ireland, and proclaims to all those who fear God, that the said murderers and robbers are excommunicated and estranged from Christ; that it was not lawful to show them civility, to eat or drink with them, or receive their offerings, until sincerely repenting, they made atonement to an offended God, and liberate his servants and the handmaids of Christ. He begs of the faithful, into whose hands his letter may happen to come, to have it read before the people, and before Coroticus himself, and to communicate it to his soldiers, in the hope that they and their master may return to God.

In his expostulation, he affectingly observes that the Roman and Gallic Christians are wont to send proper persons, with large sums of money, to the Franks and other pagans, for the purpose of redeeming Christian captives, while on the contrary, the monster Coroticus made a traffic of the members of Christ, to nations ignorant of a supreme Being. Whether the remonstrance or the sentence of St. Patrick produced any effect or change in the conduct of this tyrant is not known.

Cashel and Emly united, constitute the archiepiscopal chair of Munster. The see of Cashel was founded in the tenth century, by Cormac

MacCulinan, in whose person the mitre and sceptre were united. Before the time of this prelate, Cashel, though the residence of the kings of Munster, was subject to the jurisdiction of the see of Emly. In the council of Kells, held in 1152, under Cardinal Paparo, Cashel was raised to the archiepiscopal dignity, and its prelate invested with the pallium; it then ranked next to Armagh, and St. Malachy desired to have this mark of distinction, which the pallium conferred, bestowed on this see as well as Armagh.

Cormac erected a cathedral in Cashel, which, according to the annals of the island of All Saints, was afterwards rebuilt, and consecrated with great solemnity. Between the founder Cormac and the council of Kells, only four of his successors are mentioned; their acts and those of other eminent ecclesiastics having been completely destroyed. Cormac Mac Carthy was the refounder.

Cormac MacCulinan was born in the year 837, and was of the Eugenian branch, being lineally descended from Aengus, who had been baptized by St. Patrick. Having received an ecclesiastical education under Snegdus, the erudite abbot of Castle Dermot, he was admitted to holy orders, and it seems, was after a certain period raised to the episcopacy, on account of his extraordinary merit, as it was customary in the Irish Church to promote persons who were distinguished, to that rank, in places where previously no bishops presided. Some conjecture that he had been bishop of Lismore before his removal to Cashel, as a Cormac, son of Culinan, is stated to have been bishop of that see in those times; nor is it easy to admit two bishops, sons of Culinan, as contemporaries at Cashel and Lismore.

Kingegan, who then swayed the sceptre of the province, having incurred the displeasure of his subjects, was deposed from that throne, of which he obtained possession in the year 895, and Cormac was called to occupy it by his opponents, in 901. Some time, however, elapsed, before Cormac obtained quiet possession of the sovereignty. In 902, when Feongaine, son of Gorman, king of Cashel, was slain in a contest by his own people, Cormac, the year after, obtained the throne without opposition—and thus the spiritual and temporal authority were united in the person of Cormac; nor was such an union unknown in his days, as Olchobair, who died in 851, and Cinfeled, who departed life in 872, were kings of Munster and bishops of Emly.

In the very commencement of his reign, and while Cormac was ruling his kingdom in peace and tranquility, the monarch of all Ireland, Flan Sionna, together with Cearbhall, king of Leinster, marched with a powerful army into the dominions of Cormac, and laid waste the whole territory between Gowran and Limerick. Being at the time

unprepared to repel the assailants, Cormac was the passive spectator of the ruin which they inflicted. In the following year Cormac collected the forces of Munster, and accompanied by Flahertach, abbot of Inniscathy, directed his march towards the county of Meath, with a view of demanding satisfaction, and of preventing a recurrence of similar injuries. The abbot of Inniscathy was a man of a bold, fiery, and martial disposition, and by his counsel prevailed on Cormac to engage with the enemy. Having arrived in Magh-leana (King's county), Cormac gave battle to Flan and his confederates, and defeated them, with great loss, particularly the Nialls, among whom Maolchraobha, king of Tyrone, was slain.

The monarch of all Ireland forced to submit, and give hostages to Cormac, the army of Munster advanced towards Connaught, and obliged the people of that province and some of the Nialls, to give hostages, after which they plundered the islands of Lough-Ree, and a fleet that lay there, and on this occasion Leath-Cuin, the northern half of Ireland became tributary to an ecclesiastic.

Flan, the monarch, who was of an ungovernable temper, could not brook such a degradation. In the year 908, with the aid of Cearbhall, king of Leinster, Cathal, king of Connaught, and the princes of Leath-cuin, he raised a formidable body of troops, and disregarding the treaty which he had signed, and the hostages he had delivered, advanced towards the frontiers of Munster, intent at all hazards on the subjugation and destruction of the men of Munster. Cormac, who was naturally of a calm and peaceable disposition, on receiving intelligence of the hostile approach of Flan and his adherents, was disposed to send messengers and adjust matters without deciding the affair on the field of battle; but his views were overruled by the military abbot of Inniscathy, who had been one of Cormac's principal commanders. Cormac, in opposition to his own wishes, and with, it is said, a foreknowledge of his own death, in case he should meet his adversaries out of his own country, was constrained to lead his forces towards Leinster, in order to meet the enemy, and give them battle. The contending hosts met within view of each other, at Ballymoon, in the county of Carlow. The forces of Munster were reinforced by those of Ossory, under their various chiefs, and also by many of the principal nobility. The abbot Flahertach had other ecclesiastics, as companions in this ill-fated contest. The abbot of Cork, MacEogan, Colman, abbot of Kennity, and Tiobruide, bishop of Emly, and many more of the clerical order, accompanied the forces of their province. Unhappily, at this period, a martial spirit pervaded the Irish clergy, which was so contrary to the feelings of their predecessors; it originated in the contests with the

Danes, and in which the clergy were of necessity involved, as they were frequently obliged to take up arms, and defend themselves and their establishments against those savage and ruthless invaders.

A desperate battle was fought, in which Cormac was slain by one Fiacha, a herdsman, and along with him the abbots MacEogan and Colman, Kelly the prince of Ossory, Fogarty prince of Kerry, and about six thousand of Cormac's forces were put to the sword.

Before the engagement Cormac made his confession to Comghall, and also prepared his will, in which he bequeathed sacred ornaments and utensils, gold and silver, to various churches and religious places, Cashel, Lismore, Emly, Armagh, Kildare, Glendaloch, Inniscathy, and Mungairid. It is said that his body was conveyed to Cashel, and there interred. According to another account, he was buried at Castledermot.

This prelate was the author of the celebrated work, the Psalter of Cashel, in which the ancient events of Irish history are chronologically treated; he also compiled an Irish glossary, and a work on the genealogies of the Irish saints. Cormac erected a small but beautiful chapel on the summit of the rock in the city of Cashel.

Cormac MacCullenan governed the province of Munster for the space of seven years, and during his reign acquired the character of a just and learned prince. Fortune smiled upon him; his power was dreaded; and by his subjects he was revered, because of his many virtues.

The see of Emly was founded by St. Ailbe, about the year 464. He was a native of Eliach, now called Eliogarty, in Munster, and became a disciple of St. Patrick about the year 445. St. Ailbe is represented by some as a bishop exercising episcopal functions in Ireland before the arrival of the apostle of the nation. Such a statement is at variance with the testimony of Prosper, Tirechen, and other authorities, and with the chronology of the Irish annals, which state positively that his death took place in the year 527. Tirechen, one of the most accurate writers of our country, has recorded that Ailbe was ordained priest by St. Patrick. St. Ailbe lived under the pious king Aengus, and having erected his cathedral on a convenient site, which that prince had presented, he soon after laid the foundation of a monastery and college, in which human and heavenly science was taught gratuitously, and to which, students from all parts of Europe resorted. Among the number of eminent persons who received their education under Ailbe, are reckoned Colman of Dromore, and Nessan of Mungret. St. Ailbe, justly revered for his piety and sanctity, was looked upon as another

Cathedral Church of Kilbarr.

St. Patrick, and a second patron of Munster. He is deservedly ranked among the fathers of the Irish church.

Ailbe, in his humility, desirous to avoid the respect which was shown him, resolved to retire to the Island of Tyle, in Iceland; but the king, who was unwilling that his people should be deprived of the eminent services which his presence would confer, prevailed on him to return to Emly. Twenty-two of his monks were allowed to pursue their journey, in order to enlighten the inhabitants of this distant region in the glad tidings of redemption.

During the incumbency of St. Ailbe, a synod was held at Cashel, attended also by the king and the chiefs of the Desii. St. Declan, of Ardmore was present. Many valuable decrees regarding morals and ecclesiastical discipline were enacted.

See of Cashel. Its founder, Cormac MacCullenan, king of Munster and bishop of Cashel. His transactions already noticed.

Donald O'Hene, who sat in Cormac's chair, died in the year 1098, according to the Four Masters, who say of him, "that he was descended of the family of the Dalcassians; that he was the fountain of religion in the western parts of Europe—second to no Irishman in wisdom and piety; that he was the most learned doctor of Ireland in the Roman law, and died on the 1st of December. He assisted at a council held in Ireland, A.D. 1096, in which Waterford was erected into a bishopric.

Miler O'Dunan, died at Clonard, on the 24th of December, 1118, in the seventy-seventh year of his age, and the most pious man in the western world.

Malisa O'Foglada, died in 1131.

Donatus O'Conding, died in 1137. He was a prelate celebrated for his devotion, wisdom, and alms-deeds.

Donatus O'Lonargan I. sat in 1152, and departed life in 1158. In the annals of the Island of All Saints, Donatus is styled "arch-elder of Munster, a learned and liberal man, especially to the poor." In the incumbency of Donatus, the see of Cashel was raised to the rank of metropolitan, at the synod of Kells, held in 1152.

Donald O'Hullucan, succeeded in 1158. During his incumbency, a synod was held at Cashel, by command of King Henry II, in which Christian O'Conarchy, the legate of Ireland and bishop of Lismore presided, in order to regulate some affairs of ecclesiastical discipline. It has been said that the archbishops and bishops of Ireland, besides the abbots, attended; but it is certain that the primate Gelasius or his suffragans of Ulster did not attend, if we may except the bishop of Clogher. The archbishops of Dublin, Cashel, and Tuam are said to have assisted, with their suffragans, abbots, and archdeacons. On the

part of Henry were Ralph, archdeacon of Landaff, his chaplain, Nicholas, and some other ecclesiastics.

First decree for the reformation of the abuses prevalent in the Irish church, and which the emissaries of England were so intent on reforming, "that children should be brought to the church and baptized there in clean water, with the triple immersion, and that this act should be performed by the priests, unless in cases of imminent danger of death, and then by any one without distinction of sex or order."

2d. It was ordered that tithes should be paid to the churches out of every sort of property.

3d. That all laymen who wish to take wives, should take them according to the canon law, which prohibited marriages within certain degrees of consanguinity or affinity.

4th. That all ecclesiastical lands and property connected with them should be exempt from the exactions of laymen.

5th. That in case of murder by laymen, and of composition on their part with their enemies, clergymen, the relations of such, are not to pay part of the fine, &c.

6th. That all the faithful, lying in sickness, do in the presence of their confessor and neighbors, make their will with due solemnity.

7th. That due respect be paid to those who die after a good confession, by means of masses, vigils, and decent burial, and likewise, that all divine matters be henceforth conducted agreeably to the practices of the holy Anglican Church. These decrees—the only ones that emanated from the synod—were confirmed by the king and subscribed by its members.

Such an important reform in the abuses of the Irish Church must have been highly gratifying to the royal zeal of Henry, who was sometime before accessory to the death of St. Thomas à Becket, because that holy prelate would not allow him to invade the sanctuary of the church, which he was bound to protect and defend. In the transactions of the synod his stipulation with Pope Adrian concerning the payment of Peter-pence is entirely lost sight of; but the crafty monarch, in order to gain them over to his views, paid great attention to the privileges and immunities of the clergy, though he had been laboring at home to circumscribe the rights of their brethren in England. The canons of this council—the ones relative to baptism and to the celebration of marriage—form the groundwork of slander against the Irish Church. Another clerical defamer, John Brompton, a Cistercian monk, introduces a barefaced calumny on the subject of marriage. Hitherto Lanfranc, nor Anselm of Canterbury, nor St. Bernard, nor Gerald Barry, accuse the Irish with polygamy; they may have complained against the practice of marry-

ng within the prohibited degrees, nor was it an easy undertaking to put a stop to these intermarriages in Ireland, because of the system of clanship and of the Irish laws relative to the right by which landed property was held, and to the rules of succession thereto. The charge of polygamy is an atrocious one, invented for the sole purpose of vilifying the Irish people. There is not the least foundation for it in any portion of the ecclesiastical history of Ireland.

With regard to the administration of baptism, it was conferred in the churches when Christianity was well established. Thus it is mentioned in the life of St. Finnian, that some women were carrying him to the church of Roscur to be there baptized by the bishop, Forchern, and that they were met by a St. Abban, who stopped those females and baptized Finnian in the water of two united rivers. St. Patrick used to baptize his converts in rivers, lakes and fountains. It is also related of St. Senan, that his parents took him to the church. Some negligence may have crept in with regard to the conferring of baptism out of the churches. which the synod wished to redress. Another abuse which is alleged, was that of baptizing the children of the rich in milk, instead of water. St. Adamnan in his life of Columbkille, relates that when he was traveling through the country of the Picts, an infant was presented by his parents for baptism, and that as there was no water in the neighborhood, the Saint prayed for a while upon a rock and blessed a part of it, whence water immediately flowed in abundance, with which he baptized the infant. Had the practice of baptizing with milk prevailed among the Irish, how has it escaped St. Bernard, Lanfranc, or Anselm, and, above all, the searching eye of Gerald Barry?

St. Jerome observes, that milk and wine, the former denoting their innocence, used to be given to newly-baptized infants in the western churches; in some churches honey was given, instead of wine. A similar custom in Ireland could be mistaken or misrepresented; nor is it true that the Irish people were careless in having their children baptized by clergymen. St. Fursey was, three days after his birth, baptized by St. Brendan, of Clonfert. St. Fintan, of Cluain-edneach, on the eighth day of his birth, was baptized by a holy man who lived in a place called Cluain-mic-treoin. St. Lawrence O'Toole was baptized by the bishop of Kildare. In the 24th and 27th canons of the Synod, called that of St. Patrick, Auxilius, and Iserninus, it is ordered that no stranger do baptize, or offer the holy mysteries without the permission of the bishop.

King Henry sent to the Pope certain letters, it is said, of all the archbishops and bishops of Ireland, the synod having terminated its labors, recognizing his power over the nation. We have already seen that the Primate Gelasius and his suffragans, did not attend the synod of Cashel.

He may have at a later period forwarded letters containing copies of those *admirable decrees* and an account of certain practices which might induce the pontiff to sanction his views. Be this as it may, the decrees produced no effect in Ireland, and were disregarded by the Irish clergy, as if the synod had never been convoked.

The Archbishop Donald in whose incumbency those transactions took place, died in the year 1182. Three years before his death Cashel was destroyed by fire.

Maurice succeeded in 1182 and died in 1191; was a man of learning and wisdom, according to Cambrensis. Gerald, having taunted the Irish Church with having no martyrs, the archbishop replied: "Though," says he, "our country be looked upon as barbarous, uncultivated, and cruel, yet they always have paid reverence and honor to ecclesiastics, and never could stretch out their hands against the saints of God. But now there is come a people who know how, and are accustomed to make martyrs. Henceforth Ireland, like other countries, shall have hers."

Mathew O'Heney succeeded in 1192, and was appointed legate apostolic of Ireland by Pope Celestine III. Mathew was a Cistercian monk. He convened a synod at Dublin in the year of his appointment, and at which the best men of Ireland attended. Mathew was the author of the life of St. Cuthbert, bishop of Lindisfarne, whom English writers claim as a native of England. He was born at Kells, in the county of Meath, according to the annals of St. Mary's Abbey, near Dublin. But it is more probable that he was born in the kingdom of Northumbria. Benedict XIV., in his decree regarding the offices of Irish saints, enumerates St. Cuthbert among the national ones of Ireland.

In the annals (Four Masters) is recorded the following eulogy of the illustrious Mathew O'Heney, in the year 1206: "Mathew, archbishop of Cashel, and legate of Ireland, the wisest and most religious man of the natives of that country, having founded many churches, having triumphed over the old enemy of mankind by working many miracles, voluntarily abandoning all worldly pomp, happily went to rest in the Abbey of the Holy-cross, in the county of Tipperary."

Donagh O'Lonergan II., a Cistercian monk, succeeded in 1206. Pope Innocent III. gave him the pallium and confirmed the possessions of the see of Cashel on the 6th of April, 1210. In the Pope's letters, Donatus receives instructions as to his behavior in so holy a clothing, and the pontiff points out the festivals on which he should wear this badge of dignity and jurisdiction; and moreover, desires when he or any of his suffragans should die, that their pastoral staff and ring should remain in its proper church under a faithful guardian for the use of the successor.

That he should take care, the churchyards and ecclesiastical benefices should not be possessed by hereditary right, and should any attempt of this sort be made, to have them restrained by ecclesiastical censures.

The annals of Ulster affirm that this archbishop assisted at the council of Lateran, in Rome, A.D. 1215, and died there; yet, it is said that he was buried in the conventual church of Cisteaux, in Burgundy, on the gospel side of the great altar.

Donat O'Lonargan III. succeeded in 1216. He is said to have erected Cashel into a borough, and to have given burgage holdings to the burgesses. Donatus with the consent of the Pope resigned the archbishopric in 1223. Some time before his resignation he interdicted the king's tenants and lands within his diocese; upon which the king appealed to Pope Honorius III. who enjoined Donatus to relax the interdict in fifteen days, and in case of refusal, authorized the bishops of Kildare, Meath, and Ossory to do so. He survived his abdication nine years and died in 1232.

Marian O'Brien, bishop of Cork, was translated to the see of Cashel in 1224, and at the Pope's request procured the royal assent to the translation. Soon after, in May, 1224, Pope Honorius III. confirmed by bull the number of twelve canons in the Cathedral of Cashel. King Henry III. remised to Marian and his successors the new town of Cashel, and granted it to be held of him and his heirs in free, pure, and perpetual alms, discharged of all exactions and secular services. The charter is witnessed by Jocelin, bishop of Bath, Thomas, bishop of Norwich, and Walter, bishop of Carlisle, and bears date the 15th of November, 1228.

Marian soon after granted or confirmed this town to a provost and twelve burgesses, reserving some small pensions to his see. By license from this prelate, Sir David le Latimer, his seneschal, founded a lazar-house, or hospital for lepers, at Cashel, and in it shut up his daughter, who was afflicted with that distemper. David MacCarwill afterwards annexed and united this hospital to an abbey of his foundation. In 1231, on a journey he made towards Rome, he was seized with a most grievous fit of sickness, and fearing that his death was approaching, he took on him the habit of a monk in a Cistercian monastery; but being restored to health, and having dispatched his business at Rome, he returned to his native land and died five years after, in the monastery of Suir, called Innis-launaght, and was there buried. His death is marked in 1238.

David MacKelly, dean of Cashel, was promoted to the see of Cloyne, and was translated to the archdiocese of Cashel, in 1238. While dean of Cashel, he was wholly devoted to the society of the Do-

minicans, at Cork, from whose body he supplied a little convent, which he founded at Cashel, in 1243. It seems his predecessor entered into agreement with the archbishop of Dublin, and their suffragans against the primatial right of visitation. David became a party to the same compact. In 1251 he cited Robert of Emly, elect of Limerick, to appear in his court and receive confirmation, if canonically elected—the king deeming this citation an invasion of his prerogative, threatened, if he did not revoke it, to seize his temporalities. Archbishop MacKelly died on the 2d of March, 1252; it is said he was buried in the little chapel of the apostles, where formerly was placed the fair statue of a bishop, engraved on a monument of stone.

David MacCarwill, dean of Cashel, was elected in 1253. The king approved the choice of the chapter, provided the bishop elect would, within a fixed period, appear in person and swear fealty. David founded the chantry of St. Nicholas, at Cashel, and also the Cistercian abbey of Hore, and the abbey of the rock of Cashel, which he endowed with the revenues of the Benedictines, whom he had displaced. He supplied this House with monks from the abbey of Mellifont. David is said to have dealt very harshly with his dean, Keran, of Cashel, whom he thrust out of his deanery after an appeal to Rome, and into a prison, and to have acted many other things with rashness and insolence. Pope Alexander IV. recommended Keran, dean of Cashel, and his affairs to the protection and favor of Prince Edward, then lord of Ireland.

In 1272, he seized four hundred pounds of money belonging to an usurer within his diocese. The king hearing of it, sent a writ to the bishop of Meath, who was treasurer of Ireland, to demand it of the archbishop, as belonging to him, by his prerogative, and to respite the demand of what debts were due to the usurer, until further order.

In 1274, the archbishop prepared to undertake a journey to the holy land, and for that end obtained a bull, dated the 4th of October, from Pope Gregory X. to King Edward, recommending the see of Cashel to his care, during the archbishop's absence, that he might perform his vow with more ease and freedom. In the same year he was sued for debts by the king. The archbishop procured writs to the treasurer, barons and justice of Ireland, to suspend all process against him for a time. In 1278, he went to England to clear himself before the king, of charges or crimes preferred against him. While he continued in England, soliciting the royal favor a second time, Margaret le Blunde, in the year 1279, prepared a petition to King Edward I., praying redress for several cruelties committed by the archbishop on her and her family, and alleging that through corruption or favor she had been hitherto denied justice.

After his return to Ireland, his enemies prepared new accusations against him, but he again obtained the king's favor. It is said in the annals of Multifernan, that this prelate assumed the habit of a Cistercian monk, in the year 1269. He appropriated the church of Moydessel and the chapel of Kilmeinenan to the monastery of the blessed virgin of Kenlis, in Ossory, reserving a third part of the profits to the vicar. He died in an advanced age, A.D. 1289.

Stephen O'Brogan, archdeacon of Glendaloch and a native of Ulster, chosen by the dean and chapter in 1290, was confirmed by the Pope, and obtained the temporals in the year following. He governed the see above eleven years, and died about the beginning of August, 1302, and was buried in his own church.

Maurice MacCarwill, archdeacon of Cashel, was elected by the dean and chapter, in 1203; was confirmed by the king, and which the king notified to the Pope. He repaired to Rome, and was there consecrated and invested with the pallium; on his return home, he obtained the temporals. By license of this prelate, Walter Multoc founded a convent for Augustin friars, at Fethard, A.D. 1306. By his charities and expensive mode of living, his see was not sufficient to sustain his outlay.

He was present at a parliament held in Kilkenny, and was one of those prelates who fulminated anathema against the infringers of the statutes enacted in that parliament. This sentence was pronounced in the presence and by the consent of John Wogan, justice of Ireland, Richard de Burgo, earl of Ulster, John Fitzthomas, afterwards earl of Kildare, John Barry, Maurice de Rupe or Rochfort, and a very great number of the nobility.

On his confirmation by the king, Maurice made a public promise and oath, that as the king, without any knowledge of his person or any testimonial on his behalf, had assented to his election; that he would be loyal to the king and kingdom of Ireland, and that he would find sufficient security ever to adhere to the king and his heirs; he has been assuredly faithful to his promise, and in exhibiting his gratitude to the king for the favor of his confirmation to the see of Cashel, he became instrumental in shutting the temple of the constitution against the natives of his own country—a line of distinction was drawn between the English settlers and the ancient inhabitants of the country, by the legislative chicanery of the parliament at Kilkenny. It became, soon after, the fertile source of turbulence, insurrection, and bloodshed, accomplishing, as the framers of those statutes contemplated, the confiscation of the property of the country, and the universal beggary of its inhabitants. The altar and the cloister became a monopoly in the hands of

British plunderers. The sanctuaries of Ireland, which Irishmen opened, and in which shelter and education were once afforded to the youths of Britain, are closed against her own children by laws, inflicting penalties for no crime, but that of being mere Irishmen.

In this parliament, the following statutes, infamous as unjust, and never yet attempted to be justified, were passed and strengthened by the anathema of the degenerate MacCarwill:—

"It was enacted, that intermarriages with the natives, or any connection with them, as fosterers, or in the way of gossipred, should be punished as high treason."

"That the use of their name, language, apparel, or customs, should be punished with the forfeiture of lands and tenements."

"That any submission to the Brehon laws of Ireland was treason."

"That the English should not permit the Irish to graze upon their lands."

"That to compel English subjects to pay or maintain soldiers was felony."

"That no mere Irishman should be permitted to obtain any benefice in the church, or be allowed to enjoy the privileges of religious institutes."

In 1311, this archbishop, together with the prelates of Killaloe, Lismore, Emly and Cloyne, were cited to appear personally at the council of Vienne, in France, convened by Pope Clement V., but neither of them appeared in person, or by competent proxy. He died about the 25th of March, 1316, in the 13th year of his consecration.

William Fitzjohn, bishop of Ossory, being earnestly recommended by the king to the Pope; the elections of John MacCarwill, bishop of Cork, and of Thomas O'Lonchy, archdeacon of Cashel, were annulled, and William confirmed as bishop of Cashel, on the 1st of April, 1317. In April, 1318, the king conveyed to him and his chapter, for ever, the advowson of the church of Dungarvin, with all the appendant chapels, in return for a piece of ground in Cashel, given by them for the erection of a prison. While he sat the city of Cashel was encompassed with a stone wall. He died on the 20th of September, 1326.

John O'Caroll or MacCarwell, dean of the cathedral of St. Barr, of Cork, was unanimously elected by the dean and chapter, bishop of this see of Cork, in the year 1302. He succeeded to the see of Meath, and thence was promoted to the see of Cashel in July, 1327. The king sent a writ to the justice, treasurer, and chancellor of Ireland, to receive his fealty, without subjecting him to the trouble of a journey to England, ordering them at the same time to examine his provisional letters, to oblige him, before a notary public, openly and expressly to renounce

any prejudicial clauses therein, and to lay a fine on him for accepting a papal provision. In 1329, about the feast of St. Peter's chains, he died in London, on his return from the court of Rome. After his death, eleven manors belonging to the archbishopric were seized into the king's hands, the far greater part of which were subsequently alienated from the church, and small annual pensions reserved to the see.

Walter le Rede or Rufus, at first a canon, and afterwards bishop of Cork, was translated to the see of Cashel, in 1330, by the Pope, who declared, that for this turn, while John O'Carrol was yet living, he had reserved the provision to the see of Cashel, to be disposed of by himself and the apostolic see, when it should happen to become vacant.

On the 19th of August following his translation, he was restored to the temporals and died in February, 1331. A little before his death, he granted some tithes to his vicars choral.

John O'Grady, some time rector of Ogussin, in Killaloe, and treasurer of Cashel, elected by the dean and chapter, was confirmed by the Pope in 1332. John made many donations to his church, and gave it a large pastoral staff. He died at Limerick on the 18th of July, 1345, in a Dominican habit, and was buried there in a monastery of that order. He was, according to the annals of Nenagh, a "man of great wisdom and industry."

Ralph Kelley, born at Drogheda, was educated in a convent of Carmelites, at Kildare, and became a member of that brotherhood. In 1336 he was made prolocutor and advocate general of his order, under Peter de Casa, the master-general. In 1345 he was promoted to the see of Cashel by Pope Clement VII.

In 1346 a parliament was held at Kilkenny, which granted a subsidy to the king for the exigencies of the state. Ralph opposed the levying of it within his province, and for that end convened an assembly of his suffragans at Tipperary, Maurice, bishop of Limerick, Richard, bishop of Emly, and John, bishop of Lismore, attending thereat; and by them it was decreed that all beneficed clergymen contributing thereto should be "by the very fact" deprived of their benefices and rendered incapable of obtaining any other promotion within that province. That the laity who were their tenants, and contributing, should be "by the very fact" excommunicated, and their children to the third generation rendered incapable of holding any church living within that province.

In consequence of those decrees the archbishop and other prelates came to Clonmel, and in pontificals, in the middle of the street openly excommunicated all those who granted or advised the said subsidy, and every one levying the same and particularly William Epworth, clerk, the king's commissioner, in the county of Tipperary, for gathering the

said subsidy from the several collectors: for this offence he was sued a thousand pounds for the king's damage.

Ralph died at Cashel in November, 1361, and was buried in St. Patrick's church of that city. He has written a book of the canon law, and other works not now extant. Ralph was a prelate of great learning and approved virtue, and it can be added, of patriotism.

George Roche or de Rupe, is said to have been the next successor, according to the Franciscan annals of Nenagh, written at that very time. "In 1362, Master George Roche, archbishop of Cashel, was drowned."

Thomas O'Carroll, after a vacancy of two or three years, and who was archbishop of Tuam, was translated in 1365, or the previous year, to the see of Cashel by papal provision. He is recorded as a prelate of great learning and wisdom. He died at Cashel on the 8th of February, 1373, and was buried in his own cathedral.

Phillip de Torrington, doctor of divinity, a Franciscan friar and conservator of the privileges of the order in Ireland, was promoted to the see of Cashel by provision of the Pope in 1374. Having sworn fealty to the king he obtained the temporals; in a short time after he was sent as embassador by Richard II. to Pope Urban VI. Philip died in foreign parts, A.D. 1380. In his absence the bishop of Emly acted as his vicar-general. In the time of this prelate the dean, chapter, and clergy, of Cashel, were fined forty shillings for not sending a proctor to represent them in a parliament held at Castledermot in 1377.

Peter Hacket, archdeacon of Cashel, succeeded to the see in 1384, the see being vacant in the interim. He died in the year 1406, the 22d year after his consecration.

Richard O'Hedian, archdeacon of Cashel, was consecrated archbishop of Cashel in 1406, but did not obtain the temporals until 1408. He recovered the lands belonging to the see which had been unjustly usurped during the incumbency of his predecessor. On his promotion he had not one place in any of his manors where to rest his head. He built a hall for his vicars-choral whom he also endowed with the townlands of Grangeconnel and Baon-Thurles-beg. He repaired some of the archiepiscopal palaces of his manors, and rebuilt the cathedral of Saint Patrick, which was first founded by Donald O'Brien, king of Limerick, a great builder and repairer of churches and abbeys.

A parliament met in Dublin, A.D. 1421, in which this prelate was impeached by John Gese, bishop of Waterford and Lismore, on thirty articles, the principal ones being as follow:

That he made very much of the Irish (an awful crime) and loved none of the English.

That he gave no benefice to any Englishman and advised other bishops to the like practice.

That he counterfeited the king of England's seal and his letters patent.

That he made himself king of Munster.

That he took a ring from the image of St. Patrick, of which the earl of Desmond made an oblation, and gave it to his whore; besides many other enormities which John Gese exhibited against him in writing, and at which the Lords and Commons were much troubled.

In the days of this splendid prelate patriotism was a crime. The rule of British plunderers and monopolizers of church and state in the ascendent, sympathy with the wrongs of the nation, or a due appreciation of individual merit in preference to those Anglo-Normans who imported the crimes of their country, was sure to be a treason to be denounced before the public tribunals. The valuable services of the Archbishop O'Hedian to religion were not sufficient to secure him that esteem which his good works merited; they rather brought upon him odious calumnies that were so ludicrously extravagant that no one pretending to common sense could for a moment entertain them.

The archprelate was honorably acquitted by the parliament to which this singular proceeding gave much uneasiness, especially among the peers of the realm, and the writers of those days delight in dwelling on the unbending firmness, integrity, and good qualities of the archbishop of Cashel, while to those of modern date it furnishes an instance of persecution to which Irishmen were subjected, if they dare manifest any regard for the land of their birth.

Though the parliament was not the proper tribunal to decide on questions purely or relatively ecclesiastical—an insufficiency which this very parliament acknowledged—it is strange that the bishop of Waterford should arraign his metropolitan before a secular tribunal. To recur to the tribunal of Rome would be the proper mode of dealing with the transgressions which he alleged against the archbishop; but in the Roman court, where justice and equity preside, it would have been unsafe to prefer false accusations against a superior or an equal.

Richard, by an instrument dated the 22d of September, 1429, and with the consent of the chapter appropriated the church of Belaghcahail to the monastery of Holy-cross. He died full of years, on the 21st of July, 1440, and was buried in his own church. After his death the see was vacant ten years, and the temporals all that time farmed to James Butler, earl of Ormond.

John Cantwell, bachelor of laws, was promoted in 1450 by provision of the Pope; was consecrated in the year 1452, and in this year granted

the vicarage of the church of Rathkellan to the monastery of Holy-cross. He held a provincial synod at Limerick in 1453; in July, 1480, he celebrated another at Feathard, Mathew, bishop of Killaloe, Thomas, Limerick, John, Ardfert, William, of Cork and Cloyne, assisting. This prelate obtained many privileges from King Edward IV. He repaired the monastery of the Dominicans at his own charge, which had been destroyed by fire.

John Fitzrery, vicar-general of the order, together with the prior and convent, in gratitude to the prelate, constituted him their patron and founder, and granted him the full benefit of all the masses, prayers, vigils, and the fruits of the good works of the Dominicans through Ireland. Two years before his death he endowed the college of vicars-choral of the cathedral at Cashel, with some possessions in the town of Clonmel. He died in 1482, and was buried at Cashel.

David Creagh, a native of Limerick, and bachelor of the civil and canon laws, was consecrated archbishop of Cashel in 1483, and in two years after granted the vicarage of the parish church of Glankyne to the monastery of Holy-cross. Gerald Fitz Gerald, earl of Kildare, inflicted injuries on this prelate which remained without redress on the part of Henry VII., king of England.

David died on the 5th of September, 1503, having presided twenty years in the see.

Maurice Fitz Gerald was promoted by Pope Julius II. in 1504. He held a synod at Limerick in the year 1511, the decrees of which were inserted in the registry of Thomas Purcell, bishop of Lismore and Waterford, and were destroyed by an accidental fire. He convened another synod in 1514, four canons of which relate to the dress and clothing of the Waterford clergy. He died A.D. 1523.

Edmund Butler was consecrated archbishop of Cashel in 1527; he was elect of Cashel in 152', the Pope having earnestly recommended him to the favor of King Henry VIII. in the October of that year, to whom he was privy councillor after his consecration. He was prior of the abbey of Athassel in the county of Tipperary. He held a provincial synod at Limerick in June, 1529, the suffragans of Lismore and Waterford, Limerick and Killaloe, assisting. In this synod power was given to the mayor of Limerick to imprison debtors among the clergy, until they made satisfaction to creditors, without incurring the censure of excommunication, against which the clergy remonstrated as an infringement and violation of their ecclesiastical privileges. He died on the 5th of March, about the end of the year 1550, and was buried in his own church.

Roland Baron or Fitz Gerald was appointed to succeed, in 1553, by

Queen Mary, the dean and chapter having elected him by her command. He was descended of the Geraldines; was consecrated in the same year. He died on the 28th of October, 1561.

See of Emly, SAINT AILBE, its founder, already noticed.

Conaing O'Daithil, called abbot and comorban of St. Ailbe, died A.D. 661.

Conamail MacCarthy, successor of St. Ailbe, died A.D. 707.

Cellach, successor of Ailbe, died A.D. 718.

Senchair, successor of Ailbe, died in 778.

Cuan died in 784 or 786.

Sectabrat died in 819.

Flan MacFamchellaic died in 825.

Olchobar MacKinede, king of Cashel and bishop of Emly, died in 850.

Maneus MacHuargusa died in 857.

Caenfelad, king of Cashel and bishop of Emly died in 872.

Rudgall MacFingail died in 882.

Concenmathair died in 887.

Owen MacCenfeolad, called prince of Imleach-Ibair, was slain in 889.

Mæl Brigid, son of Prolect, a holy man, and archbishop of Munster, died in 895.

Miscelus died in 898.

Flan MacConail died in 903.

Tibraid MacMaelpin, prince of Imlioc Jubhair, and bishop of Emly, died in 912.

Edchada MacScanlain died in 941.

Huarach died in 953.

MelKellach died in 957.

Feolan MacKellaid died in 981.

Caenfada died in 990.

Columb MacLagenan died in 1003.

Cormac O'Fin, the most learned bishop of Munster, died A.D. 1020

Serbrethac died in 1027.

Maeltinan died in 1040.

O'Flanchna died in 1047.

Clothna Muimnech died in 1049.

Maelmorda died in 1075.

Mœlisa O'Harachtain died in 1093.

O'Ligbai died in 1122.

Maelmorda MacInclodnai succeeded. While he governed the see, Emly was plundered in the year 1123, and the mitre of St. Ailbe pre-

served with great care, was burned by the robbers. The bishop Maelmorda escaped by flight.

Deicola, or Gilla an Comdeh O'Ardmail assisted at the council of Kells, held under Cardinal Paparo in 1152.

Maelisa O'Lagenan, abbot of Emly and Bellagh-Conglais, Bishop of this see died in 1163.

O'Meicstia or O'Meicselbe, comorban or successor of Ailbe, died in 1172.

Charles O'Buacalla, abbot of Mellifont, succeeded in 1177 and died at Emly in less than a month.

Isaac O'Hamery succeeded. Nothing more is known of this prelate.

Reginald O'Flancea sat in 1192 and died in 1197. About this time the cathedral of Emly was destroyed by fire. William, a canon of Emly, was elected A.D. 1210; his election was annulled by the Pope, as he had by false suggestions obtained three orders in one day from the bishop of Ross under color of a command from the metropolitan of Cashel. The archbishop having denied the matter, William was suspended from the orders of deaconship and the priesthood, and the bishop of Ross was deprived of the power of ordaining.

Henry, an English Cistercian monk and abbot of Bindon, in Dorsetshire, was consecrated in 1212. King John granted this prelate and his successors the privilege of holding fairs and markets at Emly. He died in 1227 having governed the see upwards of fourteen years.

John Collingham was elected by the dean and chapter; ratified by the Pope in 1228. The king refused his approbation and withheld the temporalities because he was chosen without the king's previous license. As the archbishop of Cashell on this account refused to consecrate him, John appealed to Pope Gregory IX., who appointed delegates to hear the cause. The king instructed his proctor to defend the rights of his crown before those delegates. The Pope issued a bull to the archbishops of Armagh and Dublin, and to the bishop of Ferns, to examine into the merits of the person and the election, and to confirm and consecrate him, if canonically elected, and to inflict censures on all who should oppose. The king was worsted in the contest; John having enjoyed the see.

Christian succeeded in 1236. In 1245 he maintained a suit against Alan O'Sullivan, bishop of Cloyne, for a tenement in Kilcomyr, which he claimed in right of his see. But the chief-justice refused to give judgment without the king's direction, because the bishop of Cloyne had threatened to excommunicate him if he did. The king, made acquainted with the affair, issued a writ to the chief-justice, ordering him to give judgment and damages according to the verdict, to amerce the disseisor,

and to give seisin to the disseised bishop, and to attach and imprison the ecclesiastical judges for holding plea against his prohibition. He also ordered him to imprison the bishop of Cloyne for prosecuting such suit in the spiritual court after his prohibition, and to hold him in restraint until he should make ample amends for his contemptuous proceedings. Christian is said to have been a great benefactor to his church of Emly. His motto was: "O Lord, show me thy ways." Christian died in 1249.

Gilbert O'Doverty, dean of Emly, was elected by the general voice of the chapter in the year 1249, and was consecrated in 1251. He also obtained the temporals in that year. Gilbert died in October, 1265.

Florence of Emly, so called because born there; was canon of the cathedral of Emly; succeeded, and was consecrated about Whitsuntide, 1266; the election of Lawrence of Dunlac, chancellor of Emly, being rejected. The Bishop Florence died about the end of the year 1271, and was buried in his own cathedral.

Mathew MacGorman, archdeacon of Emly, was elected in June, 1272, and consecrated the year following. He sat two years and a few months, having died in 1275.

David O'Cussey, a Cistercian and abbot of Holy-cross, in Tipperary, succeeded in June, 1275, and obtained the temporals. He died in June, 1281.

William de Clifford, escheator of England, succeeded in 1282, and was consecrated in this year. In the year 1299 the temporals of the see were sequestrated for debts which he contracted while escheator. The custody of the see was granted hereupon to John Cantock; but John did not account either to the king or to the bishop. They were then, by the justice, treasurer, and barons of the exchequer, committed to the custody of Bartholomew de Sutton, in trust for the king and the archbishop, and who was made responsible to the exchequer. Bartholomew de Sutton . . .s as bad a trustee as John Cantock. The bishop died in 1306.

Thomas Cantock, a native of England, and a chancellor of Ireland, canon of Emly, was elected in 1306, obtained the temporals in the same year. He still retained the chancellorship—was consecrated in Christ church, Dublin, in presence of great numbers of the nobility, clergy, and others, all of whom he feasted with unusual magnificence. While he was chancellor, some records of the chancery which were deposited in Mary's Abbey, near Dublin, were destroyed by fire. Thomas sat but a short time, having died on the 3d of February, 1308.

William Rogened, dean of Emly succeeded, in 1309. William lived until the year 1335, and was buried in his own church.

Richard Walsh was elected, and consecrated bishop of Emly, in the year 1335. He sat about twenty years, and died in October, 1355. He

joined Ralph Kelly, archbishop of Cashel, in opposing the subsidy to the king, for which they were indicted.

John Esmond, archdeacon of Ferns, succeeded, by provision of the Pope, and obtained the temporals on the 27th of April, 1356. He sat six years, and died in April, 1362.

William, archdeacon of Emly, succeeded in 1363, by provision of the Pope, and was restored to the temporals. It seems that the see became vacant by the death of one David, who was not restored to the temporals, or if consecrated, lived but a very short time. William governed the see of Cashel a great while, as he was living in 1393. He was fined 100 marks for non-attendance at a parliament held A.D. 1377, in Castle-Dermot. William was vicar-general to Philip de Torrington, archbishop of Cashel, during his absence in foreign parts.

Nicholas, bishop of Emly, died in 1422. John Rishberry, an Augustin hermit, was declared his successor by Pope Martin V., who delayed in expediting his provisional letters, whereupon Robert Windell, a Franciscan friar, was appointed to succeed, but it seems he never was consecrated. Thomas Burgh, an Augustin canon, was elected bishop of Emly, but he also was slow in expediting his letters. Robert Portland, a Franciscan friar, was appointed to the see by the Pope's provision, nor does it appear that he was consecrated or ever saw the see of Emly.

Thomas, bishop of Emly, was at length consecrated in the year 1431. Perhaps he was Thomas de Burgh, already mentioned. He sat twelve years, and died in 1443. During the widowhood of the see, the temporals were returned into the king's exchequer.

Cornelius O'Cunlis, a Franciscan friar, was advanced to the see in October, 1444. When consecrated, he was sent as nuncio to Ireland, to collect aid against the Turks. Cornelius was translated to the see of Clonfert.

Cornelius O'Mulledy, a Franciscan friar, bishop of Clonfert, was translated to the see of Emly by Pope Nicholas V., on the 6th of April, 1448, or in the August of this year.

William O'Hedian succeeded, by provision of the Pope, about the year 1459, and in 1468, was appointed prior commendatory of the convent of the blessed virgin of Kenlis, in Ossory; an appointment which excited contests between him and prior Nicholas.

Philip, bishop of Emly, died in 1494.

Charles MacBrien, canon of Emly, was advanced to the see in April, 1498; the year of his death is unknown. Donatus O'Brien, who was doctor of laws, obtained a provision to the see from the Pope, in November, 1494, but it was either annulled or he was not consecrated.

Thomas O'Hurley, a canonist, of great reputation, succeeded, and died in an advanced age, A.D. 1542, and was buried in his own church. He erected a college for secular priests.

Oeneas O'Heffernan, an hospitaller and preceptor of Any, in the county of Limerick, succeeded, 1543; he sat about ten years, having died A.D. 1553.

Reymund de Burgh, an Observantine friar, succeeded, and died in July, 1562, and was buried in a Franciscan monastery at Adare. He is said to have apostatized, but there is not sufficient proof for the accusation.

Cashel and Emly united, in 1569.

Maurice Gibbon, who was appointed bishop by the Pope, about the year 1567, having, it is said, attempted the life of MacCaghwell, Queen Elizabeth's bishop, made his escape into Spain, and died in the city of Oporto, then under the dominion of that country, about the year 1578.

Dermod O'Hurley, archbishop of Cashel, who was renowned for his learning, eloquence, and ability, in refuting the heresies of England, was, from the very moment of his arrival in Ireland, marked out as the special object of the hate and vengeance of the heretics. At Louvain his studies were finished, and there he became a graduate, and at length professor of canon law, in the university of that city.

During the pontificate of Gregory XIII., he repaired to Rome, and in this city his splendid talents and acquirements soon rendered him conspicuous. He was introduced to the notice of that pontiff, and soon after promoted to the arch-see of Cashel. Having returned to Ireland, he found the persecution raging in all its fury; yet Dermod intrepidly proceeded through his diocese, traveling from district to district, and ultimately from county to county, consoling, exhorting, and confirming the people. Tarrying for some time at the residence of Thomas, lord of Slane, in the county of Meath, he was there recognised by the chief-justice of the queen's bench, who procured, without delay, two messengers, with whom he forwarded this intelligence to Loftus, the Protestant or parliamentary archprelate of Armagh and the chancellor of Ireland. Some of the family having discovered the treacherous design of the chief-justice, apprised the venerable Dermod of the danger, and earnestly entreated him to consult for his safety, by a timely flight from his pursuers. Yielding to their tears and entreaties, he was conveyed privately from the mansion, and proceeded as far as Carrick-on-Suir, in the county of Tipperary.

Here he was arrested, and under an armed escort was conducted to Dublin, and brought before the chancellor. Loftus left nothing untried

to shake the constancy of the holy prelate. The chancellor engaged to reconcile him to Elizabeth, and that he might waive other doctrinal points, provided he would recognise her supremacy,—a proposition which he instantly rejected. Another offer was made: he would be restored to favor and reinstalled in the see of Cashel, if he would reject the title which the Pope had conferred upon him, and accept his right to the see by letters patent from the queen; but those insidious terms he immediately spurned, and he was thereon remanded to prison, and bound in heavy irons. Thirsting as they were for his blood, his enemies hastened to the dungeon, and commenced the work of torture. First bound to a stake, his arms and legs covered over with pitch, salt, oil, and sulphur, fire was then slowly applied, and managed with such barbarous dexterity, that their victim was kept in torture for several hours. The night thus spent in a melancholy scene of insults and sufferings, he was led out at the dawn of day—conveyed to Stephen's-green —put upon the rack, and at last strangled, A.D. 1583.

His body was removed in the evening by the faithful, and deposited in the neighboring oratory of St. Kevin, then almost in ruins. This church was some years after repaired; and several miracles are said to have been wrought at the tomb of this holy and illustrious martyr, for the faith of Christ.

Thurlough O'Neil succeeded the martyred Dermod, in 1583.

Moriarth O'Brien, bishop of Emly, died in a prison at Dublin, in 1586.

David Kearney, bishop in 1625.

James O'Hurley, a Dominican friar, elected prior provincial at Youghal, of Ireland, in October, 1638. Appointed to the see of Emly in 1641, by Pope Urban VIII. James was a prelate remarkably religious and learned.

Terence Albert O'Brien was promoted to the see of Emly on the death of his predecessor, in 1644; was master of theology, and alumnus of the Dominican convent of Kilmallock, and was elected at Kilkenny, in 1643, prior provincial of the order in Ireland.

When Ireton stormed the city of Limerick, he caused the venerable prelate, Terence Albert, to be brought before him. Threats and bribes were tried without success, and the prelate continuing inflexible, Ireton, with a view of overcoming his resolution, gave orders to have him bound and thrust into prison; but it had no terrors for him, as his constancy and confidence in God rendered him superior to his suffering. At last, sentenced to undergo death, he was brought forth to the place of execution.

When he arrived at the spot, the serenity and cheerfulness of his

countenance excited sentiments of pity on the part of his executioners; and the people who had ventured to approach, were inconsolable. "Weep not for me," says the holy prelate, "but rather pray that I may receive strength from the throne of mercy, and that I may happily end my course; keep the faith, submit to the dispensations of Heaven, dread the wrath of God, observe his commandments, and thus shall you possess your souls in peace."

The martyr then addressed Ireton, and in language prophetically awful, warned the commander to beware of the vengeance of Heaven, which was impending over him. He assured Ireton that his days were numbered, and that a few weeks would terminate his career, and that his end would be miserable. Soon after, the prediction was verified. In three weeks, seized with a plague, Ireton protesting his innocence of the death of the martyr, and affirming it to have been the work of the government, died in all the horrors of despair.

On the eve of All Saints, 1651, the venerable prelate was strangled in the public place of execution. His head was severed from the body fastened on a spike and set up on the pinnacle of the citadel, where it remained without change or decay, until the usurpation of Cromwell had ceased.

Thomas Walsh, bishop of Cashel in 1659. Having a long time escaped the vigilance of his pursuers by concealing himself in the wild mountains which run between the counties of Cork and Tipperary, at length, having embarked in one of the southern ports of the former county, arrived after a perilous voyage at Compostella, in the kingdom of Gallicia, in Spain, where he died.

William Burgott died in the year 1671.

John Brennan, translated from Waterford in 1676, died in 1685. His name occurs in the Registry Act.

Edward Comerford died in 1711.

Christopher Butler, son of Walter Butler, whose father was drowned on his voyage to Ireland in December, 1619, and of Maria Plunkett, the only daughter of Christopher, the second earl of Fingal, was consecrated in 1712 and died in the year 1757, having sat near forty years.

James Butler, who became an apostate, but died in the Catholic Church, A.D. 1800, became coadjutor of Cashel in 1750. (See *Cork.*)

James Butler, of Ballyraggat, bishop of Cashel in 1791.

Thomas Bray, bishop of Cashel, died in 1821.

Patrick Everard, coadjutor of Cashel in 1815, died A.D. 1822.

Robert Laffan succeeded, died in 1833.

Michael Slattery, president of Maynooth College during a portion of that year, was elected bishop of Cashel, and consecrated on the 24th

of February, 1834, still happily presides, and is esteemed as a patriot and the fearless opponent of British intrigue against the Irish Church and the faith of her people.

CHAPTER XXI.

SEE OF CORK.

Its founder, St. Barr or Finbarr, is supposed to have been raised to the episcopacy about the beginning of the 7th century. He was a native of Connaught, of the sept Hy-Bruin-Ratha, a district lying to the northeast of Galway, and in the barony of Athenry. As Lochan was the name of the family, Finbarr was only his surname, and it means "white-haired." This eminent saint was educated under Mac Corb, a disciple of St. Gregory the Great. Having travelled through Britain, Gaul, and Italy, in quest of knowledge, he returned to Ireland and erected a monastery and school near Loch-eire at the south side of the river Lee on a site granted him by a chieftain named Odo.

Barr was a great favorite with St. Aidan, bishop of Ferns, and is said to have been the companion of his journeys to Britain, and thence to Rome.

It appears that on his return to Ireland, he had been a bishop. Of his successors in the see, the list is very incomplete, until the year 1152, when Gilla-Aeda-O'Mugin, bishop of Cork, attended the synod of Kells. Since that period the succession is complete. St. Finbarr died at Cloyne on the 25th of September, about the year 622, and was interred in Cork, having presided seventeen years.

The reputation of St. Finbarr for sanctity and knowledge soon spread over Ireland and reached the Continent. Multitudes of scholars, native and foreign, repaired to his establishment, and in a few years it contained several hundred monks, many of whom became professors in various schools both in Ireland and in foreign countries. The celebrated Garvan, from whom Dungarvan is supposed to have taken its name, was a disciple of the saint, and also the learned Nessan, whose character as a

professor of sacred literature attracted still greater numbers to the school of St. Barr. Cork thus became a populous and extensive city, and subsequently was enlarged and improved by the Danes who settled there, but to whom its origin is to be by no means ascribed.

St. Finbarr, the founder of the see in 606, died about 623.

St. Nessan, the disciple of St. Barr, probably not a bishop. This Nessan is different from Nessan of Mungret, who died in 552. "Numbers of disciples from all parts flocked hither under St. Nessan as to the habitation of wisdom and to the sanctuary of all Christian virtues," according to the biographer of St. Barr.

The festival of St. Nessan is observed at Cork on the 17th of March, and on the 1st of December. The year of his death is unknown.

Russin, son of Lappin, comorban of St. Barr, and bishop of Cork, died on the 7th of April, 685.

Selbac died in 773.

Cathmogan died in 961.

Columb MacCiarucain, called comorban of St. Barr, died in 990.

Cellach O'Selbac, who died on a pilgrimage in 1026; he is called bishop, successor of Barr, and chief of the wise-men of Munster.

Neil O'Mailduib died in 1027.

Airtri Sairt, died in 1028.

Cathal died in 1034.

Mugron O'Mutan, comorban of Barr, and bishop of Cork, was inhumanly murdered by robbers of Cork, in 1057.

Clerech O'Selbac died in 1086.

Mac Lothod O'Hailgenen died in 1107.

Patrick O'Selbaic died in 1111.

The see being vacant in 1140, St. Malachy, of Armagh, nominated a foreigner and a man of sanctity and learning to the see with the approbation and applause of the clergy and people, but the name is unknown: however the following Bishop Gilla is supposed to have been the person whom St. Malachy named.

Gilla Aeda O'Mugin, a native of Connaught, and of the family of the monastery of Errew, of Loughcon, sat in the see of Cork in the year 1152, and assisted at the council of Kells. He died in the year 1172, and was highly celebrated for his virtues by the Irish historians, who call him the "chief prelate for devotion, wisdom, and chastity in all Ireland." Others of them say that he was sanctified by God and a man full of God's blessing. This bishop is reckoned among the principal benefactors to the church of Cork. The abbey of Augustin Canons of St. Finbarr's Cave, commonly called Gille-Abbey, took its name from this bishop, and of which he had been abbot.

Gregory succeeded in 1172. He granted to the abbey of Thomascourt, near Dublin, the church of St. Nessan, at Cork. Gregory having presided about fourteen years, died A.D. 1186.

Reginald, the time of whose consecration or death, is unknown.

O'Selbaic, bishop of Cork, died in 1205. Supposed to be identical with Reginald.

Geoffry White, in the year 1215 was recommended to the archbishops of Dublin and Cashel by King Henry III. as a learned, provident, and honest man. It does not appear whether he was consecrated or not.

Marian O'Brien, bishop of Cork in 1224, was translated to the see of Cashel in this year, by provision of the Pope.

Gilbert, archdeacon of Cork, was consecrated in 1225, and died in 1238. Before his death, this prelate, with the consent of his chapter, granted in fee-farm to Michael de Druelle, one plow-land, part of the possessions of his see, lying between Kilmahanock and the lands of Dufglay, to hold of God and St. Barr, and of him and his successors, at the rent of sixteen pence.

Lawrence, who succeeded, died in 1264.

William, a Cistercian monk of Jerpoint, succeeded in 1266, and was confirmed by the Pope's legate. It seems he sat but a very short time.

Reginald or Reynold, treasurer of Cashel, obtained the temporals of this see in August, 1267. In the year 1270, Prince Edward, then lord of Ireland by donation of his father, granted to this prelate and to his successors, for the "relief and amendment of the state of the church of Cork," the right of patronage and advowsons of the churches of the blessed Virgin of Nard and Kilmahanock, and also of the chapel of St. Peter, at Cork. But he reclaimed those advowsons to the crown, when he afterwards ascended the throne. Reginald died at Cork, in December, 1276, and was buried in the church of St. Barr.

Robert MacDonagh, a Cistercian monk, of great learning, succeeded in 1277, and also obtained the temporals. The advowsons granted to his predecessors were recovered from this prelate, as is already noted. He died in March, 1301, having sat twenty-four years.

John MacCarwill, dean of Cork, was unanimously elected by the chapter in June, 1306; obtained the royal assent, and was confirmed by the archbishop of Cashel in July following. He was translated to the see of Meath by Pope John XXII., in 1321, and afterwards to Cashel, in 1327.

Philip of Slane was a Dominican friar, appointed by the Pope, and obtained the temporals in July, 1321. Three years afterwards he was sent an embassador to the Pope by King Edward II., and discharged

his commission with such address, that he was, on his return, called to the privy council of Ireland.

The Pope armed this prelate, the archbishops of Dublin and Cashel, with a commission to inform themselves of what things were wanting and expedient for the peace and tranquility of Ireland. On his return to Ireland a council was called, at which a large number of the nobility and gentry attended, and at which it was resolved, as necessary for the welfare and quiet of the realm—

1st. That the disturbers of the peace and invaders of the king's rights should be excommunicated by the archbishops and bishops, by virtue of the apostolic authority.

2d. That the small and poor bishoprics, not exceeding twenty, forty, or sixty pounds a-year, and which were governed by mere Irish, should be united to the more eminent sees.

3d. That the Irish abbots and priors should be enjoined by apostolic authority to admit the English into a lay brotherhood in their monasteries, in order to establish a brotherly love and concord between the two people.

When the council concluded its business, Philip, bishop of Cork, was despatched to the king, who forwarded those resolutions to the Pope, to be by him sanctioned with the weight of his authority.

The Pope thought proper to annex the three cathedrals of Enachdune, Achonry, and Kilmacduach, to the see of Tuam. This affair was kept a secret from the king, nor was it notified to the respective bishops and chapters. The king, Edward III., afterwards complained, in the year 1330, to the Pope, when Malachy MacAeda, archbishop of Tuam, seized the bishopric of Enaghdune, by virtue of this union. The bishop of Cork, now dead, escaped the king's resentment. The junction of Achonry and Kilmacduach was not attempted.

Philip, bishop of Cork, died in 1326, and before the end of that year, John le Blond, canon of Cork, was elected to succeed. He either sat a short time or was never consecrated.

Walter le Rede or Rufus, canon of Cork, was promoted by the Pope, John XXII., and obtained the temporals in October, 1327. From his see of Cork he was translated by the same Pope to the archdiocese of Cashel, A.D. 1330.

John de Baliconingham, rector of Ardwinhin, in the diocese of Down, was appointed to the see of Cork in the year 1330: though the Pope annulled his election to the see of Down a little before that time. John died on the 29th of May, 1347, having governed the see about seventeen years.

John Roche, canon of the cathedral of Cork, and a man descended

of a noble family, elected by the dean and chapter in 1347, was consecrated by Ralph Kelley, archbishop of Cashel, about the Christmas of that year. He sat ten years and six months, having died on the 4th of July, 1358.

Gerald de Barry, a person descended of a noble and ancient family of the Barrys, and dean of Cork, was consecrated bishop of Cork in 1359, and sat upwards of thirty-four years. He died worn out with sickness, in the 90th year of his age, on the 4th of January, 1393, and was buried in his own cathedral.

Roger Ellesmere, a friar, succeeded, by provision of Pope Boniface IX., and having sworn fealty to the king, obtained the temporals in March, 1396. He sat in this see ten years, and died in 1406.

Gerald succeeded in the year 1406. Nothing more known of him.

Patrick Ragged succeeded, and was translated to the see of Ossory, A.D. 1417. In the years 1415 and 1416, he attended the council of Constance, and while there, acquired a vast reputation for his learning and other endowments.

Miles Fitz-John, dean of Cork, succeeded in 1418; consecrated in the same year, and died in the year 1430. During his incumbency, Adam Pay, bishop of Cloyne, strove to unite the see of Cork to that of Cloyne. The parliament not deeming the affair within its cognizance, the cause was referred to the court of Rome; and those sees, on the death of Miles, were accordingly united by Pope Martin V.

Jordan succeeded to both sees, in 1431. Jordan was chancellor of Limerick, and was promoted by provision of Pope Martin V. In 1465, attempts were made to deprive him of his see. William Roche, archdeacon of Cloyne, by false suggestions to the Pope, representing that the Bishop Jordan was so worn out with age, and deprived of strength and sight, and therefore unable to discharge the pastoral offices, obtained his appointment as coadjutor of Cork and Cloyne, and by virtue thereof, seized all the rents and revenues of the see.

To give effect to the plot, Gerald, a clergyman of Cloyne, and before then, the domestic of the prelate Jordan, caused some instruments to be forged, in which it was set forth, that the aged bishop constituted this Gerald and John O'Hedian, archdeacon of Cashel, his proctors, to make a resignation of his bishopric. O'Hedian employed the bishop elect of Ardagh, who was then at Rome, as his substitute, to make this resignation into the hands of Pope Pius II. On this being done, the archdeacon of Cashel obtained a provision for him to the sees. Bishop Jordan applied to the king and to the Pope; the latter sent a commission to the archbishop of Cashel, and to the bishops of Exeter and Limerick, authorizing them to make a strict inquiry into the case of

bishop Jordan, and if found, as Jordan represented, to remove the coadjutor, and also compel him to return an account of the revenues of the sees. Bishop Jordan succeeded, and was restored to his rights; he afterwards continued quiet in the possession of his see during life. The year of his death is unknown. His incumbency continued over thirty years.

Gerald Fitz-Richard, who was so active in invading the rights of Bishop Jordan, succeeded. He appropriated the vicarages of Clonmolt, Danigin, Donilbane, and Bally-espillany, to the abbey of de Choro Benedicti (Middleton), and died in the year 1479.

William Roche, who by false suggestions, was appointed coadjutor to Bishop Jordan, succeeded in 1479, and resigned in the year 1490. Six years afterwards he procured a pardon from Henry VII., for being implicated in the rebellion of Perkin Warbeck.

Thady MacCarthy, called by some Mechar, succeeded in 1490, by provision of Pope Innocent VIII. Died in 1498.

Gerald, bishop of Cloyne and Cork, resigned in 1499.

John Fitz-Edmond descended of the Geraldines, succeeded by provision of the Pope, on the 26th June, 1499. The year of his death is not ascertained.

John Bennet or Ferret, died in 1536.

Lewis MacNamara, a Franciscan friar, was appointed to the sees of Cork and Cloyne, by the Pope, but did not obtain possession of the temporals, as Henry VIII. thrust a schismatic, Dominick Tirrey into occupation, which he held about twenty years. Lewis, died a few days after his appointment at Rome.

John Hoyedon, canon of Elphin, was appointed by a papal provision also, in November, 1540.

Edmund Tanner was bishop of those sees in 1580. Was grievously persecuted in Elizabeth's reign.

William Therry, bishop of those sees in 1620.

Richard Barry, bishop of those sees in 1646; was a doctor of sacred theology. His name is appended to the sentence of excommunication which the nuncio Rinuccini issued in 1648; subscribed the resolutions of Jamestown, and again signed the commission of the celebrated Nicholas French, bishop of Ferns, and of Sir James Preston, to the Duke of Lorrain. Norbert or Robert died in 1667.

Peter Creagh succeeded, and was translated to Dublin.

John Baptist Skynne, succeeded in 1701; died in 1709.

Denis MacCarthy succeeded. Year of his death is not recorded.

Timothy MacCarthy, bishop in 1730.

The see of Cloyne is again reconstituted by Benedict XIV., in the year 1748.

Richard Walsh, bishop of Cork, appointed by the illustrious pontiff Benedict XIV. Richard, it seems, was living when Thomas de Burgo, bishop of Ossory published his "Hibernia Dominicana."

Honorable James Butler, afterwards Lord Dunboyne, succeeded. Was translated to Cashel. In the year 1787, James Butler, in order to gain possession of his family estate, renounced his religion in the parish church of Clonmel. Faith is a precious gift, which does not depend on man's strength—it is the boon of heaven, more precious and more valuable than all the perishable goods of life, to which man is so attached; and as those things require care and economy, and a faithful dispensation in their use and application, lest they be wasted and consumed, so it is with this holy gift. In order to retain possession of it, humility, prayer, and grateful acknowledgments to the Father of mercies, who abundantly showers his graces and benedictions on his children, are necessary. The best and first of Christians have lost their faith. He who stands should beware lest he fall.

Lord Dunboyne persevered in this wretched course, until May, 1800, when sickness reminded him of his defection from the Catholic church, and of the imperative obligation of quickly returning to the fold which he deserted. In that month, the archbishop of Dublin, Doctor Troy, received two letters from Lord Dunboyne, with which his physician, Dr. Purcell, had been entrusted; one of which, Lord Dunboyne desired to be addressed to the Pope, expressing contrition for the rash act he had committed, and soliciting his reception into the bosom of the Catholic church.

The letter to Rome was accordingly forwarded by the archbishop of Dublin. But his illness becoming too serious to admit of delay, Dr. Troy directed the Rev. Dr. Gahan, for whom Lord Dunboyne entertained the highest esteem, to proceed to the castle of Dunboyne, and comply with the wishes of the dying prelate.

During this illness, Lord Dunboyne bequeathed to the trustees of Maynooth college, an estate, which he possessed in the county of Meath, worth £1000 per annum; however, this legacy was contested by Lady Dunboyne, with whom, in virtue of an act of parliament made specially for this occasion, a compromise was effected, and half of the original sum has, in consequence, become the permanent property of the college. This annuity, together with a sum of £700, which the parliament granted in the year 1813, through the influence of Vesey FitzGerald, member for the county of Clare and chancellor of the Irish exchequer, is applied to the maintenance of twenty students, selected from the most distinguished members, who have completed the usual course of studies in the college. Their time is devoted to the study of ecclesias-

tical history, canon law, the Hebrew language, and to the composition of dissertations on various theological subjects. This important establishment, "since called the Dunboyne," was placed under the superintendence of the Rev. Charles MacNally, now bishop of Clogher, in the year 1828, and is at present ably and efficiently conducted by the Very Rev. John O'Hanlon, D.D.

During the trial of the suit, which Lady Dunboyne instituted, at Trim, Dr. Gahan, who attended the dying prelate, was one of those who underwent six painful examinations in the chancery office, on previous occasions, and was directed to answer various questions, to which he could not conscientiously respond. "His refusal" was declared by Lord Kilwarden, who presided at the trial, as a "contempt of court," and the venerable Gahan was sentenced to undergo a week's confinement in the prison of Trim. To his sentence he submitted with fortitude and Christian resignation, affirming and assuring his lordship, that like "Eleazar of old, he would sooner lay his head on a block and forfeit his life, than reveal the secrets which had been disclosed to him in the ministerial discharge of his duty." He was soon after, as he had acted from principle, discharged by the decision of the court.

Francis Moylan was translated from Kerry in 1786. Died universally regretted in the year 1815.

Florence MacCarthy, coadjutor to Doctor Moylan, in 1800; died in 1810.

John Murphy, consecrated in April, 1815; accompanied Daniel Murray, the archbishop of Dublin, on his journey to Rome, as the representatives of the Irish bishops, when the vetoistical arrangements were in contemplation for the Irish church. During an incumbency of thirty years, Doctor Murphy accumulated the largest private library in Ireland. He died in 1847.

William Delany succeeded. Was consecrated in August, 1847, and now happily presides.*

CHAPTER XXII.

DIOCESE OF KILLALOE.

Called after Saint Lua or Molua; the prefix Mo being a term of endearment, which the Irish frequently used in speaking or writing of their saints. He shall be noticed in his proper place, as he was not a bishop.

Among the benefactors to the church of Killaloe, are reckoned Moriertach O'Brien, king of Ireland, who died in March, 1120, and who was buried here, according to his own desire; and Donald O'Brien, king of Limerick, of the same family, and much celebrated by Irish historians for his bounty and liberality to this, and many other churches.

About the end of the twelfth century, the ancient see of Roscrea was annexed to that of Killaloe, so that the united sees contained at that time one hundred and sixteen chapels. The church of Killaloe was much frequented by pilgrims.

Saint Flannan, the first bishop of this see, was the son of King Theodoric or Turlough, of Thomond, who retired from his throne, and assumed the monastic habit from St. Colman, at Lismore. It is said that St. Colman afterwards permitted him to return to his kingdom, for the purpose of repairing the ravages which it endured. Having died some time after, this pious prince was buried in the church of Killaloe, to which he had been a generous benefactor. The birth of St. Flannan, it seems, took place between 640 and 650. He is styled the disciple of Molua, as he had been a student in the school which that saint had founded.

The time of his promotion to the see is not known, nor is the date of his death recorded. His festival is observed on the 18th of December. It is said that his father, Theodoric, endowed this see with many estates, but whether it was before his resignation of, or his return to, the throne, is not determined.

In this see, as in others, a chasm takes place in the catalogue of its bishops; the next mentioned is—

Carmacain O'Muilcashel, who died in 1019.

O'Gernidider, who died in 1055.

Thady O'Teig, died in 1083.

Thady O'Lonergan, a learned and charitable man, died in 1161.

Donatus O'Brien, bishop of North Munster, died in 1165.

Constantine O'Brien, descended of the royal family of the O'Briens, attended the Lateran council in 1179. While he presided in the see, Donald O'Brien was a liberal benefactor to it.

Dermod O'Coning succeeded, and in 1195 was deprived by Mathew O'Heney, archbishop of Cashel and the Pope's legate, and by him banished from his diocese. Dermod, in the same year died, it is said, of grief, in the house of O'Brien's daughter, and was buried at Cork. The cause of his deprivation is not mentioned.

Charles O'Heney succeeded. About this time the sees of Inniscathy and Roscrea were annexed to Killaloe. The possessions of Inniscathy were then divided between Limerick and the sees of Ardfert and Killaloe.

Cornelius O'Heney, assisted at the council of Lateran, in the year 1215, and died the year following, on his return home. With the consent of this prelate, and at the request of Henry de Loundres, archbishop of Dublin, then lord justice of Ireland, King John built a castle of defence at Roscrea, in order to be able to repel the incursions of Moriertach O'Brien, who ravaged those parts. Cornelius died in 1216, whereupon the king conferred the custody of the see on the bishop of Ferns, for his better support and maintenance.

Robert Travers, born at Drogheda, was elected bishop of Killaloe in 1216. He was deprived in 1221, by James, penitentiary to the Pope, and legate of Ireland. The cause of his deposition not known. He afterwards dedicated, in Teuxbury, Gloucestershire, two bells, in the winter of 1224.

Edmond, according to the annals of Innisfail, died in 1222. Thought not to have been bishop of Killaloe, but of Limerick.

Donald O'Kennedy, archdeacon of Killaloe, was elected in 1231, and sat about twenty-one years. He died in 1251, and was buried in the Dominican convent, at Limerick.

Isaac O'Cormacan, dean of Killaloe, succeeded in 1253. Isaac voluntarily resigned in the year 1267, and assumed the habit of a religious in the monastery of Holy Cross, county of Tipperary.

Mathew O'Hogan, dean of Killaloe, was elected bishop in 1267. Mathew, in the year 1280, exchanged some lands with King Edward I. This bishop died in August, 1281, and was buried at Limerick, in a convent of Dominicans.

Maurice O'Hogan, succeeded in 1281; was chantor of the see when

elected, and obtained the temporals the year following. Having sat sixteen years, he died A.D. 1298, and was buried in his own church.

David MacMahon, dean of Killaloe, was elected by the chapter, and obtained the temporals in April, 1299; consecrated by Stephen O'Brogan, archbishop of Cashel. He died in 1316, having presided seventeen years.

Thomas O'Cormacan, archdeacon of Killaloe, succeeded in 1316. He died about July, 1321, and was buried in the church of Killaloe.

Benedict O'Coscry, dean of Killaloe, was elected and consecrated in the year 1322. He sat only three years.

David of Emly—MacBrien—succeeded by papal provision, in 1326. He died in December, 1342.

Thomas O'Hogan, canon of Killaloe, was consecrated in 1343. He died in October, 1354, and was buried at Nenagh, in the Franciscan church.

Thomas O'Cormacan, archdeacon of Killaloe, was appointed by the provision of the Pope, and received the rite of consecration in 1355. Thomas died in 1387, and was buried with his predecessors in the church of Killaloe.

Mathew MacCragh, dean of Killaloe, was advanced to the see by provision of Pope Nicholas IV., in 1389, and obtained the temporals in 1391. He sat in 1400.

Robert de Mulfield, a native of England, and a Cistercian monk, of Melsa, in Yorkshire, succeeded, by provision of Pope Alexander V., on the 9th of September, 1409.

Donagh MacCragh was the next successor. He sat in 1428, and died the year after.

Eugene O'Felan succeeded, and died in 1430.

Thady MacCragh succeeded, by provision of Pope Martin V., in 1430; obtained the temporals in the year 1431.

Frederick O'Lonergan is said to have succeeded.

James O'Ghonelan was bishop in 1441.

Terence O'Brien I. succeeded, by provision of the Pope, and was barbarously murdered by Brien O'Brien, at Clonruada, in the year 1460.

Thady is said to have succeeded, in 1460. In the following year he renewed and exemplified the foundation charter of the abbey of Kilmoney, within his own diocese, and in the county of Clare. Some omit this prelate in the succession of the bishops in this see.

John MacCragh,

Maurice O'Canasa,

Dermod MacCragh, of whom nothing is known, except the names.

Mathew or Mahoun O'Griffa, bishop of Killaloe, died in 1482.

Terence O'Brien II. succeeded; was a prelate of great account among his people, for his liberality and hospitality. Was more addicted to martial pursuits than became his sacred character. This prelate died in 1525.

Richard Hogan, a Franciscan friar, succeeded in 1525, and was translated to Clonmacnois by Pope Paul III., on the 16th of June, 1538. He died in a few days after.

James O'Corrin succeeded, and through love of retirement resigned his see in 1546.

Cornelius Ryan was bishop in 1558.

Terence O'Brien III. obtained the see in the reign of Queen Mary, and sat in the year 1566. He died A. D. 1569.

John O'Molony succeeded, was living in 1648.

Thomas O'Molony, doctor of sacred theology, lived in 1650.

John O'Molony was living in 1674.

Patrick MacDonagh, in 1741.

William O'Meara, translated from Ardfert or Kerry, in 1747; died in 1762.

Michael Peter MacMahon, consecrated in 1765; died in 1807.

James O'Shaughnessy, consecrated coadjutor in 1799; died in 1819.

Patrick MacMahon, who succeeded, died in 1835.

Patrick Kenedy, consecrated in January, 1836. Supported the English government in their Catholic bequests bill; accepted a commissionership under same, but yielded to the remonstrance of his clergy.

Daniel Vaughan, consecrated in 1851, now happily presides.

CHAPTER XXIII.

SEE OF ARDFERT OR KERRY.

It cannot be determined when the see of Ardfert was founded. Some attribute its foundation to Ercus, the master of Saint Brendan, in the sixth century, but such an assertion cannot be sustained. Cerpain, who was a bishop, near Tarah, is again named as bishop of Ardfert, but without sufficient authority. From the period in which St. Brendan flourished, until the middle of the eleventh century, not a single bishop is named.

There may have been some bishops without a regular succession or a permanently fixed see, as had been the case at other places, such as Swords, Lusk, Clondalkin, &c.

Dermod MacBrenan, bishop of Ardfert, about the middle of the eleventh century; died in 1075.

Magrath O'Ronan, bishop of Ardfert.—Brendan died in 1099.

MacRonan, called bishop of Kerry, assisted at the council of Kells in 1152.

O'Ronan or Mael Brendan, who is supposed to be the same as the former, died in 1161.

Giolla'MacAiblen O'Hanmada, died in 1166.

Donald O'Conarchy, called bishop of West Munster, died in 1193.

David O'Duibditrib, who succeeded, was also called bishop of Jarmuan or West Munster, died in 1207.

John, succeeded in 1215. He was an English Benedictine monk, and was deprived in 1221, by James, penitentiary to Pope Honorius III. and legate of Ireland. He afterwards lived in the abbey of St. Alban's, in England, until his death, which happened in the year 1245

In the registry of that abbey it is recorded, that John, bishop of Ardfert, besides many valuable books and ornaments which he bestowed, gave to it also a noble large stone of a bluish color, spotted with white, commonly called the serpentine stone, and which is reported to have great virtue in lunatic disorders; it was bound with a silver

hoop, in which were enclosed many relics. He also gave three noble rings to the abbey, in one of which was set an oriental sapphire, of a wonderful size,—in the other was also set a sapphire of an excellent lustre, and said to be of great value in convulsions of the nerves,—and in the third ring was another oriental sapphire, but of smaller size.

Gilbert, dean of Ardfert, succeeded in 1225, and received the rite of consecration the same year. Gilbert resigned the see in 1237.

Brendan, provost of Ardfert, elected bishop; obtained the royal assent in November, 1237. Brendan having governed the see five years, resigned in 1242. The dean and chapter requested licence of the king to elect a successor, but the name of such a one does not occur, if he had been elected.

Christian, a Dominican friar, was appointed in 1252, by the Pope, and confirmed in the temporals by King Henry III. He sat only a short time, and died in 1256.

Philip, who succeeded, died in 1263.

John, archdeacon of Ardfert, was elected bishop, and obtained the temporals in February, 1264. He died in May, 1285, and was buried at Ardfert, in the cathedral of St. Brendan.

Nicholas succeeded, in 1285. Sat only two years.

Nicholas, a cistercian monk and abbot of Odorney, in the county of Kerry, was consecrated in 1288. Nicholas died in a very advanced age, in the year 1336, having sat forty-eight years.

In the year 1310, there is mention of a remarkable action brought against this prelate, and four chaplains of the church of Ardfert, before Sir John Wogan, justice of Ireland, at Tristledermot, by friar William of Bristol, and other Franciscan friars, of Ardfert, for forcibly taking away the corpse of John de Cantelupe, and burying it elsewhere, and for beating and ill-using the friars. The bishop, under pain of excommunication, forbidding all people from furnishing the friars with any necessaries, either through charity or otherwise. Upon this proceeding the bishop and his chapter were all arrested; their goods and chattels ordered to be distrained, and the money thereout raised to be brought to the justice the day after the feast of St. Peter's chains.

Alan O'Hathern was consecrated in 1336, and died on the 2d of December, 1347.

John de Valle or Wall, was confirmed by Pope Clement VI., in 1348, and obtained the temporals. Thomas O'Carrol was also elected by a part of the canons, and was afterwards promoted to the see of Tuam. Bishop de Valle having sat twenty-three years, died in 1372.

Cornelius O'Tigernach, a Franciscan friar, obtained a provision to

this see from Gregory XI., in 1372, and died the seventh year after his consecration.

William Bull, dean of Cork and bachelor of canon law, succeeded by papal provision, in 1379, and having sworn fealty to the king, obtained the temporals. He was excused by the king from attending parliaments, on account of the troubles between the Irish enemy and English rebels. William sat in 1382.

Nicholas sat in the years 1420 and 1431.

Maurice succeeded, and died in 1462.

John Stack. The Pope Pius II. appointed John, who at first neglected to expedite his provisional letters, whereupon John Pigg was declared, who immediately resigned. One Philip was nominated, but his election was annulled. John Stack sat in 1480, and assisted at a provincial council, convened at Fethard, in July of that year, by John Cantwell, archbishop of Cashel. John died in 1488, and was buried at Ardfert.

Philip was now declared the bishop by Pope Innocent VIII., in October, 1488. He presided almost seven years, and died in 1495.

John Fitzgerald, canon of Ardfert, descended of a noble family; was declared bishop of the see by Pope Alexander IV., in November, 1495.

James Fitzmaurice was bishop of Ardfert in 1551, and lived in 1576.

Richard Connell, bishop of this see in 1649; was a doctor of both laws; was one of the prelates who protested against the peace with Lord Inchequin.

Denis Moriarty succeeded; lived to the age of 103 years, and died in 1737.

Eugene O'Sullivan was bishop in 1738.

William O'Meara, translated to Killaloe in 1747.

Nicholas Madget was bishop in 1774.

Francis Moylan, translated to Cork in 1786.

Gerald Teahan, appointed in 1786; died in 1797.

Charles Sugrue, bishop of this see, died in 1824.

Cornelius Egan, the present bishop, was consecrated on the 25th of July, 1825.

CHAPTER XXIV.

SEE OF LIMERICK.

Was founded in the twelfth century. Some attribute its foundation to Saint Munchin, the son of Sedna, but there is no certainty that he was bishop.

Ferrar, in his history of Limerick, could not find anything authentic, until the middle of the ninth century, nor could Ware or Harris discover any undoubted bishop of Limerick, until Gilbert, who flourished in the eleventh.

Though the Danes of Limerick had been converted to the Christian faith in the early part of the eleventh century, still they did not enjoy the benefit of a resident prelate, until Gilbert was unanimously chosen by clergy and people, in the year 1106.

This prelate had been abbot of Bangor, and probably had been consecrated before his election to Limerick; was an Irishman, though some assert that he was a Dane,—for it so appears evident from the correspondence which occurred between him and St. Anselm, with whom he became acquainted in his travels on the Continent.

While Gilbert presided, he exerted himself in establishing an uniform system in the liturgical practices of Ireland, and for this purpose composed a treasise "De usu Ecclesiastico." In this tract he assures the prelates and clergy of the Irish church, that in compliance with the wishes of many of their brethren, he has endeavored to point out the canonical system of saying the hours of the divine office, and performing the duties of the ecclesiastical order. Gilbert wrote another tract, in which he arranges the different gradations of the highest ecclesiastical dignitaries to the humblest official of the order, assigning to each their respective powers and duties. Gilbert was also legate apostolic, an office which he resigned in 1139, and died the year following.

Donald O'Brien, king of Limerick, founded and endowed the Cathedral of Limerick, and dedicated it to the Virgin Mary. In the 13th century, Donatus O'Brien, bishop of Limerick, became a great bene-

factor to this cathedral: he assigned prebends to the dean and chapter, and made some constitutions concerning the liturgy used in his church, and the privileges of his canons. About the year 1490, the citizens of Limerick rebuilt the nave of the cathedral, which had fallen to ruin. In the twelfth century, the see of Inniscathy was united to that of Limerick, on the death of Aid O'Beachain, the last bishop of that see.

Gillbert, bishop of Limerick, and apostolic legate of Ireland, died in 1140. St. Malachy O'Moore of Armagh, was appointed legate in his stead.

Patrick, bishop of Limerick succeeded in 1140, and through the influence of the Danes, was sent to England, where he was consecrated by Theobald, archbishop of Canterbury, to whom Patrick made the following profession of obedience:—"I, Patrick, elected to the government of the church of Limerick, and now, through the grace of God, to be consecrated by thee, most Rev. Father Theobald, archbishop of the holy church of Canterbury and primate of all Britain, do promise that I will pay due subjection and canonical obedience to thee, and to all thy successors, who shall succeed thee canonically." Patrick was the only bishop of Limerick, and the last of the Irish prelates who made a profession of obedience to the see of Canterbury. Patrick presided but a short time.

Harold, a Dane, succeeded. Died in 1151.

Turgese, a Dane or Ostman, sat in 1152; assisted at the council of Kells, held in that year by Cardinal Paparo.

Brictius, who was also a Dane, succeeded. He was one of the Irish prelates who assisted at the council of Lateran, in the years 1179 and 1180. Donald O'Brien, king of Limerick, granted the lands of Mungret and those of Ivamnach, to this prelate and his successors, and to the clergy of St. Mary's, Limerick.

Donatus O'Brien, descended of the royal family of the name, succeeded about the close of the twelfth century. Illustrious by birth, but more so by his learning, wisdom and liberality, Donat enlarged the cathedral and supplied it with secular canons, to whom he assigned prebends, and laid down rules for their guidance. This prelate died in the year 1207.

Geoffry, bishop of Limerick, sat in 1217.

Edmund, bishop of Limerick, died in 1222.

Hubert de Burgo, a prelate, descended of a noble family, and prior of the monastery of Athassel, in the county of Tipperary, succeeded in 1222, and obtained the temporals in that year. He was a liberal benefactor to the cathedral, to the canons and vicars choral of it.

A little before the death of this prelate, the bishops of Ireland had

formed a project to deprive the king of the custody of the temporalities of sees while vacant, and also to obstruct their tenants from suing in the king's courts, without the Pope's assent. Hubert de Burgo was selected by the Irish bishops, to arrange this affair at Rome. This attempt alarmed the king, who instructed his agents at the court of Rome to resist and oppose any such effort, with all their might. The death of de Burgo, in 1250, prevented his journey, and put an end to the design of the prelates.

Robert of Emly was elected by the dean and chapter in the year 1251. In the year 1253, Robert granted to Thomas of Woodford, dean of Limerick, and to his successors, the benefices of Carnarthy and Rathsiward. Robert died on the 8th of September, 1272.

Gerald de Mareschall, archdeacon of Limerick, succeeded in 1272, and was consecrated by the archbishop of Cashel; he obtained the temporals,—the king reserving for one year to himself, knight's fees, advowsons, wards, reliefs, and escheats. Robert recovered a great many possessions of his see which others had unjustly usurped. In 1297 he obtained judgment against Richard Myath, for one messuage, one plowland, and four hundred acres of wood, with their appurtenances, in the lands of Lisredy, which his predecessor Robert had granted to said Richard, without the consent of the chapter of Limerick. He governed this see twenty-nine years, and died on the 10th of February, 1301. The constitutions of this prelate are extant in the registry of the bishops of Limerick.

Robert of Dondonyl, canon of the cathedral of Limerick, succeeded by election of the chapter, and was consecrated in 1302. He obtained the temporals in the September of that year. He sat almost nine years, and was buried in his own church.

Eustace del Ewe or Waters, dean of Limerick, was consecrated before the close of the year 1311. He expended large sums of money in adorning and repairing his church, and having finished it, dedicated his cathedral in July, 1327. He died on the 3d of May, 1336, having enjoyed the see upwards of twenty-four years, and was buried in his own church.

Maurice Rochfort or de Rupe, was consecrated at Limerick, on the 6th of April, 1337. An information was exhibited against him for preventing the subsidy from being levied, which the parliament granted to the king. He was some time deputy to Sir Thomas Rokeby, justice of Ireland. He died on the 9th of June, or in April, 1353.

The annals of Nenagh style him a "man of a good life and honest conversation."

Stephen Lawless, chancellor of the cathedral of Limerick, succeeded

in 1354, and obtained the temporals from the king. Stephen died on the feast of the holy Innocents, 1359.

Stephen de Valle or Wall, dean of Limerick, succeeded in 1360, by provision of the Pope. He presided nine years, and was treasurer of Ireland. Was translated to the see of Meath, where he sat ten years, and having died at Oxford, in November, 1379, was buried there in a monastery of Dominicans. While he was bishop of Limerick he translated the bones of Richard Fitz Ralph, archbishop of Armagh, commonly called Saint Richard, of Dundalk, from Avignon to Dundalk, the birth-place of that archbishop, and deposited them in a monument in the parish church of St. Nicholas, in that town. In a parliament held at Trim, in June, 1485, a chantry was confirmed in this church of St. Nicholas, at Dundalk, "in honor of God, the blessed Virgin, St. Nicholas, and St. Richard, of Dundalk."

The virtues of Fitz Ralph, archbishop of Armagh, were so great, and the miracles ascribed to him were so many, that Pope Boniface IX. issued a bull to John Cotton, archbishop of Armagh, Richard Young, bishop elect of Bangor, and to the abbot of Osney, near Oxford, to hold an enquiry concerning the truth of those miracles,—the result of the commission vanished in silence. On account of his opposition to the Regulars, some have treated him and his writings with indifference. Bellarmine thinks his writings ought to be read with caution: others allowing him to have been a man of great accomplishments, rank him among the heretics; but the celebrated Luke Wadding, though not inclined to favor him, vindicates him of such a foul aspersion, and adds, that Ralph never departed from the unity of the church, having submitted all his writings to her correction and decision.

Peter Curragh or Creath, a native of the county of Dublin, was elected in 1369, and having sworn fealty to King Edward III., obtained the temporals.

In Luke Wadding's works is recorded a bull of Pope Gregory XI., dated at Avignon, the 20th of August, 1376, in which are enumerated the charges against Peter, bishop of Limerick, by the archbishop of Cashel, who was conservator of the privileges of the Franciscan friars in Ireland. The whole matter was referred to Simon Sudbury, archbishop of Canterbury, who was armed with authority to enquire into the proceedings of this bishop, and should the complaints be found true which Philip de Torrington, the metropolitan of Cashel advanced, to pronounce the bishop and his accomplices excommunicated.

The charges against the bishop of Limerick were "that when archbishop Torrington came to redress the grievances of the Franciscans, and cited the bishop to answer their complaints, he laid violent hands on the

archbishop, tore the citation from him with such violence and force that he drew his blood—and like a man bereft of his senses, ordered the archbishop to begone, or it should fare worse with him and his attendants; that the bishop being cited refused to appear by himself or proctor, laid more grievances on the friars after the citation than before, and excommunicated all within his diocese who should repair for divine service or burial within their church: that the bishop having been a long time excommunicated for debts due to the apostolic see, paid no regard thereto, but acted as usual: that the archbishop having cited him for heresy, he was, together with the clergy who attended him, in danger of being assaulted, if he had not retired, and that after his retiring, the bishop, clad in his pontificals, entered the city of Limerick, with his accomplices, and by bell, book and candle publicly excommunicated every person who had supplied the archbishop with food or entertainment: that when he, the archbishop, had on a day of solemnity, repaired to Limerick, according to custom, to preach, the bishop caused public proclamation to be made, that nobody, under pain of excommunication should hear the archbishop's sermon, and excommunicated, by name, all those who attended it: that when he had left the city, the bishop sent some of his servants after him, who laid violent hands on him, and forced the bridle of his horse."

How this affair terminated is not on record. Peter, bishop of Limerick resigned in the year 1400, and died 1407.

Cornelius O'Dea, archdeacon of Killaloe, succeeded in 1400. Having presided twenty-six years, he resigned, in order to lead a private life. He died on the 27th of July, 1434, and was buried in his own cathedral, under a monument of black marble, adorned with his effigy.

John Motthel, an Augustin canon of Kells, in the county of Kilkenny, succeeded in 1426, by provision of Pope Martin V., and was the same year restored to the temporals. John governed the see almost thirty-two years; resigned in 1458, and died in the year of grace, 1468.

William Creagh, a native of Limerick, succeeded in 1458, by provision of the Pope, and was consecrated the year after. He sat about thirteen years, and during his incumbency recovered the lands of Donaghmore, which had been unjustly usurped by others. He died in 1472.

Thomas Arthur, a native of the city of Limerick, succeeded in 1472, and died there in the year 1486.

Richard, appointed by Pope Innocent VIII, died at Rome, in 1486.

John Dunow, canon of Exeter, doctor of laws, and then ambassador

at Rome, from King Henry VII., was appointed by the Pope in November, 1486, and died there in the year 1488, before he had the opportunity of visiting his diocese.

John Folan, canon of Ferns, rector of Clonmore and procurator to Octavian, archbishop of Armagh, at Rome, was promoted to the see of Limerick by the Pope, on the 13th of May, 1489. In the year following, the citizens of Limerick repaired the nave of the cathedral of St. Mary's, which was then fallen into great decay. The bishop, John, died on the 30th of January, 1521.

John Coyn or Quinn, a Dominican friar, was appointed by the Pope in 1522, who rejected Walter Wellesley, the favorite candidate of King Henry VIII. John governed the see until April, 1551, and then being blind and infirm, resigned.

John assisted at a synod held at Limerick, A.D. 1524, by Edmond Butler, archbishop of Cashel.

Hugh Lacy, canon of Limerick, was, at the instance of Queen Mary, advanced by the Pope to the see of Limerick, in the year 1557; he resigned, *i.e.* compelled to resign in 1571, and died in the year 1580. Hugh was grievously persecuted.

Mathew Mac Grath, died in 1623.

Richard Arthur, presided in 1646.

Edmund O'Dwyer succeeded. He attended the synod at Waterford, and afterwards joined in the answer of the supreme council of the Catholics to the letter of the nuncio, dissuading the peace with Lord Inchequin. Edmond died in exile, in 1660.

James Dowley presided in 1687.

John Molony succeeded in 1688.

Cornelius O'Keeffe, bishop in 1720; died in 1738.

Robert Lacy, presiding in 1738; died in 1760.

Daniel Kearney, in 1760, died in 1775.

Dionysius Conway, in 1779; died 1796

John Young, in 1796; died 1813.

Charles Tuohy, presided in 1815; died in 1828.

John Ryan, consecrated coadjutor in December, 1825; succeeded in 1828. Still sits in the see of Limerick.

CHAPTER XXV.

SEE OF WATERFORD AND LISMORE.

WATERFORD was raised to the dignity of a bishopric in the eleventh century, by the clergy and people; and the election of a prelate was approved by Murtogh O'Brien, then king of Ireland, Domnald, bishop of Cashel, and other prelates of the kingdom.

The object of their choice was Malchus, a native of Ireland, and who had spent several years at Winchester, as a Benedictine monk. Though this city had been founded by the Danes, and had been in the possession of those adventurers, it seems, that it was at this time subject to the king of Ireland. Desirous of following the example of their countrymen in Dublin, the inhabitants of Waterford proposed that their bishop elect should be consecrated at Canterbury; they accordingly petitioned the king Murtogh to unite with them in a letter to that effect. Murtogh having assented, Malchus repaired to Canterbury in 1096, bringing with him a letter for Anselm, archbishop of Canterbury, to which the king and several bishops appended their signatures.

After stating in this letter the many disadvantages under which their city labored in not having a bishop residing amongst them, they conclude: "Therefore, we the clergy and people of Waterford, together with our king Murtogh, Domnald, bishop of Cashel, and Dermod our duke, brother of the king, have chosen this priest Malchus, a monk of the bishop Walchelin, of Winchester, very well known to us, of noble birth and morals, versed in apostolical and ecclesiastical discipline, and in faith a Catholic." Accordingly Malchus was consecrated at Canterbury, on the 28th of December, 1096, Ralph, bishop of Chichester, and Gundulph, of Rochester, being the assistant prelates. Malchus professed canonical obedience to the archbishop of Canterbury, and to his successors. Shortly after his consecration, Malchus, with the assistance of the Danes, erected a magnificent cathedral in Waterford, and dedicated it to the Holy Trinity. King John endowed this cathedral in the

beginning of the 13th century, and its possessions were confirmed by Pope Innocent III., A.D. 1210. At this time also its chapter was instituted.

Malchus, 1st bishop, ordained at Canterbury, in 1096. Malchus presided in 1110, as appears from a letter written to him by Anselm, archbishop of Canterbury.

Maelisa O'Hamire, called bishop of Portlarge (the Irish name of Waterford), died in the year 1136.

Tostius O'Rostius, a Dane or Ostman, sat in 1152, and in this year attended the council of Kells, under Cardinal Paparo.

Augustin. King Henry II. gave in a council, held at Windsor, in 1175, to Master Augustin, an Irishman, the see of Waterford, then vacant, and sent him into that country with Lawrence, archbishop of Dublin, to be consecrated by Donat, archbishop of Cashel. In 1179, he assisted at the council of Lateran; and when passing through England, "he and the other Irish prelates going also to the council, in order to obtain a licence to continue their journey, took an oath not to act anything prejudicial to the king or his kingdom."

Robert was bishop of Waterford in 1200.

David Walsh, kinsman of Miler Fitz Henry, justice of Ireland, was consecrated in 1204. Between this prelate and the bishop of Lismore there arose a dispute concerning the possessions of that see, which the former had usurped. During the pending of the cause before the Pope's delegates, the bishops of Killaloe and Cork, and the archdeacon of Cashel, David was cruelly murdered by O'Felan, prince of Decies, in the year 1209. David was promoted to the see of Waterford, contrary to the will of the Irish.

Robert, who succeeded the murdered bishop, was consecrated by Donatus, archbishop of Cashel, A.D. 1210. Robert also seized some of the possessions of the see of Lismore, against which the bishop of Lismore protested. A citation having issued from the apostolic delegates, who were, on this occasion, the bishops of Norwich, Clonfert, and Enaghdune, and a day fixed to answer the objections of the bishop of Lismore—but neither Robert or his proctor appeared, and therefore restitution was adjudged to the see of Lismore. The bishop of Waterford was moreover condemned to pay a sum of one hundred and sixty marks, as costs. Enraged at this judgment, Robert privately employed Robert Fitz-Christopher, his seneschal, and others of his family, to seize the bishop of Lismore. Having found him in his church of Lismore, they dragged off his episcopal robes, robbed the church of its goods, hurried O'Heda, bishop of Lismore, from place to place, until they brought him to the castle of Dungarvan, where he was, by order of Robert, bishop

of Waterford, bound in irons. He lay seven weeks in prison, and escaped at length, worn out with hunger and thirst.

The delegates cited the Bishop Robert and his accomplices, to make satisfaction for those injuries; and having appeared he made threats, loaded the delegates with reproaches, and laid an ambush to surprise the bishop of Lismore, by his clerk, Thomas, in the churchyard of Limerick, who laid violent hands on him, and drawing his sword, attempted to cut off his head; the bishop of Lismore escaped without being wounded. The delegates, because of the offence committed in their presence, excommunicated the clerk, and strictly prohibited the bishop of Waterford from having any communication with him. The bishop of Waterford persisting in his frowardness, he was, by the Pope's authority, excommunicated throughout the province of Cashel, and interdicted from all spiritual care, as long as he continued obstinate. The archbishop of Cashel was commanded to induct O'Heda into the actual possession of that bishopric. The clergy and people of Waterford were inhibited, under pain of anathema, from obeying the bishop, while under sentence of excommunication, and were commanded to show all reverence to the metropolitan of Cashel—to which injunction the clergy and people of Waterford paid no deference; for which reason the archbishop of Cashel pronounced excommunication against them, which was confirmed by the holy see.

In the year 1221, Robert again entered the lists, with de Bedford, bishop of Lismore, and was equally unsuccessful in his usurpation. In June, 1210, the Pope, Innocent III., confirmed the possessions of the dean and canons of the cathedral of Waterford. Robert sat in the see of Waterford twelve years (twelve too many), and died, as is said, of grief, in 1222.

William Wace, dean of Waterford, was elected and confirmed in the year 1223. Nothing more related of him.

Walter I., a Benedictine monk, and prior of the abbey of St. John the Evangelist, at Waterford, was elected bishop of Waterford in August, 1227.

Stephen I. sat in 1238 and in 1246.

Henry, archdeacon of Waterford, was elected in March, 1249. It appears that he sat but a short time.

Philip, dean of Waterford, succeeded in 1252, and at the request of the Pope, obtained the royal assent. He also sat but a short time.

Walter II. was elected by the dean and chapter of Waterford, in 1254, and having sworn fealty before the justice of Ireland, obtained the temporals; the king enjoining a caution, that no precedent should be

established thereby, on the part of the dean and chapter. Walter was, in consequence, consecrated in 1255. This prelate died A.D. 1272.

Stephen de Fulburn, an hospitaller, was consecrated bishop of Waterford in 1273, and obtained the temporals in January, 1274. While he was bishop of this see, he made, with the consent of his dean and chapter, an exchange of the manor of Ballydermot for that of Moneymuntre, with Henry Fitz-John Fitz-Philip. In the year 1286, Stephen was translated to the see of Tuam, and obtained its temporals in the September of that year.

Walter de Fulburn, a Franciscan friar and chancellor of Ireland, succeeded his brother Stephen, in 1286. He died in 1307, and was the first Franciscan who sat in the see of Waterford.

Mathew, chancellor of the cathedral of Waterford, was elected on the 14th of December, 1307. Mathew died in December, 1322, and was buried in his own church.

Nicholas Welifed, dean of Waterford, was consecrated on Palm Sunday, in 1323. He presided fourteen years, having died in 1337.

Richard Francis, succeeded in the year 1338, and obtained the temporals in the April of that year. He died A.D. 1348.

Robert Elyot succeeded in 1349, and was deprived by the Pope in the following year. The cause is not known.

Roger Cradock, a Franciscan friar, was advanced to the see of Waterford by Pope Clement VI., in February, 1350. While this prelate sat in the see of Waterford, a contest arose between him and Ralph Kelley, archbishop of Cashel. The cause of this contest is related to have been, "Because two Irishmen of the Clankellans were convicted of heresy before the bishop, at the castle of Bunratty, in the diocese of Killaloe, and were burned." According to Wadding, their crime was a contumely offered to the Virgin Mary. It is also affirmed, that "the archbishop, a little before midnight, entered privately into the churchyard of the Blessed Trinity, at Waterford, by the little door of Saint Katharine, and accompanied by a troop of armed men, assaulted the bishop in his lodgings, wounded him and many others, who were in his company, and robbed him of his goods." And all this was done, it is said, by the advice of Walter Reve, who pretended to be dean of Waterford, and of William Sendall, mayor of that city. Roger was translated to the see of Landaff, in Wales, A.D. 1362, where he sat twenty years. Luke Wadding asserts, that in accordance with the petition of Ralph, archbishop of Cashel, the sees of Lismore and Waterford were united in the year 1363.

LISMORE—ITS FOUNDATION.

Saint Carthag founded the see of Lismore in the year 633. This saint, sometimes called Mochuda, was born in Kerry, about the middle of the sixth century. Having studied several years under Saint Comgall, of Bangor, he removed to Clonfert-Molua, with a view of practising greater austerity, and of becoming acquainted with monastic discipline.

The first establishment of St. Carthag was at Ratheny, in the present county of Westmeath. In this retreat he drew up a rule for his disciples, and remaining here forty years, was at length consecrated bishop. Though his great sanctity, and that of his monks, should secure them protection against cruelty, they were compelled to relinquish their monastery at Ratheny, by Blathmac, prince of the country; but on being, after their expulsion, kindly received by Moelochtride, prince of Nandesi, and obtaining the tract of land in which Lismore is situated, they settled there, and founded the celebrated monastery of that place. It soon bec.. an episcopal see, and was governed by a regular succession of prelates, until it became united with Waterford, in the year 1363. Its holy founder, having retired to a solitary valley at the east end of the town, spent the last years of his life in prayer and contemplation. He died on the 14th of May, A.D. 637, and was buried at Lismore.

Hitherto a wild and dreary spot, Lismore soon became a considerable city, and the fame of the school which St. Carthag founded in connection with his monastery, spreading not only over Ireland and England, but also over the most distant parts of the continent of Europe, numbers flocked from Gaul, Germany, Italy, the regions of the Danube, and from Scotland and Britain; and those students who came in the days of Ireland's splendor, and in those of the glory and renown of Lismore, returned to their respective homes, full of gratitude to the country that afforded them education and hospitality.

Ages have passed over—revolutions have succeeded—scarcely does tradition point out the site of this ancient asylum, in which the genius of literature was once supreme. After the death of the holy founder, St. Carthag, the schools of Lismore became still more celebrated under the learned Cathaldus, in the middle of the seventh century, who afterwards succeeded to the bishopric of Tarentum, in Italy, and who, it is said, foretold the destruction of Naples.

Into the religious establishments of Lismore, women were prevented from entering—a rule that was observed in other monasteries, until it was generally adopted over all the religious f. undations of Ireland.

Some of the superiors of Irish communities would not even allow women to enter the chapels or churches belonging to them,—nor could ladies complain of this incivility, as such churches were not intended for their use. A similar observance is enforced in all the monasteries and convents of men, episcopal seminaries, and some colleges on the continent of Europe.

St. Carthag, the first bishop and the founder of the see of Lismore, about the year 633. This venerable servant of God died, as was already noted, on the 14th day of May, 637.

Hierologus or Theologus, abbot and bishop of Lismore, died on the 16th of January, 698.

Colman or Mocholmoc, son of Finbarr, succeeded Hierlog in the government of the abbey and bishopric. While Colman presided, Lismore stood in a higher degree of reputation, both for learning and virtue, than any other seminary in Ireland. Colman died on the 22d of January, 702.

Saint Cronan, a learned man, and called the "wise," was descended of a noble stock, and of the same family with St. Ailbe, of Emly; died on the 9th of February, 717.

Colman O'Liathain, a learned doctor and bishop of Lismore, died about 725.

Macoge, died in 746.

Ronan, died in 763, but his consecration is doubtful.

Cormac Culenan, prince of Desies, in Munster, and bishop of Lismore, is said to have died in the year 918,—is not to be confounded with Cormac of Cashel, who was slain either in 903 or 908.

O'Mail-Sluaig, bishop of Lismore, died A.D. 1025.

Moriertach O'Selbac, died in 1034.

Mac Airthir, died in 1064.

Mael Dun O'Rebacain, died in 1091.

Mac Mic Aeducan, died in 1113.

Gilla Mocudu O'Rebacain, who, it is supposed, was only abbot, died in 1129, as Malchus, according to St. Bernard, was bishop of Lismore in 1123, when St. Malachy repaired hither.

Malchus lived in 1123. "He was," says St. Bernard, "a man full of days and virtues, and the wisdom of God was in him." Bishop Malchus was an Irishman, educated in England, and embraced a monastic life in the abbey of Winchester, whence he was removed to the see of Lismore. It is not decided whether different from the Malchus of Waterford, who was promoted in 1096, to that see.

In the see of Lismore, Malchus became eminent by his great learning, exemplary life, and also by miracles, as St. Bernard testifies.

Maol or Malchus was preceptor to St. Malachy O'Moore, of Armagh, who was induced by the solicitations of Gilbert, bishop of Limerick and legate of Ireland, and the holy prelate of Lismore, to accept the primatial chair. Malchus, according to Harris, was living in 1134, but the year of his death is not on record.

Christian O'Conarchy, born near Bangor, in Ulster, a disciple of St. Malachy, and at last his archdeacon, either in Armagh or Down, succeeded in 1150. St. Malachy sent Christian to the abbey of St. Bernard, at Clairvaux, to be instructed in the Cistercian institute, where he became a monk, and having returned to Ireland in 1142, was appointed the first abbot of Mellifont. Soon after consecrated bishop of Lismore, he was constituted legate of Ireland. While he sat in the chair of Lismore, the synod of Kells was held, at which he and Cardinal Paparo presided.

In the year 1157, Christian presided at a synod held in the abbey of Mellifont,—seventeen bishops, together with Gelasius, archbishop of Armagh, assisting in its celebration. While this synod sat, the church of this beautiful abbey, the most splendid in Ireland, was consecrated. According to Keating, Christian was superior of all the monks of Ireland (his own order). Christian died very far advanced in years, A.D. 1186, and was buried in the abbey of O'Dorney or Kyrie eleison (county of Kerry). Tired of worldly pomp, and choosing a life of retirement, which was more genial with his earlier habits of prayer and contemplation, this holy prelate resigned the see of Lismore in the year 1175.

Felix, bishop of Lismore, was sitting in 1179; assisted at the council of Lateran held in that year. He gave the church of St. John, at Lismore, to the abbey of Thomas-court, near Dublin. The time of his consecration is to be inferred from the resignation of Christian, and that of his death from the appointment of his successor. Harris thinks his death ought to be placed in 1206, and considers this prelate of Lismore the one who was so grievously injured by Robert, bishop of Waterford. The contest began in the year 1209, when David Walsh was slain, and renewed by his successor, Robert. If the prelate Felix was the person thus injured, he could not be put down as *hors de combat* in 1206.

Odanus or O'Heda, a Cistercian monk, and a disciple of St. Malachy, while that holy prelate sat in the chair of Down, a man of great esteem for his learning, sanctity and knowledge, is said to have succeeded Christian O'Conarchy in the see of Lismore. If Felix and O'Heda be one and the same, his incumbency must have continued long after the year 1206.

Robert of Bedford, so called from the place of his birth in England, was elected without the king's licence, on the 12th day of December,

1218. His election, on that account, was voided by the king's council. The proctors of the chapter, Macrobius and David, at once renouncing the first election, produced authority from the canons of Lismore, enabling them to elect: whereupon, licence being given, they reëlected Robert of Bedford, whom the king confirmed, giving him also the temporals the same year,—he was consecrated in London. Robert, of Waterford, who claimed the see of Lismore as united to his own, suggested a fraud in the proceedings of the canons at Lismore, and supported his pretensions by exhibiting the letters of John, cardinal priest of St. Stephen, on the Cœlian Mount, the Pope's legate for the ordering and uniting of those bishoprics.

Upon this petition the king annulled the election of Robert de Bedford, and directed that restitution of the temporals should be made in favor of Robert, bishop of Waterford, but Robert de Bedford appealed from the king's order to the Pope, who referred the investigation of the cause to his legate, Pandulph de Masca, bishop elect of Norwich, Stephen Langton, archbishop of Canterbury, and Benedict, bishop of Rochester. Having enquired into the matter, a definitive sentence was given against the bishop of Waterford, and it was declared, that the union made by the former legate was void, and the election of de Bedford good and valid. The bishop of Waterford was moreover condemned in the sum of three hundred marks to the bishop of Lismore, for past profits and costs of suit.

Robert de Bedford died soon after the termination of the contest with the bishop of Waterford, A.D. 1222.

Griffin Christopher, chancellor of Lismore, was elected to this see in the year 1223, but was not consecrated until 1227, as it appears he had not received the confirmation of his metropolitan. This prelate was the first who instituted vicars choral in the cathedral of Lismore.

Before his death he granted away eighty acres of land, two of meadow, eighty of wood, belonging to this see, to Philip Fitz-Adam Christopher, senior, without the consent of his chapter. Griffin died in 1246.

Alan O'Sullivan, a Dominican friar, was translated to the see of Lismore from the diocese of Cloyne, in 1248, and died in 1252.

Thomas, Treasurer of Lismore, was elected by the dean and chapter of Lismore, in April, 1253; was confirmed by the king in July following. Two years before his death some trouble arose between this prelate and Mathew le Poer, who arrested the prelate, and kept him in prison for some time. This affair took place in 1268. Thomas having died, was buried in his own church.

John Roche or de Rupe, descended of a noble family, and chantor

of Lismore, was elected and confirmed A.D. 1270. He sat almost nine years, and died about Whitsuntide, 1279.

Richard Cor, chancellor of Lismore, was elected and obtained the temporals on the 24h of October, 1279. A great contest arose between this prelate and Stephen Fulburn, bishop of Waterford, about some lands; the affair remaining undecided, through the translation of Stephen to the see of Tuam, it was again revived between him and Walter Fulburn, Stephen's successor in the see of Waterford. It was at last composed in the year 1288.

In 1297, Richard brought a writ of entry in the post against Philip Fitz-Adam Christopher, jun., for possessions which Griffin Christopher granted without the consent of his chapter. Richard was successful in his suit. He died a little before the feast of All Saints, in 1303, and was buried in his own church.

William of Flanders or Fleming, was elected in the end of 1303, or the beginning of the following year, bishop of Lismore. William was archdeacon of Lismore before his election to the see. He died about November, 1321.

John Leynagh, a secular priest, was consecrated on Palm Sunday, 1323, bishop of Lismore. In 1347, he was indicted for opposing the subsidy which the parliament granted to the king, and was found guilty. John died a little before Christmas, 1354, and deserved well of his successors for recovering the possessions of his see. After the death of this prelate the see was kept vacant some years.

Thomas le Reve was promoted to the see of Lismore at Avignon, in 1358, and during his incumbency the sees of Waterford and Lismore were united, A.D. 1363, by Pope Urban V., an act which the King Edward III. confirmed on the 7th of October following. Thomas le Reve died a very old man, A.D. 1393, and had been, in 1367, chancellor of Ireland for some time.

It appears that the union of those sees had been in contemplation a long time before the act of Pope Urban, and must have been the cause of the disputes between the prelates of those sees—disputes that were disastrous to life and to the interest of religion. It is lamentable to have to record such quarrels between those who are constituted to inculcate and enforce virtue and forbearance in others, while avarice or a vile propensity to acquire wealth and territory, which would be criminal even in the laic, stimulates them to acts of spoliation and of rapine. It is worthy of remark that no such disgraceful conduct took place in the Irish church, until her so-called reformers thronged the precincts of her sanctuary, and disgraced the very name of religion by their crimes and excesses.

Robert Read, a Dominican friar, succeeded, in 1394. In two years after he was translated to the see of Carlisle, in England.

Thomas Sparkford, a secular priest, of the diocese of Bath and Wells, succeeded to those united sees, in 1396. Thomas died intestate, in 1397.

John Deping, a Dominican friar, was consecrated in 1397 A prelate of the name of Colby is said to have enjoyed the bishopric a very short time, between the death of John Deping and the appointment of Thomas Snell, in 1399, the year in which Deping died.

Thomas Snell, archdeacon of Glendaloch, having renounced all clauses in the Pope's provision, prejudicial to the king, and having sworn fealty, obtained the temporals in 1399; he sat about six years, and was translated to the see of Ossory in 1405.

Roger succeeded in 1405; sat three years and some months.

John Geese, a Carmelite friar, succeeded in August, 1409, by provision of Pope Alexander V. John died in December, 1425. He was a doctor of divinity in the university of Oxford, and a prelate greatly celebrated for his piety and learning. Whatever may be said of his learning, the impeachment of Richard O'Hedian, archbishop of Cashel, before the parliament, does little credit to his piety.

Richard, archdeacon of Lismore, succeeded, by the provision of the Pope Martin V., in 1426. He died on the 7th day of May, 1446, and was buried at Waterford, in a monument fixed in the wall of his cathedral. A report of his death having been circulated, Thomas Bird, a Dominican friar, was consecrated in 1436, to preside over the sees of Waterford and Lismore, who died in 1446.

Robert Poer, dean of Limerick, succeeded in 1446. He obtained a licence from King Edward IV. to purchase lands in mortmain, for himself and his successors, to the yearly value of forty pounds. Robert died about the year 1471, greatly esteemed for his charity and hospitality.

Richard Martin, a Franciscan friar and professor of divinity, was appointed by the Pope to succeed, in March, 1472.

John Bolcomp, succeeded in 1475; was consecrated in this or the following year, and died in 1479.

Nicholas O'Henisa, a Cistercian monk and abbot of St. Mary's, of Fermoy, succeeded in 1480, by provision of Pope Sixtus IV. He sat but a short time.

John, rector of Baudrip, in the diocese of Bath and Wells, was bishop of Waterford in 1482.

Thomas Purcell, succeeded in 1486. The same year Thomas took care to have the ancient charters of the church of Lismore, among its other antiquities, transcribed into a registry, by his amanuensis, John

Russel, economist of that church; it was afterwards destroyed by an accidental fire, in 1617.

Thomas Purcell, died A.D. 1517.

Nicholas Comyn, a native of Limerick, bishop of Ferns, was translated to the sees of Waterford and Lismore, in 1519. Nicholas resigned A.D. 1551.

Nicholas Fagan, abbot of Inislaunacht, was provided by the Pope. Died and was buried in this abbey, A.D. 1617.

Patrick Comerford, of the order of St. Augustin, succeeded. Died an exile, at Nantz, in France. Was living in 1649.

John Brennan was translated to Cashel, in 1676.

Edward Connery was bishop of Waterford and Lismore, in 1685.

Richard Pierce, succeeded in 1701. Was in exile A.D. 1735.

—— Stretch, bishop of Waterford and Lismore, succeeded in 1736.

Patrick Creagh or Crowe, succeeded in 1770; died in 1775.

William Egan, elected in 1772, coadjutor, succeeded in 1775.

Thomas Hussey, elected in 1796; died in 1803.

John Power, elected in 1804; died in 1816.

Robert Walsh, deposed; died in Rome, 1822.

Patrick Kelly, translated from Richmond, North America, to Waterford and Lismore; died on the 8th of October 1829.

William Abraham, consecrated in 1830; died in the beginning of 1847.

Nicholas Foran, the present bishop, consecrated on the 24th of August, 1847.

CHAPTER XXVI.

DIOCESE OF CLOYNE AND ROSS.

THE first of these sees was founded by Saint Colman, about the year 580. Colman was of royal extraction by his father's side, whose name was Lenine or Lenin, and brother to one of the Saints Bridget. He is sometimes surnamed Mitine, whence it is to be inferred that he was a native of the district called Muskerry, in the county of Cork. The time of his birth is not known, but it was probably about the year 522. He seems to have devoted his early years to the study of poetry, and we are assured that he was domestic poet to the prince Aodh Caomh, who was raised to the throne of Cashel about the middle of the sixth century, and that he was present, together with Brendan of Clonfert, at his inauguration in Maghfemyn, between Cashel and Clonmel.

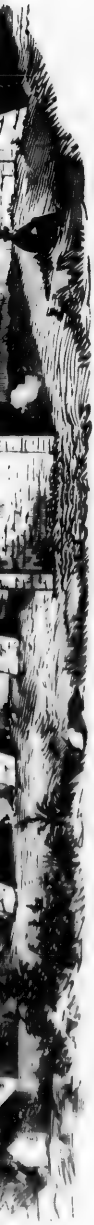
Colman, soon after, in accordance with the advice of Saint Brendan, renounced his worldly pursuits, and is said to have repaired to the school of St. Iarlath, at Tuam. Some say that he was the disciple of St. Finbarr, of Cork, but it is not likely, as Colman must have been much older.

Colman died, according to some, in the year 601, or to others, in 604; his festival is marked at the 24th of November. It appears, that St. Colman became an eminent scholar, as he has left a life of St. Senan of Inniscathy, written in Irish metre, and in an elegant style. He was also a great proficient in the science of the saints.

The see of Ross was founded by St. Fachnan, about the year 570. He is also reckoned among the disciples of St. Finbarr, but he was prior to that saint. He was surnamed Mongach, *i. e.* hairy, or according to another interpretation, MacMongach, son of Mongach.

Before he established himself at Ross, Fachnan was abbot of Darinis, (Maclanfaidh,) now Molona, a small island in the river Blackwater, county of Waterford. The school which he founded at Ross was one of the most celebrated and frequented in the south of Ireland. St. Fachnan died at the close of the sixth century, and his natalis, or the day of his death is marked on the 14th of August. This see has obtained the

Cathedral Church of Cloyne, County Cork.



Cathedral Church of Cloyne, County Cork.

name of Ross. Alithre, because of the number of pilgrims who resorted thither.

The see of Ross became annexed to that of Cloyne, in the eighteenth century, and has been again reconstituted by the present illustrious Pontiff Pius IX.

St. Colman, first bishop of Cloyne, as already noticed. Of his successors in the see, only five are recorded, until the coming of the English. Rechtaidh, the learned bishop of Cloyne, died A. D. 884.

O'Malvain, bishop of Cloyne, died in 1094.

Nehemiah O'Moriertach, flourished in the year 1140, and died about 1149. He is called "a plain and modest man, excelling all others in wisdom and chastity."

O'Dubery or O'Dubrein, called abbot of Cluainvama, died in 1159.

O'Flanagan, died in 1167.

Mathew, sat in 1171, and died about the year 1192—supposed to have been O'Mongagh,—if so, he was legate of Ireland, whose legatine authority devolved on Mathew O'Heney, archbishop of Cashel.

Lawrence O'Sullivan, who succeeded, died at Lismore, in 1204.

Daniel, died in 1222.

Florence, archdeacon of Belleghac, was elected bishop of Cloyne, and at the Pope's request obtained the temporals on the 25th of August, 1224. In the February of the following year, the custody of the temporals was granted to Marian, archbishop of Cashel.

Patrick, a Cistercian monk, and who was prior of the abbey of Fermoy, was confirmed by the royal assent in the year 1226.

David Mackelley, dean of Cashel, succeeded, and was translated to the see of Cashel in 1238.

Alan O'Sullivan, succeeded in 1240, was translated to the see of Lismore in 1248.

Daniel, according to Luke Wadding, a Franciscan friar, was consecrated bishop of this see in 1240. Upon his election the dean and chapter refused to present him to the king for his approbation; but by apostolic mandate directed to the archbishop of Cashel, and to the bishops of Killaloe and Lismore, proceeded to have him consecrated. The king became so offended at this conduct, that he refused to restore him to the temporals, until he was prevailed upon by the urgent supplications of some good and religious men; the chapter giving security, by patent, that they would not in future proceed to elect without the king's licence, and that the person elected should present himself to the king for his approbation, before he would be consecrated. Daniel died in the beginning of the year 1264, and had been a prelate much esteemed for his virtues, devotion, and wisdom.

Reginald, who was bishop of Down, obtained the see of Cloyne in 1265. He died about the close of the year 1273.

Alan O'Lonergan, a Franciscan friar, succeeded in 1274; he died in 1283.

Nicholas de Effingham, an Englishman, succeeded in 1284, and obtained the temporals in September of that year. He died in a very advanced age, A.D. 1320, having presided upwards of thirty-six years.

Maurice Osolehan, archdeacon of Cloyne, succeeded in 1320, and died in 1333, in the thirteenth year after his consecration. In consideration of the poverty of the sees of Cloyne and Cork, King Edward III. formed a design to unite them, and with that view wrote to the Pope, who agreed with the king in the propriety of the measure, and accordingly issued a bull to that effect; the original bull being lost, Richard Wye, then bishop of Cloyne, applied to Pope Gregory XI. to remedy the loss, and obtained an exemplification of the bull which John XXII. had before granted; but the project of the union was not accomplished until the year 1430, when Jordan, bishop of Cork, was promoted to both sees on the death of Adam Pay, bishop of Cloyne, who used every effort to bring this union about.

John de Cumba, a Cistercian monk, of the abbey of Combe, in Warwickshire, succeeded in 1335, by provision of the Pope, and obtained the temporals in the same year.

John Brid, abbot of the Cistercian abbey of Louth Park, in Lincolnshire, England, succeeded. Nothing more known of this prelate.

John Whittock, succeeded [illegible]51; was dean of Cloyne when chosen to the see; was confirmed [illegible] Pope, and obtained the temporals from the king, having renou[illegible]ll clauses in the bull of the Pontiff, prejudicial to the royal interest. John died in February, 1361.

John de Swafham, a Carmelite friar of the abbey of Lyn, in the county of Norfolk, and doctor of divinity of the university of Cambridge, was consecrated bishop of Cloyne in 1363. John was translated to the see of Bangor, in Wales, on the 2d of July, 1376, by Pope Gregory XI., as a recompense for his great labors against the Wickliffites.

Richard Wye, a Carmelite friar, was advanced to the see of Cloyne by provision of Pope Gregory XI., and obtained the temporals in the year 1376. Having committed some misdemeanors, he was excommunicated in 1380; he fled into England, and was deprived in 1394. Notwithstanding his deprivation, he took upon himself to act as bishop; and the year following, King Richard II, who was then at Waterford, ordered him to

be arrested, and given in custody to Peter Hackett, archbishop of Cashel.

Gerald Canton, an Augustin hermit, and vicar-general of that order in Ireland, was promoted to the see of Cloyne by provision of Pope Boniface IX., and was restored to the temporals in November, 1394. Gerald was sitting on the 14th of May, 1407.

Adam Pay or Pye succeeded. Was sitting in 1421, and in that year had disputes with the bishop of Cork in a parliament, assembled at Dublin, about the union of Cork with the diocese of Cloyne; the parliament took no cognizance of the matter, as it properly belonged to the Pope. This prelate died in the year 1430.

Jordan succeeded to the see of Cloyne, united to that of Cork, in 1430. See Cork and Cloyne for the catalogue of the bishops who governed both sees, until the year 1748.

Diocese of Ross. Its founder and first bishop, St. Fachnan, Mongach, already noticed.

Donegal MacFolact, whom O'Flaherty makes the twenty-seventh bishop of Ross after St. Fachnan. He quotes the book of Leacan as his authority:—

> "Dongalus, a Fachtna, ter nonus episcopus, extat,
> Lugadia de Gente, dedit cui Rossia mitram.

This distich has been translated by the Rev. Mr. Dunkin—

> "Hail, happy Ross! that could produce thrice nine
> All mitred sages of Lugadia's line,
> From Fachnan, crown'd with everlasting praise,
> Down to the date of pious Dungal's days."

Benedict was bishop of Ross in 1172, and sat about eighteen years after.

Maurice, who succeeded, 1190; died in 1196.

Daniel, a secular priest, who obtained the see by forged letters to the Pope, succeeded, and was consecrated at Rome by the bishop of Albano, in the year 1197.

Daniel forged several letters from bishops, and thus deluded the Pope to confirm him in the see of Ross. Florence and another monk of Ross, having repaired to Rome, each of them asserting his claim to the diocese; the former accused Daniel of deception, in procuring his own consecration. The Pontiff Celestine committed the examination of the claims of those three candidates to Mathew O'Heney, archbishop of Cashel, and to Charles O'Heney, bishop of Killaloe, with instructions, if they found Daniel canonically elected, to establish him in the possession of the see,—if otherwise, that they should investigate the claims

of the two monks, and declare the one chosen according to the canons, the bishop of Ross. Having proceeded to enquire, the delegates cited Daniel to appear, on three occasions, to which Daniel paid no attention. They then enquired into the claims of the other parties, and finding that the opponent of Florence was not even put in nomination: and it appearing that Florence was canonically elected, who had the concurrent testimonials of the clergy and people of Ross, of the king of Cork, and, moreover, the prelates of the province, they confirmed the said Florence by apostolic authority.

During those proceedings, Pope Celestine died, and Innocent III. was advanced to the papal chair, and Daniel again repaired to Rome, where he endeavored to support his cause, as he began it, by fraud and falsehood. He was at length ousted, and his competitor Florence established in his see.

Florence succeeded; was sitting in 1210, in which year he was suspended by the Pope from the power of ordaining, for having conferred three orders in one day, on William, bishop elect of Emly. Florence died in the year 1222.

Robert or Richard, who succeeded Florence, was sitting in 1225.

Florence O'Cloghena, resigned in 1252.

Maurice, a minorite, and chantor of Cloyne, succeeded in 1253. Maurice obtained licence from the Pope to resign, and in 1269, the archbishop of Cashel was empowered to receive his cession of the diocese by Pope Clement IV., and absolve him from all obligations to the church of Ross; the Pontiff in his letter, added, that Maurice was incompetent to govern the see of Ross, both from his want of learning and the weakness of his constitution.

Walter O'Mitchain, a Franciscan friar, succeeded in 1269. Sat five years, and died in 1274.

Peter O'Hullican, a Cistercian monk, was consecrated in 1275, and also obtained the temporals. Peter died in 1290.

Lawrence, a canon of Ross, was elected in 1290. He sat nineteen years; died in 1309, and was buried in his own church.

Mathew O'Fin, who was an abbot, was chosen by the dean and chapter on the 8th of March, 1309. Mathew recovered several possessions of his see, which had been unjustly usurped by Thomas Barret and Philip de Carew. The king, thinking there was collusion in the affair, in order that the statutes of mortmain might be avoided, ordered another inquest to try the case, and the jury found in favor of the bishop. Mathew died in the year 1330.

Lawrence O'Holdecan or Hullucan, succeeded in 1331; was con-

firmed by the dean and chapter of Cashel, as that see was then vacant. Lawrence only presided four years.

Denis was consecrated in 1336. Denis died in 1377.

Bernard O'Connor, a Franciscan friar, succeeded in 1378, by provision of the Pope, and having sworn allegiance to the king, obtained the temporals.

Stephen Brown, a Carmelite, succeeded in 1378, by provision of Pope Boniface IX., and was restored to the temporals on the 6th of May, 1402.

Mathew, bishop of Ross, died about the year 1418.

Walter Formay, a Franciscan friar and doctor of divinity, was promoted to the see of Ross by Pope Martin V., in November, 1418.

Cornelius MacElchade, a Franciscan friar, was promoted instead of John Bloxmonch, a Carmelite, who neglected to expedite his provisional letters, by the Pope, to the see of Ross, on the 18th of August, 1426.

Thady succeeded as bishop of Ross, and was sitting in January, 1488; died soon after.

Odo or Hugh, succeeded in 1489, and sat only five years.

Edmond Courcey, a minorite and professor of divinity, who had been consecrated bishop of Clogher in June, 1484, was translated to the see of Ross in September, 1494. Edmond died in a very advanced age on the 14th of March, 1518, and was buried in a monastery of his own order at Timoleague, in the county of Cork, of which he built the steeple, dormitory, infirmary and library.

John Imurily, a Cistercian of the abbey of Maur, in the county of Cork, and afterwards abbot of that house, succeeded to the see of Ross, in the year 1519. He died on the 9th of January, same year, and was buried in the monastery of Timoleague, having assumed the Franciscan habit.

Bonaventure, a Spaniard, succeeded, and was sitting in 1523.

Dermod MacDomnuil was bishop of Ross in 1544. Dermod died in 1552. He must have resigned before his death, as there was one John, bishop of Ross, in 1551.

Thomas O'Hurley, bishop of Ross, assisted at the council of Trent in 1563, together with Donat, bishop of Raphoe, and Eugene, bishop of Achonry. Thomas was forced to resign in 1570; died in 1579, and was buried in the Franciscan convent of Kilcbree, county of Cork.

Thomas was taken after a long search for him, together with his chaplain, in a small island, by a son of O'Sullivan More, and delivered up to Sir John Perrott,—was sent to the tower of London in the year 1571, where he spent three years and seven months with Primate

Creagh, of Armagh—was at length liberated, and returned to Ireland—attended to his episcopal functions, and died holily; while in prison he had to endure hunger, thirst, the darkness and the stench of his dungeon, and the annoyance of fleas and mice—the latter gnawing his feet.

Those Irish prelates arrived at Trent, on the 25th of May, 1562; and it is gratifying to find that the representatives of the Irish church were not silent spectators of the important proceedings of this holy council; their votes in some of the congregations are recorded and their signatures are found together at the end of the council. On the question of communion under both kinds, on which there were seven different opinions, the bishops of Ross and Raphoe gave an unqualified negative, but the bishop of Achonry voted for the giving of the cup to the laity, leaving the matter to the Pope's discretion,—several other fathers giving a similar qualified vote. In other transactions of the council, the Irish prelates acted a distinguished part.

Some sort of union existed between this see and Cork, in the year 1586, and from that time until the appointment of Boetius MacEgan, a minorite, to the see of Ross. This holy prelate, in the fullness of his charity, ventured to take excursions through the neighboring mountains, for the purpose of administering sacraments to the dying, and on his returning to a lonely retreat, where he had been a long time concealed, he was overtaken by a troop of Ludlow's cavalry; the holy prelate was assured, that a renunciation of his faith would secure him not only pardon, but the confidence, as well, of their general,—bribes and promises were employed, but tried in vain. Boetius MacEgan, of Ross, was immediately given up, by orders of Ludlow, to the fury of the soldiers; his arms severed from his body, he was brought to a neighboring tree, and suspended from one of its branches by the reins of his own horse.

In the year 1748, the illustrious Pontiff Benedict XIV. separated the see of Cloyne from Cork, and constituted John O'Brien bishop of that see, uniting it to that of Ross.

Doctor MacKenna was bishop of Cloyne and Ross in 1775.

William Coppinger, coadjutor bishop in 1778. Succeeded in 1791, and died in 1831. This prelate has done eminent services to the Irish church by his writings.

Michael Collins, coadjutor in 1827. Succeeded in 1831; died in 1832.

Bartholomew Crotty, elected in 1833. Was, at the period of his election, president of the college of Maynooth, and was consecrated there in the June of that year.

Thomas Walsh succeeded; sat but a short time, and died in 1849.

Timothy Murphy, the present bishop of Cloyne, was consecrated on the 16th of September, 1849. On the 2d of February, 1851, William Kane, who was then parish priest of Middleton, was consecrated bishop of Ross, at the solicitation of Dr. Murphy, who was instituted to both sees. His disinterestedness on this occasion forms a striking contrast with the conduct of other prelates in that province, who were more intent on extending, than contracting the revenues of their sees.

CHAPTER XXVII.

PROVINCE OF TUAM.—RESUMPTION OF ST. PATRICK'S PROCEEDINGS.

Having obtained the permission of the monarch Leoguire to preach the faith all over Ireland, on the easy term of not disturbing the public peace of the realm, we find our apostle directing his steps to this western region of the island.

Though the monarch was not converted to the truth, and represented as he is, an obstinate pagan, nay, even a persecutor, yet his reign, like that of the sovereigns of other countries, is not stained with the effusion of blood. Yet the toleration of St. Patrick's preaching afforded him an incalculable advantage in prosecuting the object of his mission. While he preached the doctrine of salvation to Carbre, one of the brothers of the monarch, without success, insomuch that his life was imperiled, the conduct of Conal, the brother also of Leogaire, was cheering in the highest degree, as he listened with delight to the saint, believed, and was baptized.

Deeming it important to establish the faith in the entire vicinity of Tarah, he devoted a considerable time in preaching the Gospel in the territories of Meath and Westmeath. Having employed almost three years in its vicinity, he proceeded through Longford to the county of Leitrim, where his preaching was distinguished by an extraordinary circumstance: in a portion of that territory, and in a plain contiguous to Feanagh, the inhabitants worshipped the idol Cromcruach. This spot was called the "field of adoration," and was remarkable, as being the district in which idolatry was first introduced by Tigernmas, monarch of Ireland, who, with his associates, was cut off by lightning, in the year 3650. The saint, in the plenitude of his zeal, resolved to strike at this impious profanation, by visiting the place where this worship was celebrated, and withdraw the unhappy people from this degrading rite;

and on arriving at its scene, the saint ardently poured forth his supplications in behalf of a deluded people, who transferred to the work of their own hands the worship due to the Godhead alone. The prayer ascended, and the mercy of heaven was moved in their favor; for in the presence of its dupes, the idol crumbled into dust, thus manifesting the power of the true God in its destruction. On the site so long profaned by impious rites, a church was erected, to commemorate the wonders which the Almighty accomplished through the ministry of his holy servant.

Journeying to the interior of the province, St. Patrick and his companions rested at an early hour in the morning, near a fountain, that they might chaunt the praises of the Most High. This fountain was near the royal residence of Cruachan, at Elphin, and near it the daughters of the monarch had fixed their abode. While the missionaries, attired in their white robes, were engaged in intoning the divine praises, the princesses approached, intending to wash in the fountain. Struck at the strange, but venerable appearance of the missionaries, they anxiously enquired to what order of beings they belonged; to their several enquiries St. Patrick returned meek and courteous replies; and while gratifying their curiosity, he took care to instruct them in the knowledge of the true God. The conversation that took place is too interesting to be omitted: "Who are ye?" said these princesses; "Do you belong to the air, to the heavens, or to the earth? or does your God dwell in the sun or on the earth, on mountains, in valleys, in the sea, or in rivers? Is he rich, is he young or old; has he sons and daughters and are they handsome?" Such were the simple and artless interrogations of Ethnea and Fethlimia; and the apostle, with feelings of pity for their ignorance and simplicity, explained the nature and attributes of the only true God; and knowing that the hand of God conducted them hither, he unfolded the whole system of revelation: the fall of man, and the economy of redemption, by which his fall was so singularly repaired. Listening with delight to the discourse of the Saint, the princesses besought him to instruct them how they would become acceptable and pleasing to Him, whose grace was inwardly moving their hearts. The Saint immediately gave the necessary instruction,—they believed, and were baptized in the fountain, and were permitted to partake of the bread of life. Having consecrated themselves to God, they died, the holy and immaculate spouses of their Redeemer. Cheering must have been their conversion, as well as that of the Druids, Mael and Caplat, under whose tutelage they were placed, to the Saint. Encouraged by this auspicious event, he resumed his journey, and

visited several parts of the province; his preaching, everywhere was attended with success.

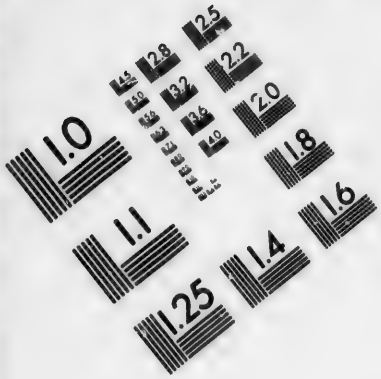
In Oran, a district of Roscommon, he assigned situations to a number of Gallic priests, who sought, on hearing of St. Patrick's success, refuge in Ireland, and who closed the remainder of their days in monastic retirement. We next find him in Magh-Seola, near Elphin, and where he is said to have held a synod, at which Felartus and Sacellus of Baslisk, in Roscommon, are named, as being present.

St. Patrick preached in Hua-Nolella, of which Tireril (Sligo) now forms a part, and left there his disciple Cethenus. He is said to have visited the native place of Cethecus, another of his disciples, and who is well known in the Irish calendar, and is called Patrick's bishop, because he was employed in various places distant from each other.

Passing Lough Gara, in Sligo, and the territory of Airteach, he there pacified two brothers, who were quarreling about their paternal inheritance, and obtained from them a field in which he built a church, placing over it, Cona, the brother of Sachellus. He next proceeds to Costello, in Mayo, where he gained over the whole population to the faith,—instructed Loarn, and placed him over its church,—and directing his steps westward, he preached in the district of Carragh, baptized a vast multitude, and left them Conan, a priest; thence he went to the territory of the O'Malleys, and there erected a church at Aghagower, assigning to it Senachus, a most holy and humble man.

While thus laboring in the province of Connaught, it is related, that on the approach of Lent, or the annual fast which the Church prescribes to her children, St. Patrick retired to the mountain called Cruachan-aichle, or the mount of the eagle, to devote some time to prayer and meditation. It is hardly admissible that he would have been absent from his converts or have lost so many days as forty, without gaining over more proselytes; such a long retreat would have better suited the hermit than the apostle of the nation. Probus says, that while on the mountain he was surrounded by a vast number of birds, which were transformed into devils, by some credulous persons, but they soon dispersed. (It is not improbable that the sea-fowls and birds of prey might have assembled in large numbers on seeing a human being on such a solitary spot.) Jocelin, in his life of St. Patrick, alludes to the expulsion of serpents and venomous reptiles from this mountain,—but his assertion is refuted by Colgan, nor is there any reason to allege that such noxious animals ever existed in the country, as there is not, in the most ancient annals of Ireland, allusion made to those reptiles.

(Croagh-Patrick is a celebrated mountain in the barony of Murrisk,



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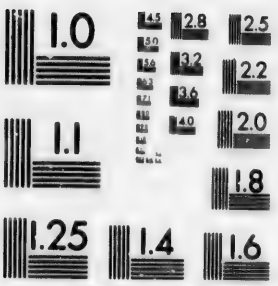

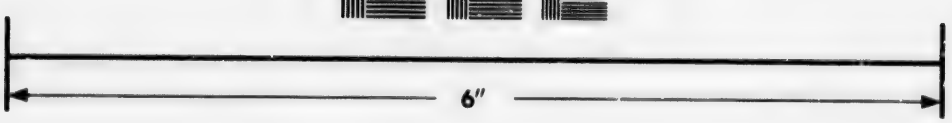

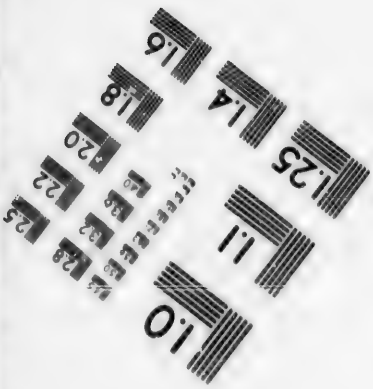

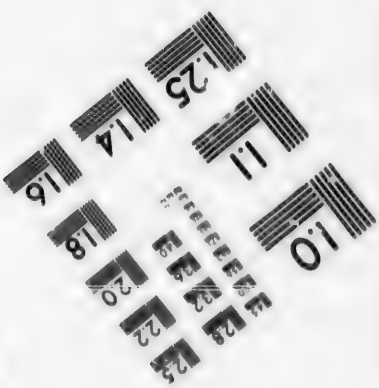

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and within five miles of Westport; it has been, and is still visited by pilgrims, particularly on the last Sunday in summer.)

Having finished his retreat on the mountain, St. Patrick repaired to a district, not far distant, and is said to have baptized some thousands of people—the name of this place was Corcothemne. In the tract, called Finmagh, a superstition of revering a fountain, which the people considered as containing something divine, attracted his attention, and against which he directed his zeal. The worship of water was a prevalent superstition, and some, who adored water as a propitious deity, regarded fire as a bad one. The Tripartite relates, that the well of which we treat, was called by those foolish people the "King of the waters," and who worshiped it as a god; and this superstition was much enhanced by the fact that a certain magus, who was an ardent votary of this practice, got himself buried under a stone in that fountain.

Proceeding northwards, he arrived in the martial territory, now called Tyrawley, where the seven sons of king Amalgaidh were disputing the succession to the principality, which had been recently decided by the monarch Leogaire, in favor of Enda Crom.

The princes and people were assembled at Farrach Mac Amhailgaidh, now Mullifarry, and hither the Saint directed his steps, preached to the assembly, gained over to his heavenly doctrines the king, the seven princes, and twelve thousand of the people, all of whom he baptized in a fountain, called the well of Enadharc. (This well is still to be seen on the eastern side of the ancient castle of Mulifarry, and on the verge of the lake. It is well known to the people around, and its water is used with complete success in cases of diseased stomachs, by those who know its properties.)

It is said that he founded the church of Domnachmore, over which he placed St. Muckin, as bishop, but we cannot ascertain the time in which this Saint lived, and it is more likely that he has been buried in this church; its ruins (modern) are still pointed out on the town-land of Tawnaghmore, which is adjacent to the scene of the apostle's preaching to the assembly. The festival of this Saint Muckin is observed on the 4th of March.

The extraordinary progress which St. Patrick had made in the work of salvation, brought upon him the hostility and the hatred of the Pagan priesthood of the territory. To oppose by argument the doctrines which Heaven had so plainly sanctioned, could only add to their mortification and give fresh vigor to the cause of truth. To recur to human agency in order to arrest the progress of St. Patrick, would be equally useless, as by his prayers the idol which was most venerated through the country, crumbled into dust. A conspiracy was then formed against

his life, and his death regarded as the only means by which the withdrawal of the people from their ancient superstition could be prevented or retarded; but Enda, one of the princes, who was converted, became cognizant of the conspiracy, and by his remonstrance and exertions defeated the malice of those unhappy men. Nor did the crime they intended to perpetrate, pass unpunished. Recraid, the chief conspirator, soon experienced the anger of Heaven in his sudden death, and the accomplices, warned by the fate of the chief, understood the danger of molesting a man who was so visibly protected by the Almighty.

According to the tradition of the country, and which is strengthened by the preceding narrative, this conspiracy was planned at Downpatrick, where St. Patrick held a disputation with the chief Druid, whose altar he overturned, casting the fire of sacrifice into a cavern, which communicates with the sea beneath, called to this day, "The Pool, or Cavern of the Ancient Fire." On the first Sunday of August (Crom Dubh) the memory of this victory over the false worship of the Druids is celebrated at Downpatrick. On an isolated rock of this promontory the ruins of the Pagan temple are still visible.

Near Ballina, at Kilmoremoy, St. Patrick converted a prince, or nobleman, Eochad, son of the former Monarch Dathey, whom he baptized in the well of that place, to which the people resort in memory of this event.

Already has been noticed the vision with which the saint was favored before he engaged in the work of converting the Irish people. In that vision a letter seemed to be presented to him from the inhabitants of Foclut, in which they entreated him to come and dwell among them. This village is situated in the parish of Lacken, within three miles of Killala, and on a neighboring eminence where was a Pagan altar, he erected a cross, the name of which still perpetuates an event which brought joy to the people and delight to the saint. That eminence is called the "mount of the cross."

Having crossed the Moy near its mouth, the apostle entered Hy-Fiachra (now the Barony of Tireragh) and proceeded along the coast, baptized the seven sons of Drogen, one of whom he selected for the ecclesiastical state, and when duly instructed, was placed over the Church of Kilroe, near Killala, of which this Mac Erca is the patron saint.

From the river Sligeach (Sligo) he proceeded eastward, and was opposed by some of the inhabitants of Calrigia, who on his addressing them, became tranquil and sued for pardon. Desirous to become acquainted with the churches he had already established in Roscommon, he was badly received by the family of Miceren, for whom Manchus is stated to have interceded, thus averting the divine vengeance which was

to befall that family. The saint returned to Calrigia, and at Dromahare baptized Maccarthen, of whom we have no further account. He went along the maritime parts of North Connaught, through West Cashel, and Drumcliffe.

Every where by his preaching and miracles, the cause of truth prevails and the gospel becomes triumphant. Though we cannot ascertain the number of churches which he founded in this province, one thing is agreed: that the reign of idolatry had ceased, and this brave and martial people having embraced the gospel, its flame still burns in the breasts of their descendants, and those descendants ground down by persecution and driven into exile by necessity, or rather by the all-wise dispensations of Providence, continue to nourish that fire of faith which burns in the bosom of the Catholic Church, shooting its flames over the universe, parching error, consuming iniquity, illumining every people with truth and justice, converting and sanctifying souls, according to the immutable decrees of Heaven.

During the seven years which St. Patrick devoted to the province of Connaught, the name of Christ was made known in its remotest districts; however, as the temporary announcement of the gospel would confer only a transient benefit, St. Patrick guarded against so serious an omission by selecting, as he progressed through the country, candidates whose piety and intelligence pointed them out for the all-important functions of the ministry. Many of those the saint himself instructed, and the same important duty was discharged by the missionaries who accompanied St. Patrick. Thus he was enabled to provide zealous pastors for the numerous congregations which he had established.

Having provided for the welfare of religion in every portion of Connaught, St. Patrick hastened to Ulster where, as yet, though the gospel was preached, few converts were made. Anxious to deliver them from the bondage of superstition, the Saint travelled through each district of that province, every where proclaiming the mystery of man's redemption, and every where his labors were rewarded with abundant fruit, and to perfect the good work, he revisited the churches which were founded in the beginning of his mission.

In accordance with our plan let us now hasten to the records of the bishops who have presided in the sees of Connaught, that province to which St. Patrick so ardently devoted his apostolic labors.

ECCLESIASTICAL PROVINCE OF TUAM.

Its first bishop, St. Jarlath, the son of Loga, of the noble house of Conmaicne, was probably born about the beginning of the 6th century. St. Brendan is said to have received lectures on theology under St. Jarlath. The first establishment of Jarlath is supposed to have been at Cluanfois, where he founded a monastery and a school which was resorted to by several students, among whom is reckoned Colman, son of Lenine. Thence he removed by the advice of St. Brendan, of Clonfert, to Tuam, where, being a bishop he established his see. Though we know not the date of his consecration, it is certain that he was the first bishop of Tuam; his memory is there highly venerated, and the cathedral is dedicated in his name. The year of his death is not known. His festival is observed in the diocese of Tuam on the 6th of June, though the day of his death is marked in several calendars as the 26th of December. He was buried at Tuam; not in the cathedral, but in a chapel, called that of The Shrine. Certain prophecies regarding his successors in the see of Tuam are attributed to this saint, but they do not seem to be sufficiently authenticated. Colgan has his doubts concerning them. This see was erected into an archiepiscopal one at the Council of Kells, at which the Cardinal Paparo distributed the palliums. As the See of Mayo was annexed to Tuam, probably in 1210 or 1578, the following are the names of the bishops who governed this see:

St. Gerald, of Mayo, is called bishop, but the fact of his consecration is doubtful. He shall be noticed again. See Monastery of Mayo.

St. Muredach, the son of Indrect, bishop of Mayo, died A.D. 726.

Aidanus, bishop of Mayo, died in 768. A blank of nearly 400 years occurs in the records of his successors, O'Dunan, O'Cnaill, and O'Duffey.

Cele O'Dubhaire, bishop of Mayo, died in 1209.

Stephen O'Braoin, archenach or chief governor of Mayo, died in 1231.

William Prendergast, a Franciscan Friar, was advanced to the see of Mayo by Pope Martin V., on the 16th of July, 1428, and was deprived in 1430 for not expediting his provisional letters.

Nicholas Wogomai, a Franciscan Friar, was promoted to the see, vacant by the deprivation of William.

O'Higgin, bishop of Mayo, died in 1478.

Hugh, bishop of Mayo, died in 1493.

John Bill, a Franciscan friar, was advanced to this see on the 5th of November, 1493.

Patrick O'Hely, bishop of Mayo, consecrated at Rome in 1578. He was a native of the province, and at an early age he retired to Spain, where he carried on his studies with great applause, and joined the Seraphic Order of St. Francis. His martyrdom will be noticed in its proper place.

Eugene Mac Brehoun was the last bishop of Mayo.

Among the successors of St. Jarlath, is reckoned

Ferdomnach, who died A.D. 781.

Eugene Mac Clerig, called bishop of Connaught, died A.D. 969.

Murchad O'Nioc, called Comorban, or successor of Jarlath, died, A.D. 1033.

Aidanus O'Heisin died in 1085. He is called in the Annals of the Four Masters, "Comorban of Jarlath, and archbishop of Connaught."

Ercad O'Maelomair died in 1086.

Cormac O'Carrol died in 1091.

Catasach O'Conuil died in 1117.

Murgesius O'Nioc, called Comorban of St. Jarlath, died in 1128 in the island called Inisan-Ghoill (Lough Corrib.)

Donald O'Dubhaig, archbishop of Connaught, died at Clonfert, A.D. 1136, and was buried on St. Patrick's day.

Maurice O'Dubhai died on St. Brendan's day, 1150, in the 75th year of his age, and was buried in the Abbey of Cong. He was esteemed highly for his wisdom and liberality. In 1144 he convened a synod of twelve bishops and five hundred priests to devise means for the ransom of Rory O'Connor, who was a prisoner in the hands of Tiernan O'Rourke.

Aidanus O'Hoissoin succeeded in 1150; was invested with the pallium in 1152 by Cardinal Paparo. This prelate convened a synod at Roscommon in 1158, in which useful canons are said to have been made. He died in 1161, and was buried in his own cathedral under a monument with an Irish epitaph, giving him the title of Comorban to St. Jarlath. His piety, learning, and liberality are celebrated in the Irish Annals. In the year of his death, Roderick O'Connor, King of Connaught, built a castle of stone at Tuam. During the troubled reign of this monarch, the fine arts were not neglected by him, and he seems to have given them all the encouragement which his means allowed. This edifice, called the "Wonderful Castle," on account of its construction and strength, was a specimen of his skill and architectural judgment. The cross of Tuam, which this prelate and Roderick O'Connor erected, is described as the finest of the kind to be found in Ireland. The shaft, the head, and base, are detached from each other and kept in different

localities. The base of this splendid monument of Irish art is before the portico of the Catholic cathedral. The head and shaft are thrown in the Protestant church-yard; though the language of Protestantism evinces a contempt for such relics, still they are forcibly retained. Their antiquity may remind them of that loss which novelty stamps on the brow of their law Church; still to the mind of the beholder is brought the glory of the Irish Church, when Protestantism had no existence, and when the soil of Ireland was untrodden by English feet and unpolluted by English crime.

Catholicus O'Dubhai, succeeded in 1161; he was a man of great weight and learning. He was sent to England as ambassador to Roderick O'Connor, monarch of Ireland, to arrange a treaty of peace between the king of England and Roderick. He afterwards, in 1179, was sent to the second general council of Lateran, accompanied by other prelates; on their passage through England, they were obliged to take an oath not to do anything prejudicial to the king or his kingdom. Catholicus died at Cong, in a very advanced age, A.D. 1201, having governed the archiepiscopal see of Tuam forty years.

Felix O'Ruadan, a Cistercian monk, and uncle to the monarch Roderick, succeeded A.D. 1201, and sat in 1235; when weary of his charge, he resigned, and closed his days in the abbey of St. Mary, near Dublin, in 1238. He covered the church and belfrey of St. Mary's abbey, with lead. He was magnificently interred in the chancel of that church. The annals of the abbey call him "a man of pious memory."

Marian O'Loghnan, succeeded in 1235. He was an eminent canonist and dean of Tuam, and on his election hastened to Rome to obtain the Pope's confirmation. He was approved, and invested with the pallium, by Gregory IX. He undertook a pilgrimage to Jerusalem. To the abbey of Knockmoy he appropriated the church of Kilfelge. He died at Athlone, before the Christmas of 1249.

Florence Mac Flynne, chancellor of Tuam, and called in the public records "subdeacon of the Pope," was elected archbishop of Tuam. He undertook a journey to Rome, and was confirmed by the Pope, and on his return was consecrated at Tuam, on Christmas day, 1250. The see of Enaghdune being vacant by the death of Thomas O'Malley, its bishop, he, by licence of the canons, retained the spirituals and temporals during his life.

There is extant a petition of this prelate to King Henry III., in which the archbishop alleges, that the church of Enaghdune was a parish church belonging to Tuam: that he procured a bull from the Pope to reduce it to a parish church, as before: and as it was made a

see by the King's presenting two bishops to it, he besought the King's confirmation of the Pope's bull. The King assented on condition, but controversies were carried on for seventy-six years after, regarding the see of Enaghdune. Having taken a journey to England, accompanied by the bishop of Killala, to make complaints of certain grievances by which the Church was oppressed, and to seek a remedy, before his return Florence died in Bristol, A.D. 1256, leaving a great reputation for his learning and knowledge in the laws. He is said to have founded or built a house for scholars in the Dominican abbey of Athenry, and to have left excellent rules for the friars.

Walter de Salern, dean of St. Paul's, London, was advanced to this see by the Pope's provision. He died in London, on his return from Rome, about the middle of April, 1258, without entering on his see.

Thomas O'Connor, bishop of Elphin, was elected archbishop of Tuam; took a journey to Rome; was confirmed by the Pope, and invested with the pallium. He died at Tuam, in June, 1279, having governed this see and that of Enaghdune twenty years. His learning and endowments rendered him worthy of his office. The see was kept vacant for some time, during which the temporals were returned into the exchequer.

Stephen de Fulburn, bishop of Waterford, was translated to Tuam, by provision of the Pope, on the 12th of July, 1286; he was of the order of knights hospitalers, and a native of Fulburn, in Cambridgeshire. With John de Ufford, who was elected to the see of Enaghdune, he had a contest regarding his right, in which John was defeated. He died in Dublin, on the 3d of July, 1288, and was buried in Christ church.

William de Bermingham, rector of the church of Ardmorwin, succeeded, A.D. 1289. This prelate was the son of Myler Bermingham, dynast of Athenry. As soon as he was consecrated he annexed the church of Enaghdune to his see of Tuam, and by his directions Philip de Blound, archdeacon of Tuam took away the mitre, the staff, and other pontificals of the see of Enaghdune, and deposited them in a convent of Friars at Clare, for safe-keeping. In the year 1306, Gilbert, a Franciscan friar, was consecrated bishop of Enaghdune, against the will of the archbishop, who complained to the Pope of the injury done him, but Gilbert succeeded, as his election was confirmed by the sentence of Reginald Taaffe, vicar-general of Armagh, on an appeal to the primatial court.

William de Bermingham, died in January, 1311, in the 22d year of his consecration, and was buried at Athenry, in the Dominican abbey.

Malachy Mac Aeda sat in the see of Elphin, and was elected arch-

bishop of Tuam by the canons; was approved by the Pope, and obtained the temporals on the 1st of April, 1313. He recovered the see of Enaghdune, and governed it twenty years before his death, though held by Gilbert and three of his immediate successors, viz.: James O'Kerney, who was translated to the see of Connor, in 1324,—Robert Petit, a Franciscan friar, late bishop of Clonfert, of which he had been deprived,—and by Thomas O'Malley, who died at Avignon, in 1328. Though the King interceded with the Pope, in behalf of Thomas, bishop of Enaghdune, yet Malachy possessed this see of Enaghdune. Malachy, archbishop of Tuam, died in a very advanced age, on the festival of St. Lawrence, the martyr, A.D. 1348, and was buried at Tuam, in the cathedral of the Blessed Virgin.

Thomas O'Carroll, who is called by the annals of Nenagh, a man of great sufficiency and learning, was promoted to this see by the Pope, who voided the election of Robert Birmingham. Thomas was consecrated at Avignon, in 1349, and in 1364 was translated to the see of Cashel.

John O'Grady, archdeacon of Cashel, was this year elected archbishop of Tuam; consecrated at Avignon. The King restored him the temporals on the 19th of July, 1365. He governed the see six years. He died at Limerick, in September, 1371, and was there buried. He was a prelate much esteemed for his liberality and wisdom.

Gregory, bishop of Elphin, was translated to this see in 1372. He was fined £100 sterling, for non-appearance in a parliament held at Castledermot, in 1377. He died in 1384, and the temporals were seized by the King's escheator, who made no return into the exchequer, as the rents could not be collected on account of the troubles between the Irish and English.

Gregory O'Moghan, promoted in 1385, by the Antipope Clement VII.; was deprived by Urban VI. Gregory was, according to the annals of Loughkee, a man of great devotion and sanctity. His deprivation bore heavily on his mind, and was, it is said, the cause of his death, in 1392.

William O'Cormacain, succeeded, in 1386, and obtained the temporals on the 15th of March, of that year. He was, in 1394 translated by Pope Boniface IX. to Clonfert; but neglecting to accept of the bull of translation, and unable to bear up, he fell into sickness, which terminated his life in the same year.

Maurice O'Kelley, bishop of Clonfert, was translated to this see in 1394, and died on the 29th September, 1407. While Maurice was sitting, John Brett, a Franciscan friar was transferred to the see of Enaghdune, on the death of Henry Twillow, bishop thereof, on the 24th of

January, 1402. On the death of Maurice, the see of Tuam remained some time vacant. Maurice O'Kelley was eminent for piety, hospitality and wisdom.

John Babynge, a Dominican friar, was promoted to the see of Tuam by the Pope, A.D. 1409; resigned the year following. Pope Martin V. granted him permission to choose one of his order to attend him, as domestic chaplain. He died about 1427.

Cornelius, a minorite or Franciscan, was advanced to the see by the Pope, on the 18th of September, 1411.

John Camere, a Franciscan also, was advanced to the see of Enaghdune, on the death of Matthew, in the November of 1421.

John Batterly or Barley, a Dominican, and doctor of divinity, was advanced to this see by the Pope, in 1427; was a man of great learning, and eminent for his assiduity and elegance of preaching. He died about 1437. He most happily governed his diocese. He was buried in the abbatial church of Tuam, where his statue, adorned with the pall, was erected. He has written many works, which have perished.

Thomas O'Kelly, bishop of Clonfert, was translated to the see of Tuam, by the Pope, in 1438; was a Dominican, and eminent for piety and liberality. He died A.D. 1441.

John de Burgo was consecrated about the close of the year 1441, and died in Galway, A.D. 1450.

Redmond Bermingham, provided by the Pope, but got no possession of the see, as he died in 1451, on his return from Rome, having obtained the bishopric of Tuam.

Donatus O'Murray, an Augustinian, succeeded, by the Pope's provision, about the year 1458. John Bole, primate of all Ireland, signified to this prelate and his suffragans, that he intended visiting the province. Donatus founded a college, consisting of a warden and vicars, in St. Nicholas' church, Galway. He died on the 17th of January, 1484.

William Joyce was advanced to this see by the Pope, on the 17th of May, 1485. He sat sixteen years and some months, and died on the 28th of December, 1501. There must be a mistake as to the year of William's succession, or death, for in the pontificate of Innocent VIII., Peter Burgund, a Dominican friar, was archbishop of Tuam, A.D. 1486.

Philip Pinson, an English Franciscan, professor of divinity and suffragan to Hadrian de Castello, cardinal of St. Crysogonus, and then bishop of Hereford, and afterwards of Bath and Wells, was at the solicitation of Henry VII., advanced to the archdiocese of Tuam, at Rome, in December, 1503, and died there of the plague. The see remained vacant two and a half years.

Maurice de Portu, or O'Fihely, a Franciscan, was advanced to the see of Tuam by Pope Julius II. He was a native of the county of Cork, and got the name of de Portu from the fine harbor of Baltimore, the ancient seat of O'Fihely. He was educated at Padua, in Italy, and became doctor of divinity. He was a man of extraordinary acquirements, and adorned with sanctity of manners, and obtained the name of "Flos mundi," the flower of the world. Maurice assisted at two sessions of the Lateran council, in 1512. The year following he returned to his own country, having obtained from the Pope the faculty of granting indulgences to those who should hear his first mass at Tuam. At Galway he was seized with a fatal distemper, of which he died on the 25th of May, 1513, scarce fifty years of age, and was buried in the Franciscan church, where his monument is shown on the south side of the choir. He is classed among the writers of Ireland.

Thomas Mullaly was appointed to succeed, A.D. 1513. He presided at a synod held in Galway in 1523; the canons of this synod are lost. Archbishop Thomas died on the 28th of April, 1536, and was buried in the Franciscan church of Galway, under the same monument with his predecessor.

Richard Nangle, an eremite of St. Augustine, succeeded, at whose request the pious Margaret Athy built the Augustinian convent at Galway.

Christopher Bodkin was consecrated at Marseilles, in F[illegible] of Kilmacduagh, on the 4th of November, 1533, and wa[illegible] Tuam on the 15th of February, 1536. He died at Tuam thirty-sixth year after his translation; his remains were Galway, and there buried.

Nicholas Skerrett, archbishop of Tuam, died in 1583, at Lisbo[illegible] was buried in the church of St. Roch: whither, after having endured imprisonment for the faith, he was obliged to fly.

James O'Healy, archbishop of Tuam, was living in 1594; was sent by O'Donnel as ambassador to Philip II. of Spain, and was a man of learning and innocence of life.

Florence O'Mulconry, a Franciscan, the illustrious archbishop of Tuam, from 1608 to 1629, was far-famed for his erudition. His piety and munificence in founding the Irish Franciscan convent of Louvain, in which many eminent ecclesiastics were trained, entitle his memory to the gratitude of the Irish church. He was consecrated by Urban VIII. before his elevation to the tiara. In his absence from his see, on account of the awful persecution which the government carried on against the prelates and pastors of the people, he appointed Francis Kirwan, afterwards bishop of Killala, as vicar-general.

Malachy O'Queely or O'Kealy, was descended of O'Cadhla, of Conmacne-mara. It is written in the book of Irish Genealogies, that a body of troops under Carnen, their chief, joined the standard of Brian Borumha, and fought at the battle of Clontarf. The Four Masters relate, that in 1139, Hugh O'Cadhla was lord of Conmacne-mara; and also it is said by O'Dugan, that O'Cadhla was dynast at the time of the Anglo Norman invasion. Driven from their possessions by the Norman settlers, this family possessed themselves of Conmacne-mara. They lost their authority, but the name is still to be found in the barony of Ross, county Galway.

Archbishop Malachy also employed Francis Kirwan as his vicar-general, an office which he held seven years. This prelate, in the university of Paris, obtained the degree of doctor, and to his profound learning joined consummate piety, and by his eloquence attracted pastors and people to the practice of virtue; his prudence won him the esteem of all men, and his probity made him an object of veneration, not only in private affairs, but also in the general assemblies of the kingdom. This venerable prelate, who held a distinguished command in the Irish confederate army, under Owen Roe O'Neil, was slain at Sligo, by the Puritan rebels, in 1645, a short time before the arrival of the nuncio Rinuccini, who celebrated the obsequies of Malachy in the church of St. Mary, Limerick. After the capture of Sligo he was sent to besiege it, but being surprised, two friars were killed by his side, and he himself received a pistol shot in the loins. This prelate was slain in actual defence of his country and his faith; and St. Thomas calls those "martyrs" who are killed while defending the Christian commonwealth and the Catholic religion. Malachy sat in the chair of Jarlath fifteen years.

Johannes de Burgo was translated to Tuam in 1647; was living in 1670. John was of the house of Clanrickard, and the appointment was not pleasing to the nuncio Rinuccini. The nuncio cited him to Rome, for the opposition which he gave him in Galway. John de Burgo and Walter Lynch entered the collegiate church of Galway by the roof, and celebrated mass, despite the interdict of the nuncio. Rinuccini represented John de Burgo to his Holiness as a most impracticable person, and, whenever occasion offered, as inflexible to his authority. A cessation of arms being concluded with Lord Inchiquin, president of Munster, the nuncio published a declaration against it: the abettors of the cessation were placed under censure, the churches of Galway were closed, and the divine offices interdicted. In this state of things de Burgo found the city, and, on disapproving those measures, desired to see the nuncio's commission for assuming such authority. "Non osten

dam," I will not show it, was the reply of Rinuccini,—whereupon the archbishop immediately answered: "nec ego obediam," I shall not obey.

De Burgo was doctor of theology, was imprisoned and driven into exile, and afterwards returned to Ireland.

James Lynch, archbishop of Tuam from 1674 to 1691. His name occurs in the registry of 1704, performing his episcopal functions in the ordaining of priests, at his residence, Cluanbar, county of Galway; was, it appears, living in 1701, an exile, and died in 1715.

Bernard O'Gara, was bishop of Tuam in 1726, and in 1732 a controversy arose between this archbishop and the people of Galway; the cause was referred to the sacred congregation "de Propaganda fide," at Rome, and in the following year the congregation issued a decree, by which the affair was compromised.

Michael O'Gara, brother to Bernard, was archbishop in 1742 and 1750.

Mark Skerrett was archbishop of Tuam in 1756 and 1775.

Philip Philips was bishop of Achonry, and was translated to Tuam about 1780.

Boetius Egan died in 1798.

Edward Dillon died in 1809.

Oliver Kelly, the lamented predecessor of the present illustrious occupant of St. Jarlath's chair, died at Albano, near Rome, in April, 1834. He repaired to the Eternal City, in order to provide an altar for his cathedral. Dean Burke, of Westport, has erected a monument to his memory, in the church of the Propaganda.

John Machale was consecrated bishop of Maronia in "partibus infidelium," and appointed coadjutor bishop of Killala on the 12th of June, 1825; succeeded to the see of Killala on the decease of Dr. Waldron, in May, 1834, and was translated to the archiepiscopal see of Tuam on the 8th of August, 1834. Is a native of the diocese of Killala, and was born in the parish of Adrigool, at the foot of Nephin, one of the most majestic mountains of Ireland. Having completed his classical studies, he was sent to the college of Maynooth, by the ordinary of the diocese, and there manifested those talents which were duly appreciated by Dr. Delahogue, professor of dogmatic theology, to whom he was appointed lecturer, and ultimately his successor in the professorship.

Doctor Machale, during nine years as professor, gave evident proofs to the board of the college, the superiors, as well as to those who were placed under his instruction, that in selecting him to this important office, their judgment was not misdirected; his time and talents were

ardently devoted to the interests of the students; and on being chosen to occupy his place among the hierarchy of Ireland, and about to depart towards the scene of his future labors, in his native diocese, the regard, the veneration as well as regret, then so signally manifested, is still remembered in the college as an event accompanied with emotions of pain and pleasure, because of his separation from this nursery of his talents and his fame, and of his elevation to the dignity of bishop; though his time was thus profitably employed in the service of the college, yet in the solitude of that establishment his intuitive glances were directed towards that tortuous policy which the British government betrays towards our oppressed country, and particularly towards those insidious plans, couched under the ill-digested systems of education, by which efforts are being continually renewed, in order to seduce the people of Ireland from the ancient faith which St. Patrick planted, and which is still our only glory and the only rallying point of Irish nationality. As yet a member of the college, he saw the danger of silence, and in his fearless advocacy of the Catholic religion, shot from his retreat well-directed volleys, full of learning and sarcasm, by which the nefarious plans of the government were exposed to the scorn and contempt of the nation. Those letters appeared in the Dublin Freeman's Journal; and as the statutes of the college prohibited its professors engaging in polemics, Dr. Machale assumed the name of "Hierophilos." They were thirty-two in number, and were not confined to the subject of education alone, but ranged over the whole ground of Irish grievances. Of the various talents and research which the writer displayed in these compositions, an exalted opinion was impressed on the public mind, and at once convinced the government that in the Irish church there had been an ecclesiastic whose pen would be as destructive to the strongholds of tyranny as would be the artillery of an invading host.

In his new sphere of coadjutor bishop to the venerable Dr. Waldron, his zeal in preaching and attending to the wants of the suffering poor of the diocese were unceasing and indefatigable. In visiting the diocese he was surrounded by the people, who regarded with affection the strenuous advocate of their rights, and by the clergy, who venerated him as their parent. To every project calculated to ameliorate the condition of his flock, and to advance the cause of religion, John Machale gave his powerful support, and, among other pressing exigences, the erection of a cathedral was deemed an affair of primary importance.

Aided by the people of the diocese, whose zeal and piety were on this occasion signally exhibited—by the local efforts of the parishioners, who vied with each other in giving their donations, and also by the clergy, whose generosity surpassed their means—steps were taken to

commence this important work. In the beginning of the year 1828, the foundation stone of the cathedral was laid by Oliver Kelly, the archbishop of Tuam, assisted by Dr. Machale and the neighboring prelates. The sacred edifice is now complete, with the exception of its tower,—it is in the Gothic style of architecture, and now stands as a monument of the zeal of John Machale, and the piety of the faithful of his diocese. Though plundered of their rights, and robbed as our national church is, by a band of alien intruders, the poverty of our faithful, supported by an ardent faith and prompted by a burning zeal, has enabled them, despite their privations, to erect this splendid temple to the living God. It is situated on the right bank of the Moy, and almost adjoins the venerable ruins of the abbey church of Ardnarce, which was founded for the eremites of St. Augustine, by the family of O'Dowda. Colonel Knox Gore was the donor of its site, and is at present representative of a portion of church property, which was so profusely lavished on the Kingston family by the sacrilegious spoliators of the day.

Though the health of the venerable Dr. Waldron did not permit him to take an active part in the administration of the diocese, still he was not inattentive to its interests; to his counsel and advice the coadjutor bishop paid filial respect and deference, and by his attention and regard was, as it were, the staff of the declining years of the ordinary.

As the incumbency of Dr. Waldron more properly belongs to another place, we now come to the period of John Machale's translation to the archiepiscopal chair of the province. The clergy of Tuam having assembled to proceed to the election of a successor to the lamented Dr. Kelly, Dean Bourke, P.P. of Westport, was placed first on the list of candidates, and John, bishop of Killala, was voted as second; but at Rome, when the merits of the parties were discussed, Dr. Machale was advanced to the metropolitan see of the province, by the father of the faithful.

Knowing Dr. Machale to be the intrepid advocate of his country's rights, and the champion of that faith which has baffled the treachery of the pagan, the malice of the heretic, the sword of the persecutor, and which is at present contending with, nay, contemning the seductive charms of the British treasury, those timid ones, who admire in the prelate a calm and tranquil demeanor, while the foe is insidiously approaching the ramparts of the church, were not slow in laying before the holy see their diplomatic misgivings regarding the welfare of religion, should John of Killala be promoted to this important station.

The holy father, Gregory XVI., with a firmness characteristic of that universal solicitude which belongs to the see of St. Peter, defeated this vile attempt to interfere with his judgment and his right to promote

those who are the most worthy and the most proper to be placed on the watch-towers of Israel. The fiat of the pontifical will being soon after made known, the account of his removal spread universal joy among the people, and by their exultation manifested their sense of an event fraught with interest to the national church of Ireland.

Though every lover of his creed and of his country admits the rectitude of the appointment, it has left a void in the diocese of his birth which future generations will and must deplore, as by his removal the fine order, which he and his venerable predecessor had established, was soon after, thrown into chaotic confusion.

Let British diplomacy strive to undermine, and a vile London press endeavor to harass and deter, John Machale sits in the chair of Saint Jarlath, ever ready to perform his sacred duties to his flock; he is there enthroned as the guardian of their faith and of their liberties—ready to repel, by his remonstrance, any aggression on either by the government; independent of its trammels, as another Ambrose, he reproves the hard-heartedness of British misrule, which consigns to hunger and exile the dear ones entrusted to his spiritual care; and when the callous minister of proud England, alike insensible to remonstrance, though deafened with the wailing of Irish misery, listens not with pity or sympathy to his appeals, he hesitates not to proclaim, to majesty herself, the distresses and privations of his people. There he sits, "the lion of the fold," the intellectual sovereign of myriads, over whom he exercises that unbounded sway, which religion alone can impart, and which parental care and affection alone deserve.

Such is a brief and an imperfect outline of the career of this illustrious prelate. In private life his character is as admirable as his public one is brilliant. He is meekness with his clergy—charity itself with his people—hospitality to all; that virtue which St. Paul commends in the bishop. Though incessant in preaching and exhorting his flock, and attending to his other pastoral duties, the cultivation of Irish literature and the revival of the ancient language of his country are amongst the objects of his constant study and pursuit.

When the present Board of Education, boasting Lord Stanley as its projector, wilily attempted to tamper with the faith of Irish children, and with the rights of the guardians of those schools, John Machale opposed the system, and has been mainly instrumental in purifying it And again, when Sir Robert Peel endeavored, while O'Connell, the champion of civil and religious liberty, was immured within the precincts of a dungeon, to which he was consigned by a vile government and a viler jury, to foist on the Irish nation a system of collegiate education, which the Irish bishops decried as dangerous to faith and morals,

and which was designated even by the bigots of England as odious, nay, godless, John Machale, by his lucid exposure of its lurking poison, drew upon it the odium of the nation and the withering anathema of the sovereign Pontiff.

And that he may not be vilified as the opponent of education, under his auspices, and those of his faithful coöperators in the hierarchy, a Catholic university is being organised with the sanction of the holy see, in which the blessings of an enlightened education, civil and religious, will be extended to the middle classes of Ireland.

Unsparing in his denunciation of the Protestant church of Ireland, the monster grievance of our down-trodden country, the ministers of this alien establishment strive, by all means, to withdraw the poorer members of his flock from the one true fold, in order that they may, as if ineffectuate the impressions which his faithful pen makes upon the public mind. His be the glory of crushing it, as his is the merit of exposing its ruthless oppression and robbery of the poor

CHAPTER XXVIII.

DIOCESE OF KILLALA.

Was founded by Saint Muredach, son of Eochaid, who is erroneously supposed to have been contemporary with St. Patrick. Its founder was descended of the royal house of Leogaire. In tracing his genealogy, Colgan shows that he must have lived much later than St. Patrick's time. St. Muredach was contemporary with St. Columba, and was one of those who assembled at Ballysadare, in the county of Sligo, to pay their respects to the apostle of the Hebrides, after the meeting at Drumceat; he was then bishop of Killala. No account of his promotion or of his death remains. The 12th of August is assigned to his festival, and may have been the day of his death. It is recorded among the people of the diocese, that his remains were deposited in the island of Innismurray, which belonged to the parish of Aughris, but it is now attached to the diocese of Elphin. The assembly of Drumceat was held in the year 590, and consequently the see of Killala must have been founded in that century.

In the life of St. Cormac we read that St. Patrick, St. Bridget, St. Columba, St. Cannech, and St. Muredach, bishop, blessed the port of Killala.

In the town of Killala is to be seen one of the round towers, concerning which there has been so much controversy or conjecture. The erection of this tower, the most perfect of its kind at present in Ireland, and of the first church of Killala, is attributed to Gobhan, an architect and divine of the sixth and seventh centuries. The pious builder retired to a cell within a mile of Killala, where the stone intended for the apex of the tower is still to be seen; the cell was called Kilgobhan, and scarcely a vestige of it remains. It has shared the fate of other monuments, which, like it, reminded one of the glory of other days. It was situated in the townland of Cartoon, which belongs to Knox of Castlereagh, whose herds of cattle now tread over this venerable spot. Nearer

the town is another cell—Killibron, or the cell of Bronus, with whom St. Patrick is said to have sojourned a considerable time during his important mission in Tyrawley. It has become a victim also to the devastating fury of the sixteenth century. Some years since, the round tower of Killala was struck by lightning, and a hideous chasm was formed in its side, but the last Protestant bishop has repaired it.

The ancient name of this district was Hy-Fiachra, but it has obtained its present one from "Awley," the prince, who divided his possessions among his sons, and retired to a cell, built here,—hence Killala, or church of "Awley."

Kellach, bishop of Killala, in the reign of Tuathal Mælgarb; was the son of Doghan, or, according to others, of Owen Beol, king of Connaught. Tuathal began his reign in the year 528, and died in the year 544. The Bishop Kellach was the great grandson of Oliol Molt, of the Hy-Fiachras of Connaught, who succeeded to the throne in 463. Kellach, the bishop, was murdered about the year 544, by his fosterers, near Ballina; the murderers were brought to justice, and torn asunder by four horses. The hill of Ardnaree, on which they were executed, was called "Ardnariagh," *i.e.*, the hill of the execution. We have, then, the incumbency of a bishop in Tyrawley, before the time of St. Muredach, who met St. Columba at Ballysadare, in the year 590. Muredach was not then the first of this see who attended there as bishop; nor can it be supposed that a district so important as Tyrawley, and one to which St. Patrick was attentive, would be without a local bishop to provide for the spiritual wants of the people, while in places of lesser note we read of his appointing bishops, as at Caisseal-Jora, in Sligo. If Muredach had been the first bishop, the district of Killala must have been without a bishop from the departure of St. Patrick, in 441, until the middle of the sixth century. It is more reasonable to suppose that it was not erected into a regular see until the time of St. Muredach. Ware asserts that St. Muredach was consecrated by St. Patrick, about 440. In the tripartite life of St. Patrick, it is said that he made Muredach, one of his disciples, the first bishop of Killala. But as St. Muredach is to be found in the sixth generation from the monarch Leogaire, it is impossible that he could have then flourished.

O'Maelfogamair, called bishop of Tyrawley and O'Fiachra, died in 1151. We have, in the records of the bishops of Killala, an awful chasm: the Danes having done their work of destruction.

Imar O'Ruadan, bishop of O'Fiachra, died in 1177.

Donatus O'Beoda, bishop of Killala, on the 30th of March, 1198, obtained from Pope Innocent III. the confirmation of the possessions belonging to this see. Donatus died in 1207.

Seven MacCeles, bishops of Killala, are mentioned in the book of of Leacan, compiled by MacFirbis. Leacan is situated in the parish of Kilglass, Tireragh. The ruins of the castle of MacFirbis are scarcely more than traceable.

Cormac O'Tarpaid, bishop of Killala, succeeded, and died in 1226.

John O'Melfogamair, called bishop of O'Fiachra-Mui, died in 1234.

Gilla-Kelly O'Ruadhin, bishop of Killala, died in 1253. He accompanied Florence MacFlyn, archbishop of Tuam, to England, to seek redress of grievances.

O'Laideg, bishop of Killala, died in 1275.

John O'Laidig or O'Loyn, a Dominican friar, died in October, 1280.

Donatus O'Flaherty was elected bishop of Killala, and obtained the royal assent on the 16th of April, 1281. He was the most eminent of the Irish in piety. He fell sick on his way to Dublin, and died at Dunboyne, in 1306. He was honorably interred in the house of the Virgin Mary, at Mullingar.

John Tankard, archdeacon of Killala, was elected on the 13th of June, 1306, and was confirmed by the archbishop of Tuam.

John O'Laitin, bishop of Killala, died in 1343. The see was vacant almost three years.

William O'Dowda succeeded; swore fealty to the king, and obtained the temporals on the 25th of March, 1347, and sat three years. He was the founder of churches and sanctuaries, and eminent for his piety, alms-giving, and humanity.

Robert, a native of Waterford, succeeded, A.D. 1350.

Brian FitzDonagh O'Dowda was elected in 1381, but his consecration is doubtful.

Thomas Lodowis, a Dominican friar, was advanced to the see by Pope Urban VI., on the 9th of August, 1381. This bishop died about the close of the year 1388.

Thomas Orwell succeeded in 1389; was a Franciscan friar. Translated, in 1400, to a diocese not known.

Thomas, archdeacon of Killala, succeeded by the provision of Pope Boniface IX., in March, 1400, but he sat only a very short time.

Muredach Cleragh succeeded, and died in 1403.

O'Hanik, dean of Killala, was promoted to the see in 1416, and died this year.

Connor O'Connell succeeded, and died in 1423.

Martin succeeded, and died in 1431.

Manus FitzFultagh O'Dowda, archdeacon of Killala, was advanced to the see, and died in 1436.

Connor O'Connell, bishop of Killala, was slain in the year 1461, by Manus O'Dowda's son.

Donatus O'Connor, a Dominican friar, was made bishop of this see in 1461.

John O'Cashin, bishop of Killala, resigned about the year 1490.

Thomas, bishop of Killala, assisted at a provincial council held at Tuam, in 1493, and died in 1497.

Thomas Clerk, archdeacon of Soder, succeeded by the Pope's provision, on the 3d of June, 1498, and died in 1508.

Malachy O'Clowan succeeded in 1505, by provision of Pope Julius II., the see being then vacant by the resignation of his predecessor Thomas. He was consecrated in 1508, by Octavian de Palatio, the primate.

Richard Barrett was bishop of Killala in 1523. Assisted by his proctor at a provincial synod held in Galway, in 1536. The chiefs of North Connaught, the O'Dowdas and MacDonaghs, at the instigation of the bishop, Richard Barrett, marched against the sept of Richard Burke. The people of the country fled before them, with their property to the monastery of St. Ternan (Errew Crossmalina), but the bishop carried off the preys to the forces, and would not restore them in honor of St. Tiernan.

Redmond Gallagher sat in the see A.D. 1549.

A bishop Walsh was appointed at this time, but was not constituted the ordinary of the diocese. His name is found in the archives of the Propaganda, at Rome. See Abbey of Moyne.

Francis Kirwan, bishop of Killala, was a native of Galway, and was born in 1589. His parents were Mathew Kirwan and Juliana Lynch, both of whom were descended of the most distinguished families of this city. While a boy, Francis was placed under the tuition of his maternal uncle, Arthur Lynch, a venerable priest, who devoted fifty years of his life in administering the consolations of religion to the people of Galway. Having received the first rudiments of education in Ireland, he proceeded to Lisbon, where he studied in the higher classes, and returning thence to his own country, he was ordained priest by David Kearney, archbishop of Cashel, in the year 1614.

In the following year he repaired to France, to acquire a greater amount of knowledge, and having joined the congregation of the Oratory, he taught philosophy at Dieppe, in the year 1618.

Francis was appointed vicar-general of Tuam by the illustrious Florence Conry, who was at this time promoted to that see. Francis having reached Ireland in 1620, began the visitation of the diocese, which he performed on foot, everywhere eradicating vice, and instruct-

ing the people in the knowledge of virtue. Francis Kirwan was a distinguished preacher, and employed able and efficient coöperators in instructing the people who were entrusted to his care. The candidates for holy orders he did not permit to be invested with the sacred character, until they had spent a year in his own society.

The Pope appointed Francis, abbot in commendam, of the abbey of Knockmoy: in him orphans found a father and the poor and indigent a protector.

The illustrious archbishop of Tuam having died in the year 1629, Francis ceased to be vicar-general. His friends at Rome were anxious to have him promoted to the see of Tuam, and those at home were prepared to defray all the necessary expenses, but Francis shrunk from the responsibility.

Malachy O'Queely succeeded to the vacant see, and appreciating the valuable services of Francis, appointed him also his vicar-general. Francis set his heart on training a band of young men, to be brought up for the benefit of the missions. Having selected those, he resolved to repair to France to procure them instruction; and having journeyed to Dover, he refused to affirm on oath the supremacy of the king, and thereon returned to London, with the hope of procuring an exemption for the Catholics from this oath; but his exertion proved unsuccessful, whereupon he sailed from Dover, and arrived safely at Dieppe in France. Soon after, he proceeded from Caen, in Normandy, to Paris, where he became acquainted with St. Vincent de Paul, Geoffry, and the Baron de Renty.

The Archbishop Malachy constantly impressed on Francis the propriety of his receiving consecration, and urged Edmond O'Dwyer, then his agent at Rome, to entreat of his holiness to confer the see of Killala on Francis, without delay; and Boetius Egan, the learned and pious bishop of Elphin, likewise strove to have the bishopric of Killala conferred on him.

At length, lest he should resist the divine will by his perseverance in refusing, Francis assented to his promotion, and was consecrated on Sunday, the 7th of May, 1645, in the church of St. Lazarus, at Paris, and on this solemn occasion thirteen bishops, fifteen abbots, and thirty doctors of the Sorbonne were present. Having collected a considerable supply of books, and apparel for the altar, which he intended for his native land, and having put them on shipboard, he embarked in another vessel, and reached the shores of Ireland in safety—but they were lost, as the ship was plundered by pirates.

While he staid at Kilkenny, he was warmly received by the supreme council, and became intimate with Rinuccini, archbishop and prince of

Firmo, and nuncio extraordinary from the court of Rome to the Irish people. From Kilkenny he proceeded to Galway, and soon after to his diocese, which was then harassed and wasted by the hostile movements of the confederates and the Puritan rebels. He took possession of his see on the 5th of November, 1646.

He was elected to the supreme council, and on his journeys to Kilkenny and Waterford to attend the assemblies of the kingdom, he was wont to tarry with the Marquis of Clanrickard, who, though a Catholic, was appointed Lord Lieutenant by the king, when his affairs were becoming desperate; when a present of two hundred golden coins was offered by the marchioness, he declined, and forbade his chaplain to accept them.

When the cessation was agreed upon with Inchiquin, Francis adopted the party of the supreme council, but when he found that there were articles prejudicial to the Catholic religion, he was heard in the years 1650 and 1651, to reprobate his former opinion. He afterwards sought and obtained absolution from the censure at the hands of James Fallon, vicar apostolic of Achonry, who was empowered by the nuncio to absolve all who applied; and again, when in exile, he on bended knees implored the absolution of Robert Barry, bishop of Cork, who also held a similar faculty, and who absolved him, for the greater caution sake.

In 1649 Francis again returned to his diocese, and labored ardently for three years in performing his episcopal functions. To those who were expelled their homes, he gave the shelter of his own house; and to some nuns, who were almost destitute, he appropriated a portion of his own revenues. Francis was a man of meekness and patience. A certain friar of the diocese preached a sermon, at which the bishop was present; the friar coolly launched into imprecations against Francis, but instead of exhibiting any signs of displeasure during its delivery, he sent for the preacher, and for his brotherhood, and calmly convinced them, with indisputable documents, of the magnitude of the injury.

His cathedral was at this time crumbling, and in order to repair it, he collected a vast mass of materials, and moreover, caused the area of the episcopal residence to be closed in with a wall. While Francis was intent on these good works, the hostile army marched into the province, laying it waste, with fire and sword, and on the 8th of July, 1651, laid siege to Galway. Francis hoping that the Catholics might be able to raise the siege, and drive out the Puritans, ordered his chaplain to precede him with the cross, and all over his diocese entreated the people to do battle for their king, their country, and their creed. Moyne and Meelick are said to have been the theatre of a bloody conflict with the

Puritans. On the second day the Puritans were defeated at the castle of Meelick, with great slaughter—hardly one of them escaped being drowned in the waters of the lakes, which then surrounded the castle. It was afterwards demolished, as well as the castle of Carrickanas, in the parish of Lacken.

At length, on the 12th of April, 1652, Galway yielded to the terms of the besiegers—terms which were far from being fulfilled,—in a few months after, the whole province passed into the hands of the Cromwellians, who becoming the dominant party, bestowed the episcopal residence of Killala on Walter Scœvola de Burgo, a Catholic, who was driven from his inheritance. Walter de Burgo permitted Francis to conceal himself in a narrow apartment of the castle, in which the bishop and his chaplain were compelled to sleep. In this room was also a chest, on which the bishop used to celebrate the holy mysteries. Here he lay cooped up for eight months, in order that he might have the consolation of attending to the wants of his flock.

A body of troops, more ferocious and infuriated against the clergy and their protectors, as the dismantled edifices of the diocese strongly attest, were marched into this territory, and Francis, dreading to be instrumental in bringing ruin on his friend de Burgo, retired, of necessity, from his perilous situation. He was on this painful occasion surrounded by his priests and people, who, like those of Miletus, at the departure of St. Paul, wept bitterly, as he directed his steps towards Galway. There he expected to find an asylum, but he labored under a mistake, as the terms of the treaty were shamefully violated. On his journey thither, he narrowly escaped falling into the hands of some troopers, who suddenly issued out from their garrison. He, however, reached Galway in disguise, and by his vigilance and precaution avoided for some time the pursuit of the soldiers. Weary of fatigue and prostrate in sickness, which suffering and privation brought on, he was advised to surrender himself to the governor of Galway. Having recovered from his illness, contrary to expectation, he and John de Burgo, and other ecclesiastics, who were scattered through the country, being summoned by the governor, surrendered themselves, and were driven into custody at Galway, all of whom were treated as galley slaves, marched in bodies, and surrounded with soldiers. Many more were soon added to the number already in custody, and by a *wise regulation* of the caterers, they were locked up in houses hired at the cost of the prisoners.

After fourteen months spent in this manner, all of them were suddenly hurried off to a ship, escorted by spearmen and musketmen, without the least notice, lest their friends could supply them with means or succour them in their distress. After a voyage of four days they dropped anchor

at the port of Nantes, in the August of 1658. Having spent two years in the city of Nantes, he retired to Rennes, where he died on the 27th of August, 1661, and was buried in the church of the Jesuits, having been admitted a member of that order before his death. In Rennes he enjoyed the care and hospitality of Monsieur de la Potiere and Madame de la Potiere, the daughter of Monsieur de Bicqueneuil, who enjoined in his will, that Francis should have everything necessary for his honorable maintenance, during life.

John Lynch, archdeacon of Tuam, and the biographer of Francis Kirwan, became his successor in the see of Killala, in 1670: was a native of Galway, and in that city presided over a literary establishment, and powerfully contributed to promote the cause of religion. He received his ecclesiastical education in France, was ordained a secular priest, and returned to his native country. The severe laws and harsh measures of the Puritan rebels being relaxed, and as a just reward for his piety, virtues and learning, he was promoted to the see of Killala. John Lynch was the intimate friend and correspondent of Roderick O'Flaherty, author of the "Ogygia," and of the celebrated Dudley Mac Firbis, of Leacan. According to tradition, John Lynch was a man of the greatest benevolence, conciliatory manners, and of amiable disposition. He was particularly distinguished by his humanity and love of country.

During the troubles of 1641, he disapproved of the violent measures of the warden of Galway, Walter Lynch, and in 1647, opposed the nuncio Rinuccini, who was then in that city.

While John Lynch conducted the celebrated school of Galway, Usher, the Protestant primate, in accordance with the commission which James I. issued, to inquire into the state of education in Ireland, visited Galway, and called Lynch to account. "We," says Usher, "found at Galway a public schoolmaster, John Lynch, placed there by the citizens, and to whose school great numbers of scholars, not only of the province of Connaught, but also of the pale, and other parts, resorted. We had proof, during our stay in that city, how his scholars profited under him by the verses and orations which they brought us. We sent for the teacher, and seriously advised him to 'conform to the established religion,' and not prevailing with our advices, 'we enjoined him to forbear teaching,' and I, the chancellor of St. Patrick's, did take recognizance of him, and some others of his relations in that city, in the sum of £400 sterling, to his majesty's use, that from henceforth he should forbear teaching any more without the licence of the lord deputy."

John Lynch, in his exile, wrote some works, which were mostly published at St. Maloe's, and among them was the life of Francis Kirwan.

But his great work which entitles him to the gratitude of his country, was published under the name of "Gratianus Lucius." It was printed in London, and immediately after the impression was struck off, the fire of London took place, and the greater part of it was consumed.

The history of Ireland, written by Gerald Barry, a priest of Wales, who came over in the year 1185, as chaplain to King John, was and has been declared a collection of slanders and falsehoods against the country and its people. To his books, Gerald gave the name of "Topography," of the Island, and the "Vaticinal history" of its conquest. By his works, he, the consecrated one of the sanctuary, has left himself open to the imputation of being the hired traducer, instead of the faithful historian; and to the poison which his works spread over England and the continent of Europe, Lynch has offered an antidote, by which its virus has been stayed. Untaught by the well-merited castigation which Gerald deserved, other revilers of more modern date, phrenzied with malice and hatred towards our country and our creed, have brought upon themselves the avenging fire of the sanctuary, which Lynch enkindled, and which a Magin and a Machale have fed and nourished.

In his reply, "Cambrensis eversus," published under the feigned name of "Gratianus Lucius," John Lynch has left to his country a work, to which Catholic and Protestant writers refer with confidence and admiration. This work is now exceedingly rare, and when offered for sale, brings the large price of £30 sterling. Though it is not exactly a history of Ireland, it contains a mass of information relating to the antiquities, learning, and the arts of the ancient Irish. John Lynch we find conducting the school of Galway, in 1662, and in 1670 presiding as bishop over the see of Killala. The year of his promotion or of his death is not known, but we may presume from the dates before us, that he lived to a good old age. His life of Francis Kirwan was printed in the year 1669, at St. Maloe's, before his return to his native country. We have then a pretty correct idea of the time of his promotion to the episcopal dignity.

Richard Archdeacon, bishop in 1734.

Thomas O'Rourke in 1742.

John Brett, consecrated in 1743, and translated to Elphin in 1748.

Bonaventure MacDonnell, whose name is still remembered by the patriarchal natives of the diocese, was consecrated in 1749. From the death of John Lynch the bishops were necessarily absent, until Bonaventure succeeded. In the interim, the archbishop of Tuam or his vicar-general administered the affairs of the diocese.

Mark Skerrett was the bishop in 1750.

Philip Philips was the bishop in 1776.

Bishop Irwin, about 1790.

Dominick Bellew, a native of Louth, succeeded in 1791. Was on a visit to the Eternal City, and obtained the see through the influence of the cardinal duke of York; strenuously opposed the veto question. Returning to his diocese from the metropolis of Ireland, his death was caused by a fall from his carriage, near Mullingar. He was buried in the abbey of Moyne, in a recess under the tower. His death took place in 1812.

Peter Waldron, a native of Tuam and parish priest of Becan, in the archdiocese, succeeded in 1815. A vacancy of three years occurred, and as a contention arose among the native clergy, Doctor Waldron was wisely selected by the archbishop of Tuam to fill the vacant chair. Peter Waldron was educated in the college of Nantes, of which he was a graduate,—was a prelate of extensive erudition and theological knowledge,—eminent in every virtue, social and religious,—beloved by his clergy with more than filial affection,—regarded by all classes as a model of the Christian bishop,—venerable in appearance, and more so in years. An accident terminated his valuable life: accustomed to wind the clock, which was adjacent to his sleeping chamber, and in order to reach it, obliged to use a chair, he was precipitated over the banister of the staircase; left by the fall, two or three days in a state of insensibility, he expired on the 20th of May, 1834, in the eighty-second year of his age. His obsequies were celebrated by his successor, clergy and people, during three successive days, and his remains were deposited in a vault prepared for them under the sacristry of the cathedral. He presided worthily and holily, more than eighteen years.

John Machale, his coadjutor bishop succeeded, obtained his bulls in the month of June following, and was translated to the archiepiscopal see of Tuam, in the same year.

Francis Joseph O'Finan, a Dominican friar and a native of the diocese, for he was born in Corimbla, a village of the mensal parish of Ballina, succeeded; his family were an ancient and respectable sept of Tyrawley, and are become extinct.

Though the harmony of the diocese was distracted when Dr. Waldron, of pious memory, assumed the reins of its episcopal government, still by his blandness and clemency, as well as fortitude, he moulded contending elements into concord and good-will,—and this desirable state of things continued during his own life and the short succession of John Machale; but the smouldering embers of jealousy and restless ambition were soon after rekindled into active vigor.

Of the illustrious subject of this memoir, little was known to the clergy of Killala. When seventeen years of age he repaired to Rome,

to prepare himself for the ecclesiastical state. Having completed his studies in the college of St. Clement, and been promoted to the priesthood, Doctor O'Finan returned to his native country, and for some time officiated at Waterford, where he was esteemed and appreciated.

Having repaired to Lisbon, he was constituted the superior of the Dominican establishment of Corpo Santo, which the Portuguese government had founded for the benefit of the Irish nation. Having some time presided over this convent, he withdrew to Rome, and entered the Dominican college of the Minerva, of which he had been rector and assistant to the general of the order.

While sojourning in the Eternal City, and engaged in business, I believe of national importance to the church of Ireland, Dr. Machale met this venerable ecclesiastic, whose commanding appearance, refined and elegant manners, made such an impression on the mind of this shrewd observer, that upon the first opportunity he was recommended to the clergy of his native diocese, as likely to be, not only the ornament of Killala, but of the whole Irish church. Doctor O'Finan was then more than forty years absent from Killala, and to few, if any of the clergy, his name was barely known. It is then certain that his elevation to the chair of Muredach was chiefly owing to the recommendation of the illustrious archbishop of Tuam, and perhaps, also, to a desire on the part of the clergy, to exclude a stranger, for it was hinted that the archdiocese enjoyed a monopoly in this respect, and that the time had arrived in which Killala could and ought to assert its dignity and self-respect. Such had been the familiar conversation of the agitators who were interested in the event, and hence arose the spiritual patriotism by which the candidates, as well as the electors, were animated.

It will be recollected that, in 1834, the see of Killala became vacant by the translation of John Machale, and, to provide for the exercise of the necessary authority, the archbishop appointed the Rev. Bartholomew Costello, administrator of Ballina, the vicar capitular of the diocese. It seems that there had been some doubt in the mind of the archbishop regarding this step, as he was tardy in making the appointment. On the 12th of November, 1834, the day fixed, in order to take initiatory steps towards appointing a chief pastor, the clergy of the diocese who were competent to share in the proceedings assembled in the cathedral; his Grace of Tuam presiding, and assisted by Michael Conway, P.P. of Kilphian, and Anthony Corcoran, P.P. of Killala, as scrutators.

Doctor O'Finan was unanimously chosen as the most worthy, Flannelly of Easkey next in order, and Costello, vicar capitular, as last in the series. The number of votes between the latter would have been equal; but Flannelly recorded his own vote in favor of Hart, P.P. of

Dunfeeny, and explained this trifling incident as an artless mistake when the result of the scrutiny became known. Be it then observed and kept in mind, that not even a solitary vote was given to John Patrick Lyons, though he evinced a desire to be put in nomination by the clergy. Nor did his unanimous exclusion extinguish in his breast those dazzling aspirations to which he subsequently strove to give reality.

Well pleased with the events of the day, the clergy retired to their respective parishes. In the meantime, John Lyons, P.P. of Kilmore-Erris, visited the sister of Doctor O'Finan, recounted his efforts and his success in securing the election of her brother—though, in his desire to be nominated as a candidate, his dislike to an absent friar was propounded in very unguarded terms. Thus was laid the groundwork of that intrigue by which he attained the dignities of dean and vicar-general, by which he brought trouble and confusion to his own breast, and by which he accomplished the ruin of Doctor O'Finan, and his exile from the land of his birth.

While Lyons was thus engaged in concerting measures whereby his promotion would be secured, the calculations against Dr. O'Finan were accounted certain; because, said the interested ones, his age (being then sixty-five) unsuited him to a mountainous district such as Killala is, and his long seclusion from the world unfitted him for the arduous as well as the active labors of an episcopal life.

After the lapse of a few weeks it became known that the Holy See ratified the choice of the clergy. Doctor O'Finan was consecrated, in March, 1835, by his Eminence Cardinal Fransoni, Prefect of the Sacred Congregation de Propagandâ Fide at Rome. Though the venerable Doctor O'Finan was far advanced in years when promoted to the dignity of bishop, it was anticipated that, from his long and varied experience in ecclesiastical affairs, his profound knowledge of canon law, and his well-tried integrity—for he was deemed the most perfect ecclesiastic in Rome—the government of his diocese would be attended with results highly satisfactory to religion and morals; and assuredly his zeal in dispensing the bread of life, his charity, ever ardent and unostentatious, and his sympathy with the suffering portion of his flock, who are ever cherished by the holy pastor, and the most dear to their Redeemer, gained him the respect and reverence of the community. All classes, rich as well as those in lowly station, whom he charmed and captivated by manners the most refined—nay, apostolically simple and unpretending—still remember Doctor O'Finan as the model of the Christian prelate.

Before leaving the Eternal City, a design of reviving the chapter of his diocese, and of founding an ecclesiastical seminary in conformity

with the injunction of the Council of Trent, engaged his serious attention. To those projects he obtained the sanction of the Supreme Pontiff; but circumstances over which Doctor O'Finan could not exercise control, and which were brought into action immediately on his arrival in the diocese, prevented the accomplishment of either. As the trials of this life are, according to the will of Heaven, the test of virtue or the penalty of crime, the frustration of those designs must be attributed to the wise dispensations of Providence, "for rugged and thorny are the paths in which the chosen of God tread."

The diocese still mourns the want of her chapter, and those who love to drink in the fountains of knowledge and literature may deplore the failure of the other, for its loss is still sensibly felt and regretted. In the bull of the Supreme Pontiff sanctioning and authorizing this literary establishment, Doctor O'Finan, solicitous to confer honor on his native diocese, and to stimulate a laudable ambition in the breasts of its alumni in the pursuit of knowledge, took care to secure the privilege of granting degrees in both laws—a privilege that is still to be sought in foreign countries by the ecclesiastic whose talents entitle him to this mark of distinction and literary fame; while the locality of Ballina, in which Doctor O'Finan would have erected this college, is debarred or deprived of the benefit which the collation of this privilege was sure to procure.

Engaged in maturing his plans for the welfare of religion and his diocese, Doctor O'Finan, by his protracted delay at Rome, afforded an ample opportunity of entering on these aggressive measures, by which he was ultimately driven from his inheritance. During the summer conferences of the clergy, it was arranged to resist the payment of a stipend which was not in unison with the provincial statute. The episcopal stipend of marriage in Killala was 10s. 6d., while the standard amount of the province was fixed at 5s. 6d. The clergy of the diocese, the poorest in Ireland, considered this as a grievance which ought to be redressed.

During the incumbency of Doctor Bellew efforts were made by the enemies of our faith to sever from the fold the poorer members of Christ. Hence the bishop and clergy, viewing with alarm, but without dismay, the progress of systematic proselytism, resolved to adopt measures whereby this evil would be averted. In council assembled, it was agreed to allocate the sum of five shillings of the marriage fees, in order that Doctor Bellew might be able to found purely Catholic schools in the towns of the diocese. This practice was continued during the episcopate of Doctor Waldron. Nor was it resisted in that of John Machale, though appearances in the ecclesiastical horizon foreboded an approaching storm. Hence the source of so much trouble to Doctor

O'Finan, and of detriment to religion. A meeting of the clergy was convened, Rev. Mr. Harte in the chair, in order to adopt some definite plan of action by which this innovation or departure from established usage would be regulated.

From this meeting none were absent except Lyons of Kilmore-Erris and Costello, vicar capitular, as it seemed indecorous in the official to participate in its proceedings. Nor was he as yet alarmed for the safety of religion, as he did not dream of the promotion to which his rival (Lyons) was aspiring.

Doctor O'Finan, warned of this conspiracy, as Lyons termed it, arrived in his diocese under the impression that his clergy were hostile to him, and that strong measures were absolutely necessary to restore a spirit of obedience and subordination to episcopal authority. In the month of October, 1835, the bishop arrived in Dublin, and Lyons, having notice of the event, hastened thither to greet his ordinary. Thither also repaired the vicar capitular, who perceived on his arrival that his administration of the diocese was not viewed in that light with which he himself and his admirers regarded it. He was also informed that John Lyons was dean as well as vicar-general of Killala, and assured that he could, without delay, enjoy the calm and the quiet of his rural parish. Humbled as well as incensed at the promotion of Dean Lyons, as nothing in the sudden and unexpected elevation of a rival could be viewed but ruin and loss irreparable to religion, the vicar capitular hastened to Tuam to make known the result of this interview to the illustrious metropolitan.

When St. Paul announced the glad tidings of redemption to the inhabitants of Ephesus, forthwith the votaries of folly and of error are loud in their praises of thegoddess; and the silversmiths, who could not perceive that in the utensils of the altar a more honorable source of gain and traffic would be opened, are the most zealous in sustaining the religion of Diana. Similar was the confusion, nay, greater was the alarm, as it arose from selfishness and ambition, that artificial tyrant of the human breast, by which it upheaves and becomes agitated as the foaming billow, of those who censured the promotion of John Lyons. In this dreadful position of affairs, in this alarming uncertainty, the safety of religion and discipline must be upheld, and while a shadow of authority yet remained, the vicar capitular repairs to Ballina, and announces to the clergy the changed posture of the diocese, and skilfully plays off (it is not known whether truly or otherwise) the name of the illustrious metropolitan as the adviser of a protest against the qualifications of Lyons. Having wrought on the inflammable material before him, by dilating on the want of those qualities in Lyons which

are necessary in the humblest minister of the altar, the agitation proceeded prosperously, as a large majority of the clergy concurred in the sentiments of the vicar capitular.

John Lyons, P.P. of Kilmore-Erris, was a native of the archdiocese of Tuam, and became attached to the see of Killala at the desire of Doctor Waldron, who discerned in him talents of a superior order. His acts and his manly bearing, his hospitality, and his efforts in mitigating the periodical distress of his parish, gained him friends and admirers; and his abilities as a writer, well known and appreciated by Lavelle of the Freeman's Journal, then tarrying at Rome for the improvement of his health, were mainly conducive to the elevation of Lyons.

Dean Burke, the amiable and respected P.P. of Westport, then at Rome, arranging some private business, was supposed to be another advocate in Lyons' cause, and to have formed in Dr. O'Finan's mind an impression which tended to strengthen the bishop in the resolution of constituting Lyons his dean and vicar-general. It was moreover observed, that opposition to the archbishop of Tuam might have dictated such advocacy, as Lyons was not in good odour with his grace. To have imputed such an unworthy motive to Dean Burke, in the absence of positive information, was improper and unjust. Such, however, were the surmises current in Killala, as certain. Dean Burke assured the writer of these observations, that he never conversed with Doctor O'Finan, till they met in the French capital. Lyons was then dean.

Be this interference as it may, the appointment of Lyons was, we believe, reluctantly obtained from the Pontiff, as he was averse to any such step being taken until Doctor O'Finan could, by personal observation, pronounce on the relative merits of his clergy. But the bishop of Killala, satisfied with the reports of the worth and talents of Lyons, urged on the Holy Father, through Cardinal Gregorio, then penitentiary, the rectitude of an appointment, premature indeed, and unfortunate, as it exiled the venerable prelate from the chair of his native diocese.

The Rev. Mr. Flannelly, of Easkey, was assuredly adverse to the movement of Costello and his adherents, until the remonstrance of the vicar capitular reminded him of the insult to both, which the promotion of Lyons conveyed. The protest, to which allusion has been already made, was then prepared, as an affair to unsettle the pretensions of the newly created dean; and the marriage fee, which the clergy viewed as a grievance, was remonstrated against, as a sort of diversion for Doctor O'Finan.

With regard to the confederates in this contest, they were conscientiously impressed, that danger might accrue to religion in the appoint-

ment of Lyons, and that their rights were not respected in the continuation of the excessive banns money.

Thus it is, that those admirable proficients in mischief, Flannelly and Costello, under the mask of zeal for the religion of the diocese, carried on a crusade, utterly subversive of the object it contemplated to effect, artfully keeping before the eyes of the clergy the overthrow of Lyons, as necessary to promote so desirable a consummation, and thereby remove the grand obstacle in the way of their own selfishness and aggrandizement.

The fine order, the discipline and the harmony which Dr. Waldron had the happiness of introducing, and to which the illustrious John Machale gave testimony in his farewell address to the clergy, was interrupted, and thrown into unspeakable confusion. Let the fault rest where it may, a worse state of things could not possibly happen under the government of Doctor O'Finan and Lyons, as religion mourns under his successor and the successful rivals of his dean, John Lyons. The decay of religion has been since patent to the most careless observer, for authority could not be wielded with the bracing vigor which the force of example imparts. The favorite virtue of even Pagan Italy has been scoffed at,—the existence of that bright jewel in the minister of the altar treated as romance,—and, though the public thoroughfares reëchoed the scathing denunciations that were directed against the beam that shot forth scandal from the eye of religion, still it was not plucked out until the vengeance of the Roman see was demanded.

The resistance, then, to the dignities conferred on Dean Lyons, as the rival of his opponents, and far, far their superior in acquirements, must have been based in the leaven of ambition and hypocrisy, that homage which vice pays to virtue, in order that lurking passion for preferment might be the more securely concealed.

Under the regime which was established on the downfall of Doctor O'Finan and Lyons, the children of Killala could only, like the prophet Jeremy, bewail the desolation of their beloved diocese; her fair face was sadly disfigured,—her lofty hills, the green and lovely vallies, the holy islands trodden, and the venerable ruins inhabited and sanctified by the steps of her saints and solitaries, may weep over the calamity that has befallen the land of their labors, and the ancient homesteads of ancient piety and devotion.

Under this regime vice was enthroned and virtue trampled in the dust. In 1847, Rome was held forth as the terror of tyrants, as the scourge of delinquents. In 1848, formal notice was given that the affairs of Killala would be laid before the sovereign judge of the

church; and again, in 1849, the seven-hilled city was pointed out in the vista, and yet the vigilance of authority so signally abused, was more intent on its own preservation than on the safety of religion and morals; for every effort that could stifle the expression of censure, and nip in the bud the inchoate shoots of disaffection or of disinterestedness in the sacred cause of religion, was recurred to, in order that an administration, which in its very infancy earned the scorn and the contempt of the public, might be at least externally supported and respected.

The arrival of the venerable Doctor O'Finan was hourly expected, and in order to greet him on his safety, as well as his promotion to the episcopacy, many of the clergy remained in Ballina, till the close of the week. About the middle of October he reached Ardnaree, accompanied by John Lyons; a few of the clergy being presented, the writer of these pages among the first.

The news of his safe arrival quickly spread over the diocese, and on the following Tuesday, having reached two or three days before, the clergy collected from all quarters, in order to meet their bishop, and obtain confirmation of the jurisdiction necessary to each one in the discharge of his sacred functions. After the usual salutations, the Rev. Patrick Flannelly, P.P. of Easky, who was on this occasion constituted the exponent of the feelings of the clergy, with a firmness not always characteristic of him, acquitted himself in a manner that gave satisfaction to those whose censure and dissatisfaction he had so energetically expressed. The protest was read, in which were enumerated the charges against Lyons; they were five in number, and impeached him with avarice, contention with his parishioners, an irascibility of temper that unsuited him to govern others, exaction unwarranted by the provincial statutes, and neglect in complying with an obligation which he voluntarily undertook, of supporting a priest who was worn out with age and infirmity. While these things were being unfolded, the prelate listened with attention, and restrained the impetuous temper of the dean; but at the conclusion of the protest, pronounced it as a calumny, the clergy as levellers and destructives—ignorant of canon law, negligent of discipline and order, and adding, that rebellion to authority engendered evils and scandals a hundred fold. Words, such as these, were not of peace, but they were full of prophetic import; and assuredly, the long and varied experience of Doctor O'Finan in ecclesiastical affairs, taught him that insubordination becomes disastrous to religion and discipline: however, he intimated his intention of issuing citations within a month, in order to give them an opportunity of proving the charges which they alleged against the dean.

As the least delay might produce wavering in the counsels of the

clergy, and diminution in their ranks, the leaders forthwith adjourned to the hotel to consider the propriety of ulterior measures; whereupon the prosecution of this affair was resolved on, and an appeal was forwarded to the archbishop of Tuam.

An unwise threat of invalidating the collations which Dr. Machale had granted before his departure to Tuam, strengthened the views of the leaders. This imprudent disclosure, then, which Lyons deemed sufficient to shake the firmness of those whom it might affect, was singularly effective in cementing the league against himself,—for, if such a threat could be successfully tried, the ranks of the appellants would be thinned, and the illustrious archbishop of Tuam would be placed in the condition of defendant, as he should maintain the validity of his own acts.

John Barrett, of Crossmolina, who was considered one of the most determined opponents of Lyons, was the first against whom the hostility of the dean was directed. He was the administrator of this parish during the coadjutorship of Dr. Machale; and as it was the mensal one of the bishop of Maronia, it was matter of doubt whether the validity of its collation could be maintained. Hence it was, that John Barrett was not secured in the possession of Crossmolina. An application made soon after to the court of Rome, by the archbishop of Tuam, for authority to collate the Rev. John Barrett to this parish, was rejected, as it would interfere with the rights of Doctor O'Finan, who had at this time been consecrated.

The fiery disposition of Lyons prompted him to adopt that aggressive policy, by which the diocese was thrown into a ferment. Barrett was sent an order to retire to the parish of Lacken, on the octave of the Nativity, 1836, and the Rev. Edward Murray was constituted the parish priest of the more important one of Crossmolina. Lyons, solicitous of the success of his first movement towards victory, proceeded with the new pastor, in order to induct him to his future charge. Barrett was then in a distant country chapel, and before his arrival in the town the people of the parish gave sensible expression of their dislike towards the dignitary, as well as the pastor, whom he patronized, and forcibly drove both from the parish church. The move of Lyons was both sinister and ungenerous towards Barrett, and by this hasty step with which he intended to defeat opposition, if any, to his measures, accelerated the resentment of the parishioners, as on Barrett's arrival the town presented a scene of indescribable tumult and confusion. Barrett would have proceeded to Lacken: in the meantime would have appealed for Crossmolina, to the court of Rome, and thus would have

been avoided the injury to religion, which continued during three successive years.

Lyons wrote to Barrett, as vicar-general, ordering him to appear, that he might allay the fury of the people, and by his influence over them, calm their agitated feelings; but Barrett paid no attention to his instructions.

Having now evoked a storm which he could not subdue, John Lyons returned to Ballina, not at all pleased with his adventure. It is but justice to the memory of Barrett to observe, that he had no participation whatever in this tumult, as he was afterwards before the apostolical delegate fully acquitted of either connivance or passiveness in resisting it. The Rev. Edward Murray was not permitted by the people, now more infuriated by the suspension of Barrett, on the plea of disobedience and participation in the tumult, to enter the precincts of the parish. Barrett having been thus precluded from the administration of Lacken, to which he was appointed, appealed to the holy see for the removal of the censure, and for his restoration to the parish of Crossmolina.

Other changes took place, which caused murmur and dissatisfaction among the laity, as they saw clergymen removed to inferior stations; in the meantime Lyons left nothing undone to withdraw some of the clergy from the coalition, but without success. His adherents were altogether of that stamp, remarkable in their attention and support of those who are vested with authority to confer place and patronage.

During some weeks of gloom and uncertainty in the minds of the appellants, and of dismay and fear on the part of Lyons, his removal from the functions of vicar-general was determined on at Rome, and the fiat of its judgment was made known to the venerable Doctor O'Finan on the 31st of March, 1836. Though known to the appellants, the prelate did not disclose the fact, as he was still intent on maintaining the propriety of the appointment. Lyons, however, continued to administer the affairs of Doctor O'Finan until arrangements for his journey to Rome were fully completed. He set out as if on a journey to the capital of Ireland, in order to procure the means of sustenance for his parishioners, who were then suffering from the effects of recurring distress, to which this dreary spot of the island is exposed by the fury of the Atlantic blasts. Strict as was the silence of his movements, his astute opponents were not deceived as to the real object of his journey. Forthwith, letters were despatched to his Eminence Cardinal Fransoni, that he might be prepared with that wariness with which it was necessary to meet a man of undoubted ability and talent, such as Lyons assuredly was.

Having reached the Eternal City, Lyons could accomplish nothing

important, as Cardinal Fransoni was inflexible, the decision of his unfitness to continue as vicar-general being final. A petition presented by him to the Sacred Congregation was equally unsuccessful, as Cardinal Weld, whom Doctor O'Finan regarded as his sincerest friend, would not assent to support its prayer. Plainly perceiving that his restoration to the authority which he was forced to abdicate was impossible, he procured an appointment as "censor morum," and also his nomination of doctor of divinity. It may excite surprise that to such an important office as censor of the province he had been promoted, but at this stage of the proceedings his own morals were not impeached.

In the month of June following, the illustrious archbishop of Tuam made known to the Rev. John Barrett that his suspension was invalid and contrary to the canons. He immediately had an interview with Doctor O'Finan, who replied that he was not bound to make known his Roman commands.

Though a request on the part of the Holy See is tantamount to an order, Doctor O'Finan resisted its desire in this instance, and as such conduct was deemed at variance with his fidelity to Rome, this act alienated from him the support of some of the clergy.

Doctor O'Finan at this time collated Messieurs Duffy and Hopkins to the parishes of Castleconner and Ardagh, the former in the deanery of Tyreragh, and the latter in Tirawley, and constituted the Rev. Thomas Walsh secretary and chancellor of the diocese. In a few days after, Dr. O'Finan was informed that an investigation was necessary, through which correct information could be procured before the Congregation of the Propaganda could pronounce definitively on this important controversy, and that the primate of all Ireland, William Crolly, and the archbishop of Tuam, John Machale, were appointed the delegates of the Holy See. This communication was not calculated to inspire Doctor O'Finan with confidence in its result, as a little before he expressed his fears of such a step being taken by the Court of Rome. He was well aware of the practice of the Holy See in affairs of this kind, having been afforded an opportunity of exerting his valuable services to the church, with a devotedness and zeal which procured him the respect and esteem of the cardinals and prelates of the various congregations, while he was the confidential agent of Doctor Milner, celebrated for his stern and uncompromising advocacy of the Catholic cause.

The courteous demeanor of Dr. O'Finan to even the most lowly of his flock could not escape the censure of those who were intent on his overthrow. An abandoned female, recollecting for a moment the respect due to the sacred person of the prelate, and awed, perhaps, by the venerableness of his advanced years and sanctified appearance, threw

herself on bended knees to obtain his benediction. The simple and apostolic prelate, not wishing to repel the humblest of his flock, and unwilling, like unto the Redeemer, to condemn another Magdalene, returned her salute, and imparted the episcopal benediction. Little did the prelate suspect that he was thus affording an opponent the opportunity of impugning his motives—that he was supplying the material of an epistle to Rome, which the writer thereof deemed creditable to his own zeal, while inflicting a blow on the aged prelate. Could the Sacred Congregation of the Propaganda for a moment entertain such a heinous opinion as was that of Costello regarding Doctor O'Finan, that in imparting his benediction to an unfortunate female his object was one which would be particularly criminal in his advanced age—in him whose life and training under the very eye of Rome gained him the reputation of perfection and sanctity? His long seclusion from the world and a life spent in the cloister could not protect him from the vile malignity of a priest, who was, under the pressure of circumstances, constituted the vicar capitular of the diocese in its widowhood.

In this pilgrimage of life as there is no Jacob without an Esau, no David without a Semei, no Redeemer without Scribes and Pharisees: there has been no O'Finan without a Costello to misrepresent even an act of religion.

According to arrangement, the joint visitors of the diocese met in the cathedral at Ardnaree on the 22d of August, 1836, Doctor Denvir, bishop of Down and Connor, acting as secretary.

As Lyons was still at Rome, and, besides, the most prominent character of the cause, it was mutually agreed to postpone the proceedings for two months, in order to give him time to return, and to remove, as far as possible, any suspicion of partiality or advantage to either party. It is also important to observe, that Lyons had information of this inquiry to be held on the charges of the protest, as Cardinal Fransoni distinctly referred him to it. Doctor O'Finan also undertook to give him notice of this inquiry. His absence, then, must have been the result of design, and his subsequent complaints on this head must be viewed as factious and ill-founded. The day fixed for the resumption of business having arrived, Dr. O'Finan assumed the defence of the dean, admitting that his absence could not be justified. Indeed, to postpone the investigation one moment longer would be protracting the evils of the diocese, and putting off the remedy that was every day more and more necessary to calm the irritation that prevailed.

During this interval of two months the leaders of the opposition were actively employed in procuring evidence against Lyons. Wiles, caresses, promises, were lavished on those who could supply it—nay, a

written instrument, promising ir emnity to every one who would suffer *in this glorious cause*, was producible as a guarantee of their sincerity: and flying about in every direction, as the swallows whose nests are imperiled by the clefts in the tottering fabric, the defeat of O'Finan once secured, comfort and happiness would be the lot of those who would aid in the noble deed. Their friendship and patronage promised to be as enduring as their lives; but it became, in the time of victory, similar to that of the bee to the flower until it extracts the sweetest juice, or to that of the vine to the stately elm, to obtain a loftier height. Basking in the sunshine of success, they have diverted themselves, and played the part of those who, during the oppressive heat of summer, repose under the shade of the beech-tree, but who, on the approach of winter, apply the axe and shiver it to pieces.

It is true, that in the onset, Rev. John Barrett, who in his own person bore the heat of the contest, received some recompense for the loss of his parish; but at a more advanced period of those proceedings, when fiscal distress embittered his sorrows, the leaders of the opposition could not be induced to rescue him from difficulty. To the Rev. Anthony Corcoran, parish priest of Killala, the merit of this generous act of sympathy is solely due, for his purse and residence were ever at the disposal of the distressed and indigent, particularly the afflicted minister of the altar.

Having fully entered into the merits of the protest, the archbishops adjourned to Crossmolina, in order to give the people there an opportunity of accounting for the extraordinary confusion already alluded to, and of exculpating John Barrett from any share in the tumult. Here the proceedings were interrupted by a formal protest, on the part of Doctor O'Finan, directed against the primate, as a partizan, and as disposed to prejudge the whole case, though there was no just ground for the assumption; for throughout this lengthened enquiry the primate evinced a desire to know the truth and bearing of the case,—and his patience and fatigue from dreary winter journeys through the most mountainous region of Ireland, won the admiration of the clergy; the primate deferred to this remonstrance until new instructions were received from Rome, which gave Lyons the benefit of being present when the proceedings were resumed in January, 1837.

After the annual meeting of the prelates in the metropolis, the apostolic delegates, reinvested with authority from Rome to continue the enquiry and bring it to a close, with all possible despatch, arrived in Ballina. Doctor O'Finan, laboring under illness, was unable to attend,—Dean Lyons was his representative; he insisted on a reopening of the evidence—described the proceedings as partial,—that hearsay

was admitted as testimony, and assertion as proof. In this, his first interview with the primate, impressions by no means favorable to the dean were made on the mind of the delegate apostolic.

As the protest of Dr. O'Finan debarred Barrett from a full and entire vindication of his conduct, this part of the enquiry was reopened, as any participation in the tumult would enable the bishop to disqualify him for the parish of Crossmolina, and consequently vitiate the appeal which Barrett was prosecuting. As Barrett's case became the cardinal point of the controversy, no effort was left untried, however base or vile, to mar his prospects, nay, damage his reputation, but the venerable Francis Joseph O'Finan had no knowledge of the plot,—on the contrary, the spirit of charity, which ever emanated from his lips, and which inspired his actions, would recoil from such a deed. A mass of evidence being procured, and deemed sufficient to convince the most dispassionate, that the charges of the protest were well founded; the apostolic delegates departed, leaving priests and people in a ferment.

As already seen, Doctor O'Finan, before his wearied limbs could have enjoyed a little repose after an October journey, discovered that the dignity to which he had been promoted, would be one requiring the practice of patience and resignation. The local prints were at once employed by his subtle adversaries, venting the bitterest effusions against Lyons, and acrimoniously impugning the acts of the prelate, and those of the clergy, who were disposed to be calm spectators of the conflict rather than disturb that peace of mind and tranquillity so desirable in the discharge of sacerdotal functions.

Though Lyons was disposed to engage his pen in his own defence, and in that of his prelate, Doctor O'Finan invariably withheld his assent. Every act of his was criticized,—his motives were impugned,—his life was declared a series of omissions, not only against the present welfare, but the future, of religion, and was particularly inculpated with neglect in not providing candidates for the missions, though he had sent one of his subjects, the Rev. James MacDonagh, D.D., to the college of the Propaganda, and others, whom he called his first-born, in due season, to the royal college of Maynooth

Because unnoticed by the Bishop or Dean Lyons, these publications became every day more offensive and libellous. One in particular is worthy of notice, as it became the subject of a civil prosecution against the honorable proprietor of the Telegraph newspaper. The author assumed the name of "Alladensis," and time has disclosed him to be Patrick Flannelly P.P. of Easkey. On the morning of its publication, general as was the voice of the people against the ecclesiastical government of the diocese, a feeling of indignation against the writer, and of

sympathy with Dr. O'Finan, pervaded them. Several of the parishioners of Ballina had an immediate interview with the prelate, whose feelings were unmercifully lacerated, and urged upon him the necessity of recurring to an action at law. As yet adverse to such a step and undecided, in deference to the advice of some of his clergy and parishioners, instructions were given a solicitor to proceed against the proprietor of the journal in which the libel was published. Sligo jurors were those selected, as most likely to award important damages. In the spring assizes of 1837, this important case was tried before Judge Perryn, by a special jury. As soon as the list of jurors was returned, the Rev. Bartholomew Costello waited on some of them, with whom he had been acquainted, and on whom influence by others could be exercised, in order to impress on their minds opinions unfavorable to the cause of Dr. O'Finan. Sir James Crofton, now dead, who arrived too late for the trial; Captain Moore, of Templeboy, now also dead, Samuel Barrett, of Knocknarey, and Bernard Fury, whose property is in the parish of Skreene, and of which Costello was then pastor, were those of the jurors, who, he thought, were likely to be predisposed, either through motives of friendship towards himself or to others of his relatives, in the cause of which they would be sworn, to form an unbiased and impartial judgment.

The Rev. P. Flannelly declared himself as the author of the publication. Though its consequences were foreseen, Cavendish inserted it in his journal, but the author promised an indemnity in case of legal proceedings. An utter disregard to his engagement has thrown the whole weight of the burden on the journalist, who confided in his promise or compact. The primate of all Ireland, the archbishop of Tuam, the bishop of Elphin, and Catholic jurors of Sligo and Roscommon, before the trial, had an interview with Dr. O'Finan, urging on him the propriety of abandoning the proceedings, but without success. The clergy of the diocese being cited to Sligo, the parishes were left without the celebration of the divine mysteries, on the Sunday intervening; an incident rendered available against Dr. O'Finan, though it happened contrary to his intention, and had been a manœuvre of his adversaries. The trial occupied the greater part of the week, and damages to the amount of £500 sterling were obtained against the publisher. Doctor O'Finan, at a later period, generously remitted the damages, as such were not his object in instituting proceedings. It is to be hoped, that in future, proprietors of journals will acquire a profitable lesson by the experience of Cavendish, ere they publish effusions which religion could not dictate, as in this instance, between Dr. O'Finan and his clergy.

The leader of the opposition, as Flannelly assuredly was and the

prominent asserter of the rights of the clergy, it may be matter of surprise why an effort was not made to liberate Cavendish from the embarrassing position in which the cause of the diocese placed him? The clergy did not sanction or even know the author of this epistle. It was merely an adventure, which was prompted by a desire to injure the prelate with his flock. It was an admirable specimen of composition and of talent, with which the writer is gifted. It was, moreover, contrary to the forms by which ecclesiastical controversies are regulated, and it was even by the judge on the bench reprobated as derogatory to the character of the priest who wrote, and to the dignity of Rome, the tribunal to which the cause had been referred. Against the venerable prelate the current of opinion ran high, because he persisted in going to trial, contrary to the remonstrance of the primate, and the archbishop of Tuam, and the other members of the deputation.

As ere this, the reports of the apostolical delegates had reached the authorities at Rome, the affairs of Doctor O'Finan were hastening to a crisis. His recall to Rome was determined on, and in the May of 1837, letters arrived from Cardinal Fransoni, the prefect of the Propaganda, in which he was advised to hasten towards the Eternal City, as nothing could be done there in his absence. Immediately preparations for his journey were made, in obedience to the voice of the Supreme Pontiff.

After a lengthened stay in the Eternal City, he gave his assent to resign his charge of a diocese over which he could not preside with advantage to religion, or peace and calm to his own mind. A little before his departure, positive instructions had arrived relative to the suspension which was unjustly inflicted on the Rev. John Barrett, and forthwith the prelate gave him notice that his unmerited punishment had ceased.

The letter on this occasion bespoke a reluctance on the part of Dr. O'Finan, which was utterly at variance with that grace and pleasure which should ever accompany an act of mercy or of justice. Barrett did not long survive to enjoy a victory so dearly purchased, as an untimely death, with which it pleased Providence to remove him from the conflict, left his antagonist sole possessor of the field.

Free and familiar, sincere in friendship, of very distinguished talent at Maynooth, zealous of God's glory and the beauty of religion, kind and attentive to his curates, hospitable to all, in Barrett, Killala deplores the loss of an excellent priest and patriot.

Doctor O'Finan having resigned, the archbishop of Dublin was constituted apostolical administrator of Killala, and in him was also vested authority to provide for the vacant see. The apostolical administrator of Killala in his letter to the Rev. Patrick Gilden, the vicar-general,

liberating him from the responsibilty of office, observed, that he had no reason to regret once more entering on a less arduous sphere of action, as the affairs of Killala did not promise either ease or comfort to its future chief pastor.

As the nomination of a chief pastor was not left to the clergy of the diocese, because of the disorder prevailing among themselves, the archbishop and bishops of the province met to recommend the choice of a successor to the Holy See. It is certain that the Rev. Martin Loftus, P.P. of Dunmore, and the representative of his Grace of Tuam at the Court of Rome while the merits of the national system of education for the children of Ireland were submitted to the judgment of the Sovereign Pontiff, was the favorite candidate of the archbishop. Dean Durkan of Achonry, and Thomas Feeny, the P.P. of Kiltolla, in the archdiocese, were the other candidates. The choice being made by ballot, Feeny was declared the object of their selection, and Doctor Murray, the apostolical administrator, having sanctioned the proceedings, he repaired to Ballina in order to enter on the administration of the diocese. Doctor Feeny was utterly unknown to the clergy, and his appearance amongst them was regarded as a well-merited censure on that disastrous litigation through which the rightful heir was driven from his inheritance by the unthinking children of Killala, and which his promotion was as if destined to heal or to terminate. His succession to the chair of Doctor O'Finan was well nigh combated with success by Dean Lyons, who, with just fears on his mind for the safety of himself and friends among the clergy, hastened to forward a remonstrance to the Court of Rome. A delay of nine months took place before the bulls for his consecration were dispatched to the archbishop of Tuam.

A life hitherto chequered, and untempered with prudence, and impelled by an unbounded confidence in his own abilities, was not capable of resisting long the shocks of those contests into which ambition and the thirst for preferment had hurried him. Dean Lyons, weary of that life which was, it must be admitted, of essential service to his flock in periods of distress, and the loss of which was so sensibly felt during the awful privations of the late famine, seized by illness, which had been neglected in its onset, departed this life in March, 1845. His fervent appeal to a crucified Redeemer, it is to be hoped, has not been unheard at the bar of justice and of mercy. Had he shown the humility of his dying moments, when dazzling prospects of grandeur and dignity are forgotten in the awfully important affair of eternity, through his boisterous and troubled life; had he endeavored by a timely and prudent retreat to calm the tempest which he could not control; had he thrown oil on the surface of the ruffled waters, or held forth the olive branch of

peace and conciliation, the fine order of Killala would have been undisturbed and smooth as the summer sea. He would have accomplished a victory, the more glorious as it would be the conquest of religion and its maxims. By his death, however, were silenced those prophets of evil, who foretold with confidence his defection from our holy faith. And would to Heaven that to his tomb were consigned those disorders which his ambitious views brought to light, which religion still has to mourn, and which have not been corrected by the example of those to whom the helm of Killala had been entrusted.

It is now time to record the death of the venerable Francis Joseph O'Finan. Having attained his 77th year, and seized by his last illness, the rites of the church were administered, which he received with the most lively and perfect sentiments of recollection and piety, and his death-bed was attended by Lord Clifford, his long and devoted friend, Doctor Mullock, the bishop of Newfoundland, and by the superiors of the Irish College. He departed this life on the 27th of November, 1847.

Francis Joseph O'Finan, venerable in your misfortune, too late have we known you—too late have we loved you. The bitterness of the closing years of your life was not alleviated by the sweet and pleasing reflection, that your inheritance had been cultivated with that care and tenderness which would have recompensed you for the sacrifice. Alas! we now know the evil tendency of the untoward event by which your exile has been accomplished, and of its unfortunate result to religion and the character of the priesthood. Peace to your spirit—your meekness, charity, and piety in life, and respect for your memory place on my pen a restraint by which the public scorn is averted from that impiety and profanation which have so well merited the public chastisement.

While Doctor O'Finan was passing over the tedious years of his exile from the loved land of his birth, letters from the secretary of state to the colonies of Great Britain, arrived, offering Dr. O'Finan an annual pension, and also the interference of the British government. Let those who undertake to criticise Lord Palmerston's diplomacy, form an opinion of the motive which originated an offer, which, if accepted, would lead to a schism in the church of Ireland. The answer of Dr. O'Finan will endear him to his country and the order to which he belonged. It was worthy of the child of the cloister and of that church which has spurned the yoke of the British government during successive ages. His noble and dignified reply to the foreign secretary of state assured him, that much as he prized the land of his birth, he loved still more his religion and his obedience to the successor of St. Peter.

His remains were deposited in the church of the Dominican convent of the Minerva, at Rome.

Thomas Feeny was consecrated on the 13th of October, 1839. Succeeded to the diocese of Killala in 1848. Is a native of the diocese of Tuam.

CHAPTER XXIX.

SEE OF ELPHIN

Now embraces those of Ardcarn, Drumcliffe, and Roscoman. By the annexation of those sees, Elphin became one of the richest in the kingdom. Caisseal-Iorra or West Cashel is also mentioned, and a bishop Bron as having resided there; he died in 512. St. Asicus is mentioned as the first bishop of Elphin, and to have been placed in the see by St. Patrick; but it is doubtful whether he has been one in the lifetime of the apostle. The festival of St. Asicus is celebrated on the 27th of April, but the year of his death, like unto the deaths of other saints, is not known. Ware fixes his incumbency in or about 450. It is said that Asicus was an excellent goldsmith, and that he adorned the cathedral with monuments of elegant workmanship—that he also wrought for St. Patrick quadrangular chalices and altars. It is also related of him, that through a penitential spirit he retired from his diocese to the mountain Slievliag, in Donegal, where, after sojourning a considerable time, he was discovered by his disciples. He could not be induced to return to his see, but went with them to a solitude, and when he died was buried at Rathcunga, barony of Tyrhugh, in that county. Next to Asicus is mentioned his nephew,

Bitheus, bishop of Elphin, and who was buried with Asicus, in Rathcunga. Baithan was bishop about A.D. 660.

Bron, bishop of Caisseal Iorra, was the contemporary of both, and died in the time of St. Bridget, A.D. 512. The names of the successors are lost to our enquiries, but may we not hope that they are recorded in the book of life.

Domnald O'Dubhai, who was also bishop of Clonmacnois, and who died at Clonfert, in 1137.

Flanachan O'Dubhai, who died in 1168.

Mælisa O'Conactain, bishop of east Connaught, assisted at the council of Kells in 1152. Died in 1174.

Florence MacRiagan O'Mulrony, a Cistercian monk and abbot of Boyle, died in 1195; was descended of the kings of Connaught.

Ardgal O'Conor, of the royal family of the O'Connors, died A.D. 1214.

Denis O'Mulkeran, bishop of Ardcarn, died in 1224.

Denis O'Morda, who succeeded, resigned in 1229, and died in 1231.

Alan, of whom nothing is known.

Donat O'Connor sat twelve years, and died in 1244.

John O'Hughroin, archdeacon of Elphin, was elected on the 12th of June, 1244. The archbishop of Tuam refused to consecrate him until he obtained the royal assent, but the Pope giving a laudable testimony of John to the king, assent was given for his consecration, and a writ issued to the lord justice to restore him to the temporals. John died A.D. 1246, at Rahugh mic Brec, county Westmeath.

Cornelius Rufus, son to the successor of St. Molua, was bishop of Elphin in 1246, but he survived a short time.

Thomas O'Connor, dean of Achonry, was consecrated bishop of Elphin in 1246, and translated to the archiepiscopal see of Tuam in 1259; he sat there twenty years. While in the chair of Elphin he consecrated the church of the Dominican abbey at Roscoman.

Milo O'Connor, archdeacon of Clonmacnois, was consecrated at Dundalk, by the archbishop of Armagh, in 1260, and died in 1262; his right to the see was cassated or made void on appeal to Rome, and

Thomas MacFarrell MacDermott succeeded in 1262. Thomas was abbot of Boyle; was twice elected, before and after Milo's death. He only sat a short time, and died in 1265. After the death of this prelate, Hugh O'Connor, by force, usurped the episcopal revenues.

Maurice O'Connor, a Dominican friar, succeeded on the 23d of April, 1266. He was a witness to a deed of exchange on the 28th of November, 1282, between King Edward I. and the prior of St. Coman's convent, at Roscoman, of the lands of Rostrenin for the lands of Lisnenerny. He died in 1284. Auliffe O'Tumalty succeeeded, but died soon after.

Gelasius MacJulianaid, abbot of Loughkee, was restored to the temporals on the 4th of March, 1285. He sat eleven years, and died in 1296.

Malachy MacBrian, abbot of Boyle, succeeded in 1296, and died at Rome about the close of the year 1302.

Donatus O'Flanigan, abbot of Boyle, who to the abbacy, as well as to the bishopric, succeeded in September, 1303; died in June, 1308, worn out by a tedious distemper. Donatus was much esteemed for his wisdom, hospitality, and other virtues.

Charles MacJulianaig, abbot of Loughkee, elected by a portion of the canons, bishop of Elphin, and consecrated at Armagh, in 1308, was deprived by the Pope. Charles returned to the abbacy, where he died at an advanced age, A.D. 1343, and

Malachy MacAeda canon of Elphin, succeeded by provision of Pope Clement V., and obtained the royal assent on the 7th of December, 1310; was translated to Tuam, in 1313.

Laurence O'Lughtuan, some time official of Tuam, a canon of Elphin, was consecrated bishop of this see in 1313, being advanced by Pope Clement V. He died in 1325.

John O'Finsey or O'Finachta, canon of Elphin, was elected by the dean and chapter, and consecrated by his metropolitan in 1326. He died in 1354, and was buried at Elphin, in the cathedral of the Virgin Mary.

Gregory, provost of Killala, was consecrated bishop of Down—supposed then vacant,—promoted to the see of Elphin by Pope Innocent VI., in February, 1356; thence in 1372, translated to Tuam.

Thomas Barrett, archdeacon of Enaghdune, was consecrated bishop of Elphin in 1372. He governed this see thirty-two years. Was the most eminent man in Ireland for wisdom, and a superior knowledge of divinity. He died at Errew, of Lough-Con, and was buried there.

John O'Grady succeeded in 1405, and died in 1417.

Robert Foster, a Franciscan friar and doctor of divinity, succeeded, by provision of Pope Martin V., in February, 1418.

William O'Etegan, (according to the annals of MacFirbisse,) bishop of Elphin, and many of the clergy of Connaught, went to Rome in the year 1444; most of them died there.

Cornelius O'Mullaghlin, bishop of Elphin, built a Franciscan monastery at Elphin, about the year 1450. The canons and inhabitants of Elphin were donors also of this church. Cornelius died A.D. 1468; it seems that he resigned some time before his death, as his successor,

Nicholas O'Flanigan, a Dominican friar, was bishop of Elphin in 1458. The effects of old age and a dimness of sight caused him to resign in 1494. Nicholas requested of the Pope to translate George Brann, bishop of Dromore, to the see of Elphin, but it appears

Cornelius was the successor in the see for some time, and after his death,

Richard MacBrien, a Dominican friar, succeeded in 1496, and died in 1499.

George Bran, Bishop of Dromore, was translated by the Pope to the see of Elphin, on the 18th of April, 1499. George died in 1523.

Christopher Fisher is said to have been bishop of Elphin, and to have died in 1511. George Brann must have resigned.

John, bishop of Elphin, sat in 1535, and died the next year.

Cornelius O'Siagail, a canon regular, abbot of Assadara, and chaplain to Manus O'Donnell, was advanced to the see by Henry VIII. in 1544.

Bernard O'Higgin, a Dominican friar, provided by the Pope. Presided in 1552.

Andreas Xerea, a Dominican friar, was bishop of Elphin, A.D 1562, in the pontificate of Pius IV.

Boetius MacEgan was bishop of Elphin in 1646.

Dominick Burke, a Dominican friar of Athenry, was promoted to the see of Elphin by Pope Clement X., A.D. 1671; was born in Ireland about the year 1629, of parents steadfastly attached to the ancient faith, and illustrious by their birth. Sighing after spiritual perfection, he joined the order of preachers, and having embarked for Spain, he was arrested by the English heretics, who imprisoned him in Kinsale, having robbed him of his garments and his traveling expenses. Through the mercy of Christ he effected his escape, by leaping from the window of his cell into the slime, which was left by the receding tide; he was concealed two days in a neighboring wood, without being washed, as he was afraid to approach the river. All this time he had neither food nor drink, until with difficulty he reached the mansion of Roche, a nobleman, by whom he was humanely treated, while recruiting his strength, and by whom he was dismissed with becoming apparel, and a suitable viatic. He was now enabled to reach his paternal roof, to the great surprise of his mother, who earnestly entreated him not to expose himself to the danger of a second voyage; but his piety prevailed, and having obtained from her another viatic, he embarked at Galway, and safely landed in a Spanish port. Having entered a convent of the Dominicans, he devoted six years to the completion of his studies, but the persecution of Cromwell still raging in Ireland, he set out for Italy, where he spent sixteen years, esteemed by all, who had the happiness of enjoying his conversation. He became master of novices at Venice, in the convent of St. Dominic—at Milan, in the magnificent and ducal convent of St. Mary, of thanksgiving; and finally, in the city of Boschum, distinguished by the birth of Saint Pius V., he

performed this office for ten years, with credit and advantage. In the general chapter of the order held at Rome, in the year 1670, he represented his province and the college of Louvain. In 1671 he was promoted to the see of Elphin, by Clement X., unexpectedly, and without solicitation on his part. Being forty-one years of age when consecrated, he set out for Ireland, and for thirty-three years continued the good and vigilant pastor.

His sufferings are indescribable, while the persecution of 1680, raged against the Catholics of England and Ireland. For four months he was concealed in a solitary house, and on the approach of Easter-week, in order to have an opportunity of consecrating the oils, he was obliged to travel forty miles at night. When Oliver Plunket, primate of all Ireland was arrested, and confined in Dublin, the bishop of Elphin received from him timely information, by which he was enabled to baffle his pursuers.

Though poor, and without revenues, except the voluntary oblations of the faithful, he had an aversion towards receiving gifts or presents from any, particularly from ecclesiastics; and in order that he might not be a burden to the clergy, he obtained a large and extensive tract of land, which he farmed, from the most illustrious William de Burgo, earl of Clanrickard, who was his cousin, on which he built a suitable dwelling, exercising that sort of hospitality peculiar to the primitive ages of the church, as soon as the fury of the persecution abated. At the time of the war of the rebellious heretics of England against James II., the bishop of Elphin was obliged to dwell at Galway, where the citizens respected and revered him, and placed at his disposal means sufficiently ample for his episcopal dignity. Besides his devotion to the Blessed Virgin and the canonical office, he made it a rule to repeat daily, the entire rosary in her honor.

King James II. and his queen were much attached to the bishop of Elphin. Obliged to become an exile, he repaired to Louvain, and there dwelt in the college of the Holy Cross. From his retreat, in 1695, by frequent letters addressed to the supreme Pontiff, the orthodox princes of Europe and their ambassadors assembled to deliberate on the peace of Ryswick, he informed them of the deplorable state of the Irish Catholics, and of the intention on the part of the English people to extirpate the Catholic religion. By his interference with Innocent XII., two briefs were issued, breathing piety and sympathy with the Irish, and recommending the Catholics to subscribe for the support of the exiles from Ireland, then thrown destitute all over the Continent. The bishop of Elphin solicited for the entire kingdom of Ireland, absolution from the presumed excommunication pronounced by the nuncio

Rinuccini,—and though others applied they met with repulse—not so with the bishop of Elphin. In the year 1656, John Nolan, of Kilkenny, rector of the Minerva, and Richard O'Kelly, of Rathbran, in Killala, then at Rome, to attend the general chapter of the order, strenuously urged the apostolic see to remove this censure; this favor Dominick de Burgo at last obtained, and on this occasion thirty-three apostolic briefs were addressed to the dioceses of Ireland.

At last, full of labor for God and the church, and of years, for they numbered seventy-five, fortified by the holy rites of religion, in the enjoyment of his mental faculties, he calmly resigned his soul on the 1st of January, 1704, at Louvain, and was buried there in the church of the convent, near the great altar.

Ambrose MacDermott was appointed bishop in 1707; died 1717.

Patrick French was consecrated in 1718.

John Brett, penitentiary apostolic, consecrated at Rome and a Dominican of Sligo abbey, was translated from Killala in 1748, and died in 1756.

James Fallon was bishop of Elphin in the years 1759 and 1775.

Edmond French was bishop of Elphin in 1800, and died in 1810.

George Thomas Plunkett, consecrated in 1815; died in 1827.

Patrick Burke appointed coadjutor in 1819; succeeded in 1827, departed in 1844. In life respected and beloved, and in death regretted.

George Joseph Plunkett Browne, consecrated bishop of Galway in October, 1831; was translated to Elphin in March, 1844. Revered as the dove of the Irish church.

CHAPTER XXX.

SEE OF ACHONRY.

THE great Saint Finian of Clonard placed Nathy in the church of Achad, commonly called Achonry. Nathy was his scholar. The foundation of the see seems to have taken place about the year 560, if it be admitted that Nathi was a bishop. He is constantly called Cruimthir Nathi, *i.e.* the Priest Nathi. The birth of Nathi can be assigned to the year 520, having lived or survived until the time of St. Fechin's ordination, which took place in 605; he must have reached the age of ninety years.

"When St. Finian arrived at Achad, where dwelt a man of God, Nathi, a priest," it follows, that he had received holy orders before his acquaintance with Finian. St. Finian having performed a miracle, the dynast of the district gave him the place on which it occurred, and it is since called Achadchonaire. Here a school was established, in which St Fechin of Fore received his ecclesiastical and literary education under Nathy. Our saint is always mentioned with great respect, and his festival is observed in the diocese of Achonry, on the 9th of August.

The bishops of this see are frequently called after the barony of "Lyney," in the annals of Ireland. The catalogue of its prelates is incomplete, until the year 1170.

Melruan O'Ruadan is the next bishop of Achonry met with. He died in 1170, having presided upwards of eighteen years. Was at the synod of Kells in 1152, and esteemed a man of wisdom, and of considerable reputation in the country.

Gelasy O'Ruadan died in 1214.

Clement O'Sinadaig died in 1219, having sat five years.

Carus or Cormac O'Tarpa, a Cistercian and abbot of Mellifont, bishop of Luigney, died in the said abbey on the 15th of January, 1226, and was buried there.

Gelasy O'Clery, who succeeded, is called bishop of Luigney, in the annals of Connaught, and his death is placed A.D. 1230.

Thomas O'Ruadan succeeded, died in 1237, and was buried in his own cathedral.

Aengus O'Cluman succeeded in 1238, and voluntarily resigned in the year 1250. Having embraced a monastic life, he died in the abbey of Boyle, A.D. 1263, worn out with age and infirmities.

Thomas O'Miachan succeeded in June, 1251, and died about the year 1265. The see was at this time worth no more than twenty marks in rent.

Denis O'Miachan, archdeacon of Achonry, was elected in 1266. He sat nineteen years; died in November, 1285, and was buried in his own church.

Benedict, elect of Achonry, was restored to the temporals on the 27th of September, 1286.

Henry MacOreghty, a Cistercian monk, succeeded, and died A.D. 1297.

Benedict O'Bragan, bishop of Luigney, died about the close of the year 1311.

David de Kilkenny was chosen his successor in 1312.

Murchard O'Hara, abbot of Boyle, bishop of Achonry, died A.D. 1344.

David, bishop of Achonry, died in 1348.

Nicholas O'Hedram, a Cistercian monk of the abbey of Easroe or de Samario (Ballyshannon), succeeded by provision of Pope Clement VI. He sat twenty-five years, and died in 1373.

William Andrew, a Dominican friar and a native of England, doctor of divinity, succeeded by provision of Pope Gregory XI., in August, 1374; ruled the see six years, and was translated to Meath, and having sat there five years, he died on the eve of St. Michael, Archangel, A.D. 1385. He was a prelate of great wisdom and learning, and like Socrates, he could never consent to publish any of his writings, though much was expected from him.

Thomas MacDonough, bishop of Achonry, died [illegible]98. In 1409, Brian O'Hara, bishop of Achonry died.

Lawrence Peter Jacopini, a Dominican friar, was bishop of Achonry in 1414, and died in 1442. It seems that Lawrence resigned, as

Richard Belmer, bachelor of Theology, a Dominican also, was bishop in 1424, by provision of Pope Martin V. In 1435, the "Red" bishop O'Hara, of Achonry, died.

Thady, bishop of Achonry, died A.D. 1448.

Cornelius, a Cistercian, and abbot of Boyle, succeeded, A.D. 1449.

James Blakedon, a Dominican, bishop of Achonry, in 1453, was translated to the see of Bangor.

Cornelius next succeeded, and died in 1472.

Robert Wellys, a minorite, succeeded by provision of Pope Sixtus IV., in July, 1473.

Bernard, bishop of Achonry, died in 1488.

John de Buclamant, a Spaniard, preceptor of the convent of St. Catharine, at Toledo, of the order of the Blessed Virgin for the redemption of captives, succeeded, by provision of Pope Innocent VIII., in September, 1489.

Richard next successor. Presided a short time, as he died in 1492.

Thomas Fort, master of arts, and an Augustin canon, was elected in 1492, but the time of his death is unknown.

Cormac was bishop of Achonry, in 1523.

Eugene O'Flanagan, a Dominican friar and bachelor of divinity, was, by Pope Julius II. appointed to the see of Achonry, in December, 1508.

Eugene O'Hart, a Dominican of Sligo abbey, was promoted to the see of Achonry in 1562; was one of the fathers of the council of Trent. He lived 100 years, and died in 1603.

Dominick O'Daly, master of theology and a predicant of the convent of Athenry; he completed his studies at St. Clement's and partly at the Minerva in Rome. Having returned to his native country, he diligently performed the duties of missionary apostolic. He attended the chapter of his order held at Rome, in 1721, and was at last provided by Pope Benedict XIII. to the see of Achonry, A.D. 1725, and was consecrated at Brussels by Cardinal Joseph Spinelli, afterwards prefect of the Propaganda. He died piously, A.D. 1735, and was buried at Athenry.

Philip Phillips was translated to Tuam, from 1759 to 1780.

Boetius Egan translated to Tuam, 1791; died in 1798.

Thomas O'Connor was living in 1800.

John Lynagh.

John O'Flynne, died A.D. 1817.

Patrick MacNicholas was some time professor of the college of Maynooth, and a man of extraordinary talent; consecrated in May, 1818; died in a good old age in February, 1852. In March following, the election of a successor took place in the cathedral at Ballaghaderreen—his grace of Tuam presiding. Dean Durkan, of Achonry and P.P. of Colooney was chosen by a large majority of votes. The other candidates obtained only four between them. Dean Durkan was consecrated on the 30th of November following, and now happily presides.

CHAPTER XXXI.

SEE OF CLONFERT.

Was founded about the year 550. Some are of opinion that Saint Brendan was the first bishop, because Saint Moena is called his successor, in the calendar of Cashel,—but St. Brendan's establishment having become so extensive, that a bishop was necessary to ordain missionaries, and assist the founder, St. Brendan, in its government, Saint Moena, it seems, was the person who was chosen by Brendan, on this occasion, and who afterwards founded the see of Clonfert. In its cathedral were seven altars. There is much confusion in the accounts relative to St. Moena; it is probable that he was a native of Britanny, and came to Ireland with St. Brendan, on his return from that country. Moena's death is noted on the 1st of March, A.D. 571

St. Fintan Corach, who flourished at this period, was bishop of Clonfert; he had previously presided over a church in a place called Leamchuil, in Leinster. It is stated that he either founded or governed a church at Cluainmaithin, in Leix or Clonenagh. He became abbot of St. Brendan's and bishop of the see. His death is marked on the 21st of February, but the year of his death is unknown, or its place.

Senach Garb succeeded, as abbot and bishop. He died in 621.

St. Colman, the son of Comgel, was bishop of Clonfert, and it seems died the same year with his predecessor.

Cumin Foda, the Long, son of Feachna, and grandson of Fiacrius, a prince of West Munster, is said to have been promoted to the see of Clonfert by Guaire MacColman, which he governed with great wisdom. He died on the 12th of November, 662.

Rutmel, prince and bishop of Clonfert, died in 825.

Cathal MacCormac, the eminent bishop of Clonfert, died in 861.

Cormac MacAidan, bishop of Clonfert, died A.D. 921.

Giolla MacAiblen, comorban of Brendan, died in 1166.

Peter O'Moor, a Cistercian monk, and abbot of Greiachdinach, (afterwards Boyle,) was bishop of Clonfert, and a man of high esteem for

many virtues. He was drowned in the Shannon on the 27th of December, 1171.

Maelisa MacAward sat a very short time, having died A.D. 1173.

Malcallan, son of Adam, bishop of Clonfert, died in 1186.

Donald O'Find, comorban of Clonfert-Brendan, died in 1195. A bishop O'Cormacain died at Clonfert in 1204, but the name of his see is not given.

Thomas, bishop of Clonfert, died in 1248.

Cormac or Charles O'Lumlin, bishop of Clonfert, was highly esteemed for his probity and learning. He died at an advanced age, in 1259.

Thomas O'Kelley succeeded. He was a great benefactor to the church of the Dominicans, at Athenry, where he is interred, having died in January, 1263.

John, who was an Italian and the Pope's nuncio, succeeded to the see of Clonfert in 1266, and was consecrated at Athenry; in the following year he went to Rome. He presided many years, and was translated to the see of Benavento, in Italy. He is classed among the principal benefactors to the church of Clonfert. In 1296, William O'Duffy, bishop of Clonfert, fell from his horse, and died in consequence.

Robert succeeded in 1296; was a monk of Christ church, Canterbury. He sat eleven years, and died A.D. 1307.

Gregory O'Brogy was unanimously elected by the chapter; was dean of the cathedral. He sat eleven years, and died in 1319.

Robert le Petit, a minorite, was elected by the dean and chapter on the 10th of February, 1319; was deprived in two years after; was afterwards promoted to the see of Enaghdune, by provision of the Pope, on the 18th of November, 1325, and obtained the temporals in June, 1326.

John O'Lean, archdeacon of Tuam, succeeded in 1322, by provision of the Pope. He died on the 7th of April, 1336. The see of Clonfert was kept vacant, and the temporals of this see and that of Enaghdune given in custody to John de Exeter and Elias Tullesan, on the death of Thomas O'Malley, and continued so until the 10th year of King Edward III., A.D. 1346.

Thomas O'Kelley, a secular priest, was bishop of Clonfert in October, 1347, and died in 1377.

Maurice O'Kelley, also a secular priest, was consecrated in 1378, and was translated to the see of Tuam by Pope Boniface IX., in 1394.

David Corre, a Franciscan, was provided by the Pope on the 20th of March, 1398, William O'Cormacain, archbishop of Tuam, having neglected to expedite his bull of translation, it is said, through grief.

Thomas O'Kelley, a Dominican, remarkable for his piety and liberality, was bishop of Clonfert in 1415; was translated to Tuam in 1438. He erected the parish church of Cloonkeen into a convent of Franciscans of the third order, at the instance of David and John Iumlkerill, professors of the order. He died in 1441.

John O'Heyne, a minorite and provincial of the order in Ireland, succeeded by provision of Pope Eugene IV. on the 19th of July, 1438; he sat about four years.

Thomas de Burgo, bishop of Clonfert, sat in 1444, and with the consent of his chapter granted the chapel of the Blessed Virgin at Kilcorbain, to the friars of St. Dominick, at the request of John Fitzrery. Pope Eugene IV. confirmed the grant on the 12th of March, 1444. This prelate died in 1446, and was buried at Athenry

Cornelius O'Mulledy or Mullaly, a Franciscan friar, was promoted to the see by Pope Nicholas V., on the 22d of May, 1447, and immediately after was translated to the see of Emly. It seems that John With was bishop of Clonfert, as the bull of Pope Nicholas V. expressly calls him so, when Cornelius was promoted, but he resigned voluntarily, through his proctor, Cornelius O'Mulledy.

Cornelius O'Cunlis, a Franciscan friar and bishop of Emly, was, by the Pope, translated to this see in September, 1448. He lived afterwards in Rome, A.D. 1469.

Mathew MacC[illegible]ih was bishop of Clonfert in 1482; he died at the Franciscan conv[illegible], Kilbought, in the county of Galway, and was buried in Kilcomaing, A.D. 1507. He was a man in high esteem for his many virtues.

David de Burgo, a secular priest, provided by Pope Julius II., died in 1508, the year after his promotion.

Denis O'Moore, called by Ware and Harris a Franciscan, was of the Dominican family, and was provided by Pope Julius II. in 1509, as appears from the pontifical bull; he was a bachelor of divinity. Ware and Harris affirm that he was living in July, 1518, but it is probable that he lived until the year 1534, according to de Burgo, bishop of Ossory. Richard Nangle was advanced by King Henry VIII., but was superseded by Clement VII.

Roland de Burgo was promoted by the bull of this Pontiff in October, 1534, and Roland died in 1580, worn out with age and infirmity.

Thaddeus O'Ferrall, a Dominican, was promoted in 1587 to this see, in the pontificate of Sixtus V. In his old age he was as anxious, as in the spring of life, to propagate the Catholic faith, for which he undertook much labor. He died at Kinsale, in the year 1602.

John Burke, translated to Tuam, A.D. 1646. Walter Lynch acting as vicar Apostolic.

Walter Lynch, the vicar Apostolic of Tuam, was bishop of Clonfert; a doctor of both laws, civil and canon. He died in exile at Raab, in Hungary.

Thadeus MacKeogh was bishop of Clonfert in 1671; was a Dominican of the abbey of Roscommon. Having finished his studies in Spain, at Pampeluna, and having preached in his native country during a series of years, with great spiritual profit, he went to London during the persecution of Cromwell, and remained some months with Ulick de Burgo, marquis of Clanrickard. When promoted to the see of Clonfert, he immediately returned, and governed his flock sixteen years, as a most vigilant pastor, and died A.D. 1687, and was buried at Kilcorban.

Maurice Donnellan, bishop in 1698.

Ambrose O'Madden, in 1701.

Peter Donnellan, bishop in 1742.

Andrew O'Donnellan, coadjutor in 1776. Succeeded in 1777; died in 1780.

Philip O'Reily, bishop in 1780.

William Coyle, Coadjutor in 1780. Succeeded 1781; died in 1787.

Thomas Costello, consecrated in 1787; died in 1831.

Thomas Coen, a dean of Maynooth, was bishop of Milevi, and coadjutor bishop of Clonfert in 1816. Succeeded in 1831, and died in the summer of 1847.

John Derry, having finished his studies at Maynooth, as a firstrate student, being under age for ordination, was appointed junior dean of the college. Subsequently joined the mission of his native diocese, and was promoted to the see, and consecrated on the 21st of September, 1847.

CHAPTER XXXII.

SEES OF KILMACDUAGH AND KILFENORA.

Saint Colman, the son of Duach, is the founder of this see. He was descended of the noble family of the Hy Fiachra, in Connaught, and was nearly related to Guaire, king of the country; and of this branch there were two monarchs of Ireland, and about thirteen kings of Connaught. He was very fond of an ascetic life, and lived as a hermit in the forest of Burren (county of Clare), seven years, with a young clerk, a disciple of his: their food consisted of water-cresses and wild herbs; their drink was water, and deer skins served them as garments. Having constructed an oratory and a small dwelling surrounded with trees, they remained without conversation with any person. The reputation of Colman becoming very great, the king of the country, Guaire, who was a prince of eminent piety and liberality, offered him as much land as he should wish, for the establishment of a religious community. The saint refused to accept of more than a small spot, on which he erected a monastery, and where he became bishop. It was not far from his former habitation, and is called Kilmacduagh, *i.e.*, the church of Colman, son of Duach.

The foundation of this church took place in the early part of the reign of Guaire, and probably before the year 620. St. Colman died on the 3d of February—the year is unknown. His memory is highly revered in the diocese, and his festival is kept there on the 29th of October.

Indred, bishop of Kilmacduagh, died in 814.

Rugnad O'Ruadan, the son of Cellaig, died in 1178.

O'Kelly, bishop of Hy-Fiachra Aidhne (Kilmacduagh), died in 1214.

Mullmurry O'Conmaic, bishop of Kilmacduagh, died A.D. 1224.

Odo or Hugh, chantor of Kilmacduagh, was elected bishop on the 12th of May, 1227.

Conor O'Murray, bishop of Kilmacdnagh, died at Bristol, A. D. 1247.

Gelasius MacCellaigai, bishop of Kilmacduagh, died in 1249.

Maurice Ileyan, died in 1283, and was buried in the Dominican convent at Athenry.

David O'Sedaghan succeeded on the 13th of July, 1284. He died in 1290, and was buried at Athenry.

Lawrence O'Lachnan succeeded, was a Cistercian monk,—abbot of Easroe (Ballyshannon), of Boyle, and finally of Knockmoy, and bishop of the see in 1290. He died A.D. 1306.

Luke, bishop of Kilmacduach succeeded; died in 1325, having sat eighteen years.

John, dean of Kilmacduach, was elected by the dean and chapter; obtained the temporals on the 14th of May, 1326, and was consecrated the same year by the archbishop of Tuam. John was living in the year 1347, and was brought into trouble by the wicked course of Gillinew, his bastard son; was fined twenty shillings, and obliged to obtain a charter of pardon for receiving and entertaining him. "The enemies of man are his own domestics."

Nicholas, bishop of Kilmacduach was consecrated A.D. 1360, and was sitting in 1371, or perhaps 1377.

Gregory Ileyan, bishop of Kilmacduach, took the oath of fealty to King Richard II., at Drogheda, on the 10th of March, 1394; died the year following, and was buried in the Dominican convent at Roscoman.

Nicholas Ileyan, a Dominican friar, succeeded. Died in 1399, and was buried at Athenry.

John Icomaid, bishop of this see, succeeded. His death is placed in 1401, and he was buried at Athenry.

John, abbot of Corcumroe, was elected by Pope Martin III. on the 23d of October, 1418.

Cornelius, bishop of this see, sat in 1493, and resigned 1502.

Mathew, archdeacon of Killaloe succeeded, by provision of the Pope, on the 8th of March, 1503; was sitting in 1523.

Christopher Bodkin, bishop of this see, was translated to Tuam in 1536, and held Kilmacduagh by dispensation.

The Bishops of Kilfenora:—the smallest see of Ireland. As the cathedral was dedicated to St. Fachnan, he is supposed to have been the founder. Ware seems to allude to the St. Fachnan of Ross, as the founder of this see. Among the disciples of St. Barr, we also find a Fachnan de Ria, who existed probably in the seventh century. It is

scarcely admissible that St. Fachnan of Ross was the founder of this see, as there is no mention in the calendars of Kilfenora, while Ross and Darinis are pointed out.

Christian, the first whose name has been preserved, as bishop of Kilfenora, died in 1254, and was buried at Limerick, in the convent church of the Dominicans.

Henry, or rather Maurice, on swearing fealty to the king obtained the temporals, and was consecrated by his metropolitan in February, 1265. This prelate died in 1273.

Florence O'Tighernach, abbot of Kilsane and a Cistercian, was elected bishop of Kilfenora, and obtained the temporals in September, 1273. Having delayed swearing fealty to the king, he obtained a second writ of restitution to the temporalities in November, 1274. He died A.D. 1281.

Charles, dean of Kilfenora was elected bishop on the 8th of September, 1281, and obtained the temporals.

Congall O'Laughlin, called bishop of Corcumroe, died A.D. 1300, having left a character for integrity and probity.

Simon O'Currin, who succeeded, died in 1303, and was buried at Limerick, in the convent church of the Dominicans.

Maurice O'Brien, dean of Kilfenora, was appointed bishop on the 8th of October, 1303. He sat thirteen years, and was buried at Limerick, in the aforesaid church.

Richard O'Loghlan, who died on the 3d of February, 1359, succeeded.

Patrick became bishop in March, 1394, having sworn fealty to King Richard II. in the Dominican monastery at Drogheda. Felim O'Laghlin, bishop of Kilfenora, died in 1434.

Denis O'Cahan, bishop of this see, resigned in 1491.

Maurice O'Brien, canon of Killaloe, and a man of noble birth, succeeded by provision of the Pope, on the 31st of December, 1491. He was living in 1523.

John O'Hinalan, bishop of Kilfenora, in May, 1552, and probably sat in 1570.

Andrew Lynch, bishop of Kilfenora, in 1649.

Daniel Andrews, bishop of the see, in 1678.

James O'Daly, an Eremite of St. Augustin, bishop of Kilfenora, died A.D. 1750. When the diocese of Kilfenora was united to Kilmacduagh, of the latter see Hugh Burke was bishop in 1649. Myles Burke bishop of Kilmacduagh died in 1744.

Peter Killikelly, a Dominican, and prior provincial of Ireland, was promoted to Kilmacduagh in 1744, by Benedict XIV., and after the death of James O'Daly, in 1750, became also bishop of Kilfenora. Peter

was master of theology, and an inmate of the convent of Galway; consecrated at Dublin, by John Linegar, archbishop of that see. He obtained an indult from the Holy See, authorizing any bishop in communion with the centre of unity, assisted by two priests, in the absence of bishops, to consecrate him. He presided over the united sees with great advantage to religion and morals. The year of his death is not mentioned.

Lawrence Nihil was bishop in 1791.

Doctor Kirwan succeeded.

Nicholas Joseph, archdeacon, living in 1800; died in 1824.

Edmund French, warden of Galway in 1813, and until the abolition of this office in 1831, was consecrated bishop of those sees on the 13th of March, 1825; has died within the past year, 1852. No appointment has yet taken place, but the bulls for the consecration of a successor, Patrick Fallon, parish priest of Touclea, who was declared the "most worthy" by the clergy of those sees, have arrived.

CHAPTER XXXIII.

WARDENSHIP OF GALWAY.

The city of Galway originally belonged to the see of Enaghdune, which was united in 1324 to the archdiocese of Tuam, Malachy Mac Aeda or MacHugh, in the chair of Jarlath.

Philip de Slane, bishop of Cork, who was sent on an embassy to the Pope by King Edward II., and who discharged his commission with address; and who, on his return to Ireland, was appointed privy councillor, was instrumental in effecting this union. The business seems to have regarded the reform of the ecclesiastical state of Ireland, and the Pope armed this prelate and the archbishops of Dublin and Cashel with authority to inform themselves of what was expedient for the welfare of the country. A council having been convened, at which many of the nobility and gentry were present; among other things, it was thought proper to annex the sees of Enachdune, Achonry, and Kilmacduach to the metropolitan church of Tuam. The union of Achonry and Kilmacduach has not taken place.

The union with Tuam being accomplished, the church of St. Nicholas, one of the finest ecclesiastical structures in Ireland, was governed by vicars, who were instituted by the archbishop, and who were commonly of Irish extraction. They were entirely different in their manners and habits of life, as well as in principle, from their English parishioners. Under such a state of things discontent grew up, and the affairs being badly circumstanced, Donatus O'Murray, archbishop of Tuam, in the year 1484, erected the church of St. Nicholas into a collegiate one, and exempted it from his jurisdiction, by letters under his seal, and which were confirmed by the bull of Pope Innocent VIII., and Donatus also attached to it the parish church of Balenclair, or Claregalway.

William Joyce, archbishop of Tuam, and a native of Galway, confirmed by his deed all the former grants and privileges of the collegiate

Collegiate Church of St. Nicholas, Galway.

Collegiate Church of St. Nicholas, Galway.

church, wardens and vicars, and soon after united to it the churches of Furanmore, Moycullen, and Skryne.

The people of Galway were remarkable for their urbanity and elegance of manners, equalling those of the most refined community. John Lynch, bishop of Killala, in his life of Francis Kirwan, his predecessor, says, that the city of Galway was adorned with green marble walls, flanked by numerous towers, and that within the precincts of these walls were edifices of the same material; its noble squares and fair proportions, elegant and symmetrical, gladdened the vision, and that it appeared to him as Jerusalem did to the prophet Jeremias, a city of most perfect beauty.

Galway, far-famed for its beauty, has been equally so for its piety and devotion, as well as its attention, to the splendor of Catholic ceremonial in public worship,—as Galway appeared to Rinuccini, the nuncio extraordinary from the court of Rome to the people of Ireland, to be nearest his ideal of a Christian church.

The following verses taken from Hardiman's History of Galway will illustrate the ancient piety and devotion of the fourteen principal families of Galway, as well as the splendor of their city:—

Rome boasts seven hills, the Nile its seven-fold stream;
Around the pole seven radiant planets gleam:
Galway, Conacian Rome, twice equals these,
She boasts twice seven illustrious families.
Twice seven high towers defend her lofty walls,
And polished marble decks her splendid halls;
Twice seven her massive gates, o'er which arise
Twice seven strong castles, towering to the skies.
Twice seven her bridges, through whose arches flow
The silvery tides majestically slow.
Her ample church with twice seven altars flames—
An heavenly patron every altar claims;
While twice seven convents pious anthems raise;
Seven for each sex, to sound Jehovah's praise."

The warden of Galway, sometimes styled *quasi* bishop, was a prelate chosen triennially by the lay patrons of the town, exercised episcopal jurisdiction over a large district and population in the capital of the province, but subject to the visitation of the metropolitan every third year. His institution by the vicars conferred upon him all necessary faculties for his jurisdiction. He possessed a power of visitation over all religious foundations within the wardenship: sent two students to the college of Maynooth: was entitled to vote in synod with mitre, crozier, and pontificals, as other prelates.

The vicars were also elected by lay patrons, and at the time of the abolition of the wardenship, the vicars were inferior to none in the kingdom for piety, learning and zeal, in the discharge of their sacred functions. It is recorded that only one in the series of Wardens has been selected who did not give satisfaction.

The collegiate church of Galway, for extent and architectural beauty, is a lasting monument of the piety, the wealth, and the public spirit of its founders. It is erected on a gentle eminence on the site of a small chapel, formerly the only place of worship belonging to the settlers. The present church was founded in the year 1320, and was dedicated to St. Nicholas of Myra, the tutelar saint of mariners.

WARDENS OF GALWAY.

John Birmingham, in 1514.

John O'Dermode, warden in 1529. The possessions of the college being litigated, this warden sent a petition to Cardinal Wolsey, with a view of terminating future contests thereon. A commission issued to the dean of Kilfenora, to investigate the claim. The dean, by his decree, dated the 5th of August, 1529, confirmed the title of the college.

Patrick Blake, warden in 1549.

Henry Brangan, " in 1557.

James Fallon, " in 1620.

Walter Lynch, " in 1643.

Disagreement arose between the archbishop of Tuam and this warden, in a matter of a vacancy, to which the warden presented a priest, but who was refused admission by the former, unless under conditions advantageous to himself or to the see of Tuam. Violence was recurred to, as excommunication was fulminated on both sides.

Henry Joyce and Mathew Lynch were wardens in the reign of Charles II.

Henry Brown was chosen warden on the 1st of August, 1688.

John Bodkin Fitzandrew, warden in 1691.

Edmund Lynch succeeded, as warden. During his wardenship the persecution raged violently. The remnants of the collegiate property were collected, and secretly sent to France,—were there converted into money, and put to interest. The fund having increased by donations and bequests, was applied to the purchase of an income in Paris, annually forwarded to Galway, and divided among the warden and vicars. The warden received forty pounds yearly, and the vicars twenty-five. This property, as well as the church plate, which was also sent to

France and deposited in the Irish college at Paris, were seized and confiscated. In the time of Edmund Lynch, the Rev. Peter French, a native of Galway, and who was thirty years a missionary among the Indians of Mexico, returned to his native town. He converted multitudes from idolatry, and died in Galway, A.D. 1693.

Patrick Skerrett Fitzmichael succeeded. The persecution raged against the Catholics without mercy, during his wardenship also. Patrick was ordained in 1679, at Salamanca, by Peter Salazar, the bishop of that place, and before his election officiated as pastor in Galway.

Patrick Birmingham, a clergyman of profound learning and talent, was elected warden before the year 1731; was not of the Galway names and families, and was chosen to pacify others called "non tribes." After his election he was thrown into prison for not having conformed to the laws prescribed for popish priests, but he was released by order of the government, having shewn his compliance. During his wardenship, the disputes between the archbishop of Tuam and the collegiate clergy were revived; proceedings were instituted at Rome by Bernard O'Gara, then archbishop of Tuam, and by the clergy and people of Galway. A compromise took place, and was approved by the bull of Clement XII., dated the 21st of April, 1738, and by this bull the affairs of the Catholic wardenship have been regulated. Warden Birmingham died in 1747, universally regretted.

Hyacinth Bodkin, a pious and learned divine, was elected; survived but a short time, having died A.D. 1749. On his death the Rev. Mark Kirwan, of Dalgan, was elected; being not agreeable to the lay patrons,

Anthony Blake, of Dunmacreena, was chosen warden. He afterwards filled the primatial chair of Armagh.

Francis Kirwan was elected in 1755. He filled the warden's chair with honor to religion and advantage to the town, until his death, which took place in June, 1770.

John Joyes, of Oxford, in the county of Mayo, was elected. He continued warden until February, 1783, when he departed life, leaving a reputation of being a good and zealous pastor in the cause of religion and public morals.

Augustine Kirwan, a divine, gifted with every virtue which adorns the clerical character, was elected as warden. He was born in August, 1725. He received orders in August and September, 1747, from Joseph Sancho Granado, bishop of Salamanca, in Spain, and the priesthood on the 23d of December, same year, from Peter Gonsalez, bishop of Arilia. This excellent warden died in the sixty-seventh year of his age, amidst the tears of the community, on the 7th of August, 1791.

John Joyes, nephew of the former warden of the name, was elected by a large majority, and during the election the old disputes between "tribes and non tribes," were resuscitated with considerable animosity. In consequence of this disunion, the town became a scene of religious anarchy and confusion; both parties appealed to Rome, and on the 17th of June, 1792, it was decided in favor of the ancient names and families or lay patrons (with, however, a reservation of appeal), by a decree, which obtained the sanction of Pope Pius VI. A change having taken place, by which it was deemed the canonical validity of the collegiate patronage became doubtful, and the matter being laid before the active and vigilant archbishop of Tuam, the abolition of the collegiate rights and the union of the wardenship of Galway to the archiepiscopal see was in contemplation, but it was defeated by the efforts of the Rev. Valentine Bodkin, the agent of the lay patrons, and afterwards warden. John Joyes strove to allay the angry feelings of discord, and to reconcile matters by his amiable and conciliatory demeanor. He died A.D. 1805.

Valentine Bodkin, an accomplished scholar and divine, had resided in Italy until the period of the French revolution, when having returned to Galway, he officiated as one of the vicars. United to the oldest and most respectable families of the town, and endeared to the rest, by ties of friendship and affection, he was elected warden. He died in 1812.

Edmund French, a convert to the Catholic church, and the son of the Rev. Edmund French, for many years the Protestant warden of Galway, was elected. As he was a Dominican, a disunion took place; the chapter declared the proceedings null, and finally appealed to the Pope, complaining against the intrusion of a regular into a secular chapter. Many of the respectable inhabitants also murmured. However, the Pope confirmed the election of Edmund French, in June, 1813; he has been the last warden. This anomalous condition of affairs, through which religion sustained injury by the revival of disputes among the people of Galway, having engaged the attention of the Holy See, the wardenship was abolished in 1831 and has been erected into a bishopric.

George Joseph Browne, a native of the diocese of Elphin, over which he now presides, educated at Maynooth, was appointed the first bishop of Galway, and consecrated at Athlone, in October, 1831, by Oliver Kelly, archbishop of Tuam, who was assisted on the occasion by the bishops of Elphin and Achonry.

Lawrence O'Donnell consecrated bishop of Galway on the 28th of October, 1845, worthily presides.

CHAPTER XXXIV.

THE MISSIONARIES OF IRELAND.

Saint Fridolinus, who was celebrated for learning as well as his piety, is by some writers said to have flourished in the fifth century, while others place him in the seventh. We can hardly suppose that any Irish ecclesiastic would devote his missionary labors to a foreign country, his own requiring the exercise of his zeal and services; and moreover, the expeditions of Irish clergymen to the continent did not begin so early as the period which is assigned in the instance of this saint.

He was, we are informed, the son of an Irish prince or king. Having embraced the ecclesiastical state, he was raised to the priesthood, and preached with great success, for some time, in various parts of Ireland. Urged by a desire to visit foreign countries, he repaired to France, and preaching in different places there, became a member of the monastery of St. Hilary, at Poictiers, remained a considerable time, and was so much regarded by the community that he was elected the superior of the establishment. While superior or abbot he completed an object which he had much at heart, the rebuilding of St. Hilary's church, in which he was assisted by the King Clovis, by the bishop and inhabitants, and placed therein the relics of that saint, reserving a portion of them to himself.

While in this monastery he was visited by two priests, who were relatives of his, and who probably were missionaries in Northumbria, whence they came. Leaving them at Poictiers, and bringing with him the relics of St. Hilary which he reserved to himself, Fridolinus went to the eastern parts of France and stopped near the Moselle, on whose bank he built a monastery in honor of the same saint, from whom it has obtained the name of Helera. Having remained as long as was necessary to complete his monastery, he built a church amidst the Vosges, likewise in honor of St. Hilary, and again, the monastery of St. Nabor. Thence he proceeded to Strasburgh, where he also built a church in honor of his favorite saint. He next repaired to Coire, in the Grison

country, where he founded a church dedicated to the same saint; here he enquired of the inhabitants if there had been an island in the Rhine as yet uninhabited, and obtaining information on this point, he proceeded in search of it, and at length found the island of Seckingen, a well-known place up the Rhine, and where now stands one of the forest towns.

While examining the island, for the purpose of erecting a church, if adapted, he was ill-treated by the inhabitants, as if he had been a robber; but having soon after gotten a grant of the island from the king, he founded a church, and a religious house for females, towards the endowment of which, he obtained from Urso, a nobleman of Glaris, in Switzerland, some lands; thenceforth he seems to have spent the remainder of his life in Seckingen, together with some disciples of his, for whom he founded, it is said, a monastery, before the erection of the nunnery. It is no wonder that this saint procured himself the name of the "traveller." Some place his death in the year 514; others say that his death occurred in the close of the seventh or beginning of the eighth century. His festival is observed on the 6th of March. He was buried in his island of Seckingen.

Saint Aidan. When Oswald, king of Northumberland, was obliged to abandon his dominions and seek safety in flight; he found a refuge in Ireland, where he became a convert to the Christian faith. Soon after recalled from exile, the pious king wishing that his subjects should receive the light of faith, applied to the Irish prelates to send him a bishop, through whom his kingdom would be brought to the knowledge of the true God. Our Saint Aidan was consecrated in Ireland; he was a monk of the abbey of Hy; a man of great meekness, and well adapted for the mission to which he was destined. The early part of this saint's life is involved in obscurity: one thing is certain, that he was a native of the green isle, as all the monks of Hy were supplied from Ireland, a fact to which the annals of Roscrea, the calendars of Cashel, Donegal and Tallagh bear testimony.

On his arrival among the Northumbrians, king Oswald assigned him, according to his desire, the island of Lisdisfarne (now called Holy Island), as a place in which he was to constitute his see. The pious missionary lost no time in commencing his holy labors, and as Aidan did not thoroughly understand the language of the North Britons, the king himself, who was master of the Irish language, acted as interpreter. Soon after, auxiliaries, chiefly monks, arrived from Ireland. The gospel was preached with great zeal and abundant fruit throughout the whole country: churches were erected,—the people hastened with joy to hear the word of God; lands and property were granted for the erec

tion of monasteries and schools, in which English children were instructed by Irish masters, and in which were also cultivated the higher studies. Aidan needed many faithful coöperators in the sacred work, as the care of the church of York devolved upon him and on some of his successors, Finan, Colman, and Tuda. In fulfilling his obligations he was indefatigable. He neither sought nor valued the things of this world; whatever was presented by princes or wealthy individuals, he distributed to the poor, who first applied for relief. In his journeys he travelled on foot, unless in cases of emergency, in order that he could have an opportunity of exhorting the infidels to embrace the Christian faith, or confirm those who were already included in the fold, and encourage them by words and deeds to alms-giving and the practice of good works.

From the example which he gave, religious persons of both sexes adopted the practice of fasting until three o'clock in the afternoon, on every Wednesday and Friday in the year, except the time of Easter and Whitsuntide. He never overlooked, through motives of fear or respect, the transgressions of the rich, and severely rebuked them if deserving censure. He made no presents in money to the powerful, though he treated them with that degree of hospitality which St. Paul commends in the bishop. St. Aidan died on the 31st of August, 651, in the seventeenth year of his episcopacy.

He adhered, with pertinacity, to the Irish mode of celebrating Easter, but his observance of the feast was always on the Sunday, not as the Jews kept it. Hence it is, that he was not disturbed in the practice which he observed, "because every one knew that although he could not keep Easter contrary to the practice of those who sent him, he diligently fulfilled every Christian duty, like all other saints, and those who differed from him on that point, justly esteemed him, and he was also held in high veneration by the people at large, as well as by Honorius, bishop of Canterbury, and Felix, bishop of East Angles."

Aidan was succeeded in the see of Lisdisfarne by Finan, an Irishman, and also a member of the Columban order. In the beginning of his episcopacy, Finan converted to the faith Peada, prince of the Middle Angles, and son of Penda, the Pagan king of the Mercians. The prince Peada had come to the court of Northumbria, hoping to obtain in marriage Alchfleda, the daughter of king Oswin. As his proposal would not be accepted unless he and his subjects would renounce the errors of paganism, Peada listened to the word of God, and sincerely convinced of its saving truths, declared that he would be a Christian, even if refused the hand of the princess. The prince and his suite having received

the rite of baptism, priests, four in number, Cedd, Add, Betti, and Diuma, were assigned as missionaries to that country. Finan also converted Sigberet, king of the East Saxons, and consecrated Cedd bishop of that nation. Finan having rendered incalculable service to the British nation, died A.D. 660.

Colman, a native of the county of Mayo, succeeded in the see of Lindisfarne. A dispute arose at the council of Whitby, relative to the celebration of Easter: the king having declared in favor of the Roman practice, Colman soon resigned, and returned to his native county. His exertions there in favor of religion will be again noticed. See Monastery of Mayo.

Saint Sedulius or Sheil, the poet, an Irishman, and the disciple of Hildebert, flourished in the fifth century. He was deeply versed in profane and sacred literature, and was gifted with a peculiar taste for the composition of poetry. Becoming distinguished in his own country, he repaired to Gaul, thence to Italy, next to Asia, and then returned to Rome, where his beautiful compositions and extensive erudition rendered him highly eminent.

In a council of seventy bishops, Gelasius being pontiff, honorable testimony was borne to his writings. "We have," said these fathers, "the highest opinion of the paschal work, written in verse, by the venerable Sedulius."

With Hildephonsus, archbishop of Toledo, he was a great favorite; and who, speaking of our countryman, Sedulius, said, "He was an evangelical poet, an eloquent orator, and a Catholic writer." According to some, he was a bishop,—to others, he rose to no higher dignity than that of priest. The church has selected the hymns "A solis ortus cardine," "Hostis Herodes," and the introit of the mass of the Blessed Virgin, "Salve sancta Parens," from the writings of Sedulius, and dignified them with recital in the divine office, which is daily said and offered to the throne of mercy in expiation of our sins. The venerable Sedulius died about A.D. 494.

Saint Columba, or Columb-Kille, *i.e.* Dove of the Church, was born four years before St. Bridget's death, the patroness of Ireland. Columba was born on the seventh of December, 521; he has been surnamed "Columkille," to distinguish him from others of the name Columba. We read that his birth had been predicted by St. Patrick, and by St. Mavateus, a holy Briton, long before he came into the world. His origin is most illustrious: by the father's side he was descended from Niall Neigiallach, being the son of Feidlimhid, who was a great grandson to that monarch. Feidhlimid was the son of Fergus, who was the son of Conal "Gulban," from whom the country of Tirconnell has been

named. This is then the Conal to whom St. Patrick foretold the birth and sanctity of his descendant Columba, and not the Conal "Crimthan" whose territory was in Meath, and who so kindly received the apostle of Ireland at Tailten, and was baptized by him. The kindred which the O'Donnell family claim with St. Columba, is derived from Dalach, who was a descendant of Sedna, the paternal uncle of Columba. His mother, Aethnea, the daughter of Macanava (filius navis), was of an illustrious and princely house of Leinster. It is related that before her delivery of Columba, an angel appeared to her in a dream, bringing a robe or cloak of extraordinary beauty, which, on presenting to her, he soon after took away, and unfolding it, let it fly through the air; on her asking the reason of depriving her of it, the angel replied that it was too magnificent to be left with her. She then observed the cloak expanding itself far and wide over plains, mountains and forests, and at the same time heard the words "Woman, do not grieve: for you shall bring forth a son who is to be the guide of innumerable souls, and who will be reckoned as one of God's prophets."

He was born at Garton, and baptized in the church of Tulachdubhglaisse, by a holy priest named Crothnecan; when very young, he was entrusted to the priest, who regenerated him in the waters of baptism, with whom he lived, it is said, near the church of Kilmacnenain. Returning to his home on a certain occasion, the priest observed his residence illuminated with a clear light and a globe of fire suspended over the face of his pupil; on which the holy priest prostrated himself on the floor, in veneration, well knowing that this occurrence indicated the divine grace, which was abundantly given to the young Columba; while yet a boy, he recited the psalms with the bishop Brugacius, at Rath-Enaigh, whither he had accompanied his preceptor, who had been invited by the bishop, in order to celebrate the festival of Christmas.

Having spent three years under the care of this priest, and being now qualified to enter on more arduous studies, Columba was sent to the school of Finnian, of Maghbile, in the present county of Down, then very celebrated and much frequented. He very diligently applied himself not only to the acquisition of knowledge, but also endeavored to model himself after the example of his holy preceptor. Here he remained several years, and was promoted to the order of deacon before he left the care of St. Finnian. While officiating as such on some principal festival, the wine for the holy sacrifice could not be found, upon which Columba going to the fountain for the purpose of procuring water for the divine service, he blessed some, invoking the name of Jesus who had changed water into wine at the marriage feast in Cana of Galilee. The prayer was heard; the substance of the water was

changed, and wine for the celebration of the holy sacrifice was at hand. Returning to the church, Columba said to the clergy, "Here is wine for you, which the Lord Jesus has sent." They, and the bishop St Finnian returned thanks to God for the favor which Columba in his humility ascribed to the merits of the bishop.

Having left the school of St. Finnian, he repaired to Leinster, and became the pupil of a venerable old man, Germanus, who had been a teacher of great reputation. While reading with him in a field, it is related, a female who was pursued by an assassin, fled towards them for protection, which, however he disregarded, killing her at their feet. Columba announced the sudden punishment of God against the monster, who soon after was deprived of life. The time of his stay with Germanus is not ascertained. Having attended, for some period, the lectures of St. Finnian of Clonard, he returned to his native territory Tirconnell. He soon commenced the erection of a monastery, the foundation of which is assigned to the year 546, being then in the twenty-sixth of his age. The monastery he erected on a pleasant eminence, studded with oaks, called Doire Calgaich—whence the name of Derry (now Londonderry), which owes its origin to the establishment of St. Columba. The site on which it was erected, and the land with which it was endowed, were granted by his relatives, the princes of the country. Having fixed his monastery on a firm basis, he resolved on visiting other parts of the country, with the view of similarly contributing to the advancement of religion and piety. Having consigned the care of his first establishment to one of the older monks, he directed his steps to the south of the ancient Meath, and having obtained a site from a chieftain named Bredon, he erected his monastery of Dairmagh, now Durrow, in the King's county. The exact year of its foundation is not known, but it became equally celebrated with that of Derry, and better known to strangers.

During his residence at Durrow, several prelates admiring his sanctity, deemed him worthy of the episcopal order, and accordingly sent him with letters of approbation to St. Etchen, then residing at Clainbile, in the county of Meath, to be by him consecrated. He was received by this prelate with marks of kindness and esteem, and was shortly after ordained priest, as he had an objection to any higher advancement in ecclesiastical dignity.

The bishop Etchen was descended of an illustrious family of Leinster; his father, Manius Eccens, and his mother, Briga, being both collaterally descended from Ninth-corb, the ancestor of all the kings of that province; and it is said Columba having arrived near the church of St. Etchin, enquired for the bishop, and was told, "there he is below,

plowing in a field." The ordination of Columba is supposed to have taken place, A.D. 551, and in the 30th of his age.

Columba is charged with being the cause of a war between the king of Ireland and his relatives, in which the troops of the monarch were put to flight, and three thousand of them slain, while the relatives of the saint lost only one soldier. The monarch of Ireland threatened to extirpate the whole race of Tirconnel, and with that intent marched towards their territory. Thus was the monarch the aggressor, and against him the saint threatened the vengeance of Heaven,—the only part he seems to have taken in this melancholy transaction. The battle in which the relatives of St. Columba were so signally successful was fought at Culdremni, not far from Sligo to the north, in the year 561; the saint praying, in the mean time, to the God of battles, to bestow the victory on those whom the monarch would have annihilated.

Columba, inflamed with zeal for the conversion of the northern Picts, and of his countrymen who were settled in Argyle and in other adjacent tracts, resolved to go and preach to them the truths of salvation. Before his departure for that country, a grant of the island of Hy was made to him by his relative Conall, king of the Albanian Scots. Accompanied with twelve disciples—Baithen, the successor of Columba; Cobtach, the brother of Baithen; Ernaan, the uncle of holy Columba; Dermod, his steward or overseer; Rus and Fethuo, the sons of Rodan; Scandal, son of Bresail, the son of Endeus, the son of Neil; Luguid Mocutheimne; Echoid; Thorannu Mocufir; Cetea; Cairnaan, son of Branduib, the son of Meilgi Grillaan,—he set sail for the island, where he arrived after a short passage, in the year 563. He then proceeded to the erection of his monastery and church, and soon after undertook the conversion of the northern Picts, who inhabited the whole of Scotland, north of the great range of the Grampian mountains. The saint was the first Christian missionary who preached in this wild region; and having repaired to the residence of King Ludius, whose gates were shut against him, by order of that prince, but on advancing with his companions, and making thereon the sign of the cross, the bars were immediately unloosed. The king, as well as his council, struck with terror at the prodigy, went forth to meet Columba, whom he welcomed in the most respectful manner, and treated with every mark of attention. The king received the word of life, and the Magi, still anxious to sustain their ancient errors, exerted themselves in preventing the missionaries from preaching to the people. The Almighty was, however, pleased to confirm the mission of Columba by various miracles. A boy having died, whose parents were converted and baptized; the magi hoping to profit by the event, began to jeer and insult the parents, and to boast that their deities were

stronger than the God of the Christians. Columba apprised of the insolence of the magi, went to the house of the parents, and exhorting them to have confidence in the mercy of God, was shown into the apartment where the body of the boy was stretched. Ordering the persons who were present to retire, Columba fervently prayed for some time, and then directing his eyes to the body of the deceased, he said: "In the name of the Lord Jesus Christ arise and stand upon thy feet." Immediately the boy returned to life; and the saint taking him by the hand, brought him to his parents, whose sorrow was thus suddenly changed into joy and exultation,—and glory was thus given to that God who confounds the scoffer, by exalting his saints, and rendering their cause triumphant. The exertions of the saint were attended with great success—churches and religious houses were erected in that country during the time of his first preaching there. He also left persons to instruct the converts and to propagate the faith of Christ during his temporary absence. It is said that he penetrated into the Orkney islands, and formed cells in them. His proceedings in the western isles are better known. With indefatigable zeal he visited them frequently, preaching the gospel—supplying them with religious instructors—erecting churches, and founding pious communities. Hymba, one of those isles, is particularly mentioned as a favorite retreat of St. Columba. Here he erected a monastery, over which he placed, some years after, his maternal uncle, Ernan, and in which he was visited by four founders of monasteries in Ireland: Comgall, Cainnech, Brendan of Clonfert, and Cormac Hua Liathain; and there, while celebrating the divine mysteries, at their request, and in the presence of these holy men, St. Brendan saw a very bright flame, like a burning pillar, as if ascending from his head, which continued from the moment of consecration until the sacrifice was completed. It was also in this island that he had some extraordinary visions from heaven, which lasted for three days, and as many nights.

He founded several monasteries in another island called Ethica, over one of which presided Baithen, who afterwards became his successor in the abbey of Hy. A disciple of his and a priest Finachan, with whom the saint was displeased for concurring in having promoted to the priesthood Aidus (the black), of the royal blood of the Irish Picts, a sanguinary man, who had killed, beside others, Diermit, monarch of Ireland, founded another monastery in the island of Ethica.

While St. Columba was engaged in visiting the adjacent islands, converting and civilizing the inhabitants, he was frequently obliged to struggle in their defence, as was St. Patrick, in Ireland, against certain depredators, professedly Christians, who trafficked in the plunder

which those islands afforded. One of those spoliators, John, of the royal family of Gauran, who was coasting along the islands, St. Colvmba warned to desist from his unlawful pursuit, and to return the booty which he acquired, lest the vengeance of Heaven should overtake him. Despising the admonition of Columba, he set sail, but he was soon overtaken by a violent blast from the north, which sank the vessel, so that he and his companions miserably perished, as St. Columba foretold.

Having excommunicated some of the ringleaders, who were of the royal family of the British Scots, one of their adherents, Lamdess, resolved on his destruction, rushed against him with a spear, but the saint providentially escaped intact, as the assassin, notwithstanding all his might, was not able to drive his weapon through the garment of the saint, which Findulgan, a monk of Hymba, who threw himself between Columba and his intended murderer, had put on.

St. Columba superintended also the affairs of the British Scots, and formed some religious establishments in their kingdom; one of those near Logh-Awe, in Argyle, was governed by one of his monks, named Cailten. Though intent in watching the ecclesiastical concerns of his Scottish institutions, Columba did not neglect the care of those which he had formed in Ireland. Thither he sent messengers to transact the business relative to their management, and repaired himself in person, when matters of importance required that he should appear. He was frequently visited by persons from Ireland, who were either his friends or others who were desirous of consulting him on religious subjects. Such he always received, whether of high or low condition, with the greatest kindness, and entertained with becoming hospitality.

Among those Irish visitors was an Aidus, a very religious man, who had lived twelve years with St. Brendan, of Clonfert. On the day before his arrival, Columba said to his brethren, "We intend to fast tomorrow, as usual, because it will be Wednesday, but on account of a stranger who will be with us, the fast will be broken." Such was the discretion of Columba, that he did not scruple to give necessary refreshment to a wearied traveller, without obliging him to wait for the ordinary hour of taking food on a fast day. Cronan, a bishop of Munster, was another visitor, who did not through humility wish that his dignity, as a bishop, should be known to Columba. But in the celebration of mass the bishop having called on the saint to join him as a priest in breaking the Lord's bread, Columba came up to the altar, and looking him in the face, said, "Christ bless you, brother, do you alone break it, according to the episcopal rite, for now we know that you are a bishop. Why have you hitherto endeavored to conceal yourself, so as not to let us pay that veneration due to you by us?"

Columba was held in the highest veneration by clergy and people, as well as the sovereigns of Ireland and those of Britain; an instance of which occurs in his having been the person selected for inaugurating, or as his biographers express it, "ordaining Aidan as king of the British Scots," after the death of Conal. The saint, unwilling to inaugurate Aidan, as he was more inclined to have Eugene, Aidan's brother, raised to the throne; but having been repeatedly warned by nocturnal visions to ordain Aidan as king, he consented to do so; and the prince having arrived at his monastery of Hy, Columba performed the ceremony. Cumineus and Adamnan relate, that when Columba was in the island of Hymba, an angel appeared, holding a book, which the heavenly messenger ordered him to read, and to ordain Aidan king, as that book commanded. The saint refusing to obey the order, we are assured, was struck with a whip, and a mark was left, which remained during his life. The angel then assured him that he was sent by the Almighty, and threatened to repeat the former chastisement if he would persist in his disobedience.

Henceforth Columba became much attached to Aidan, for whom the predilection of Heaven was so signally manifested, and afterwards evinced his anxiety for the welfare and prosperity of this king, whose inauguration was blessed by his own hand. When Aidan was afterwards commencing a battle against the enemies of his kingdom, Columba, then in the monastery of Hy, ordered his attendant Diermit to strike the bell, upon which the monks hastened to the church, to whom he announced, having first devoted some time to prayer, that the barbarians were defeated, and that Aidan had gained a victory, yet not without great loss on his side.

In the year 590, St. Columba paid a visit to Ireland—an assembly being at that time held at Drumceat, in the county of Derry. Aidus was then monarch of Ireland, and Columba was invited in the most pressing manner to assist at this national convention. It appears, that one of its objects was the suppression of the Bardic institute, against which was raised a cry of general dissatisfaction throughout the country. Various were the charges which the enemies of the order preferred; and to destruction would the whole order have been doomed, had not Columba interposed his good offices. Upon his advice it was arranged that their number should be limited, and that certain rules should be adopted, by which annoyance to the public would be removed. From Drumceat St. Columba repaired to his favorite monasteries of Derry and Durrow; he afterwards visited Clonmacnoise, where he was received with great marks of attention and kindness. At this time he also visited the abbey of Ballysadare, whither St. Muridach,

bishop of Killala, and St. Dervhail, a holy nun of Erris, came to pay him their respects, with whom he must have tarried for some time, as he is enumerated among the saints who blessed the port of Killala. His next visit was to St. Comgall, of Bangor; thence he went to Coleraine, to which place the inhabitants of the country came in multitudes to see him and obtain his benediction. St. Columba returned to his monastery of Hy, and though now far advanced in years, continued to govern both it and his other religious establishments.

The happy day of his release from toil approaching, Columba, attended by Diermit went to bless the barn which belonged to the monastery, and having acquainted his faithful attendant that the last of his days had arrived, he ascended an eminence, and with up-raised hands gave his benediction to the monastery. On his return to the abbey he sat down in an adjoining hut, and copied a part of the Psalter; and having come to a passage in the 33d Psalm: "Inquirentes autem Dominum, non deficient omni bono," he stopped, and said, "Let Baithen write the remainder."

The saint afterwards attended vespers in choir, and then retired to his cell, where he reclined on his bed of stone, and gave instructions which were to be at a future time delivered to the brethren of his establishments. The hour for midnight prayers having arrived, Columba hastened to the church; his attendant soon after entered, and found him in a reclining posture before the altar, and at the point of death. Immediately the monks were assembled, who were expressing their sorrow with tears, but the saint raising his eyes, viewed them with a bright and cheerful countenance, and with the assistance of Diermit, who raised his right hand, Columba gave a final benediction to the community, and resigned his soul into the hands of his Saviour, whom he faithfully served, on the morning of Sunday, the 9th of June, A.D. 597, and in the seventy-sixth year of his age.

The memory of this great and extraordinary saint is, and ever will be held in the highest veneration, not only in Ireland, but also in Scotland, the Hebrides, and over the western church. Though only a priest, St. Columba exercised ecclesiastical jurisdiction even over the bishops of those countries, and this singular privilege was reserved to his successors a considerable time after his death, as a mark of respect to his memory. St. Columba drew up a monastic rule, which was strictly and faithfully observed in all the houses of his institute. He composed several tracts in prose and verse, abounding with scriptural knowledge and theological research. Three of his Latin hymns have been published,—the first commencing with the eternity, unity and trinity of God, embraces other sacred subjects, and concludes with a description

of the day of judgment, the general resurrection, and the rewards of the just and the impious. He has also left a beautiful tract in honor of St. Kieran, of Clonmacnoise. His last composition was the life of St. Patrick, written in the Irish language. With respect to the prophecies which are commonly ascribed to St. Columba, there is no settled opinion among the antiquarians of our island; some receive them as genuine, and others reject them as not authentic. The monastery of Hy was governed by his successor, Baithen, and the institute of Columba having long contributed to the salvation of souls, was preëminently the glory and the ornament of the western church.

Saint Columbanus was a native of Leinster, and born about the year 559. When a youth, he was placed under the care of the venerable Senile, who was at that time eminent in sanctity as well as in knowledge of the holy Scriptures. Under the guidance of such a preceptor, Columbanus formed the resolution of engaging in the monastic state, and under the influence of this pious resolve repaired to Bangor, where he remained for many years under the discipline of its holy abbot, St. Comgall. Superior talents, a powerful mind, a happy disposition, and an ardent desire to please God and to dedicate his days to the service of religion were strongly exhibited in the life of Columbanus, while at Bangor. With this object in view he fixed his mind on retiring to some foreign country, and having notified to the holy abbot of Bangor his resolve, twelve of the brethren were chosen to become the companions of his spiritual labors. Having proceeded to Britain, the missionaries embarked for Gaul, and arrived about the year 590, on the frontiers of Burgundy. The neighboring territory of the Vosges was that which they selected, and having penetrated into this wild and desolate region, they fixed their abode in a deserted fort called Anagrates; in such a place they must have endured some privations, living on a limited supply of wild herbs, and a kind of apples which the wilderness produced. The fame of their sanctity spreading far and near, numbers of people approached to hear the words of salvation from the lips of Columbanus; many of them presenting themselves, and requesting admission into his community. It was therefore found necessary to erect a monastery. A site was fixed upon, named Luxen, in the centre of the forest, about eight miles distant from the fort, that first afforded Columbanus and his companions a temporary retreat.

The number of postulants daily augmenting, a second monastery was founded, which obtained, from the number of its springs, the name of "Fontaines." St. Columbanus drew up a rule for the guidance of his institute, which was afterwards observed in France before that of St. Benedict was introduced, and the Gallican bishops in the council of

Macon, A.D. 627, commended the constitutions of Columbanus, which, for many years, having been the rule in several monasteries of France, Italy, Germany, and Switzerland, were at length modified and engrafted with those of St. Benedict. As the trials of this life are the ordinary portion of zealous and holy men, Columbanus was obliged to endure trouble, which Theodoric, king of Burgundy, or rather the queen dowager Brunchant set in operation. For some time the king behaved with kindness—was wont to visit the saint in his solitude, and listened with attention to the instructions which Columbanus imparted; but the haughty and irreligious woman, Brunchant, who had long held the reins of government, soon contrived to remove the impressions which the councils of the saint tended to make. The queen dowager frustrated the arrangement of the king's marriage, as she could not endure a rival in the court; and in order to prevent a possibility of such an event, she employed every means to corrupt the morals of the prince, and lead him into the most debasing excesses. Perfectly successful in her infamous design, the court became a den of prostitution; order, religion, decency disregarded, vicious example soon produced its baneful effects, and began to corrode the heart of society in all its grades, as a cancer. Columbanus, apprized of its ravages, remonstrated with Theodoric, who unheeded his admonitions. He repaired to Spissia, where the court was held, but he could not be induced to put up at the palace, or in any of the royal mansions. The king having heard of his arrival, resolved to receive the saint with becoming respect; the servants of his household were in attendance, and a sumptuous repast prepared for him, *whose food consisted of the wild herbs* which the wilderness afforded; but sumptuous and delicious as they were, the royal repast had no attraction for the saint. "What meaneth this munificence?" asked Columbanus; "why those costly presents, which to us must be unacceptable? It is written, 'The Most High rejects the gifts of the impious,' nor is it meet that the servants of God should be defiled with such viands."

To the remonstrance and to the advice of Columbanus, the king and Brunchant replied, promising a reform. Scarcely, however, had the saint departed, when the irregularities of the court were renewed, and scenes of more refined vice and profligacy introduced. Again the zeal of Columbanus is directed against the contagious example of the court. He addresses a letter to the king, denouncing his depravity, and rejecting communion with him, until he would have shewn abundant signs of repentance. Brunchant, still intent on maintaining her evil influence, even at the expense of religion and the character of the king, once more inflamed the passions of Theodoric, which the strong remonstrance

of Columbanus was calculated to tranquilize; and accompanied by his courtiers and guards, the king set out for Luxen, determined on expeling Columbanus and his community from his kingdom. The cloister was entered by the king; an armed soldiery was stationed in the abode of prayer and meditation, while Columbanus remained in the sanctuary, and addressed the king in language becoming a man who was resolved to lay down his life in the cause of religion and morals. "If," he exclaims, "thou art come, sire, to violate the discipline already established, or to destroy the dwellings of God's servants, know, that in heaven there is a just and avenging power: thy kingdom shall be taken from thee, and both thou and thy royal race shall be cut off and destroyed on the earth." The king, alarmed and struck with remorse, withdrew to his palace; however, soon after, a body of troops were ordered to proceed, and expel Columbanus and his Irish associates from the king's dominions; those who were natives of France were permitted to remain; and our saint, on his departure, amidst the tears and lamentations of his disciples, besought them to be of good heart, that the Lord of heaven and earth would be their father, and reward them in those mansions of bliss, into which the perpetrators of sacrilege can never expect to enter. St. Columbanus departed from the Vosges, having resided about twenty years in that country. Ragamund, the captain of the guard, had orders to escort those holy men to the seaboard,—an office which he performed with the greatest cruelty, as the minion of abused authority almost invariably is wont to do. The journey was continued without interruption, day and night; and having at length reached Nevers, they were compelled to embark in boats, then plying on the Loire. Passing by Tours, they, with great difficulty arrived at Nantz, where they remained a few days, awaiting a passage to Ireland. A vessel being ready to put to sea, they embarked, and on having reached the ocean, a violent storm arose, which drove back the ship, and cast her on the shore, where she lay during the night. The captain and his crew, under the impression that his mishap arose from having the saint and his companions on board, refused to bring them further, and accordingly they were left on the shore. The storm immediately abated, and the ship put to sea. Columbanus acknowledging the will of heaven in the event, and reflecting on the important services which he could render to the ignorant inhabitants of the district, directed his steps to Nantz, and thence to Austrasia, over which Theodobert, the brother of his persecutor, ruled. His ulterior aim was to form a settlement in some part of Italy, near the Alps. During his journey thither, he was kindly received by several bishops, and experienced great hospitality from Clotharius, the relative of Theodoric, and king of

the Soissons. When he entered the dominions of Theodobert, he was introduced to the king, and was received with every mark of respect and attention. Having in a few days embarked on the Rhine, he continued his route to Mentz, and preached there at the request of the bishop, who wished to detain him, but his zeal for the conversion of those who were still in the darkness of error and superstition outweighing every other consideration, he was allowed to proceed on his journey. At the desire of the good king Theodobert, of Austrasia, he travelled along the lake Zurich, in Switzerland, and converted in the canton of Zug, a great number of people to the faith of Christ. Thence he departed for Arbona, near the lake of Constance; but this district having been tolerably well supplied with missionaries, he directed his course towards the ancient Bregentz, which an idolatrous people inhabited, and from whom he met with an immediate repulse. Deeming it more prudent to begin his labors with the Swiss, who dwelt in the adjoining lands, he removed amongst them, and by numerous miracles, incessant preaching, and the good example of his community, he succeeded in converting the entire population of this hitherto unfrequented territory. Returning to Bregentz with his brethren and a number of the Swiss, Columbanus entered their Pagan temple on a solemn festival,—addressed the people—invoked the name of Christ, and forthwith the three great brazen statues which they worshipped were prostrated, and the leading men and principal portion of the inhabitants were converted to the faith. At their request, Columbanus erected a monastery in their neighborhood, and according to the custom of Ireland, annexed a school to it, which became, in after ages, much celebrated.

St. Columbanus feeling an impulse to go and preach the gospel to the Venetii or Sclavi, but warned from heaven that the period for their conversion had not yet come, proceeded on his journey to Italy, and arrived in Milan about the year 612. The Arian heresy, though ably refuted by different writers, and solemnly condemned by the general council of Nice, was still upheld by a considerable portion of the Eastern church. Against those heretics Columbanus published a very learned tract, demonstrating the divinity of the Son of God, from the authority of the sacred scriptures, as well as the uniform tradition of all ages. At this time, likewise, the celebrated question of the three chapters had caused an unusual sensation all over Italy. The production called the "three chapters" was condemned in the second council of Constantinople, the fifth general one of the church held in the year 533, and yet the controversy which they raised, was still agitated at Milan; and though their condemnation put an effectual stop to the progress of Nestorianism, still there were many in the East and

West who endeavored to uphold that impious heresy. It was this circumstance that caused St. Columbanus to address his famous epistle to Pope Boniface IV.

"To the most lovely of all Europe—to the head of all the churches—to the beloved father—to the exalted prelate—to the pastor of pastors," &c. In the body of the letter, Columbanus proceeds to say: "For we, Irish, are disciples of SS. Peter and Paul, and of all the divinely inspired canonical writers, adhering constantly to the evangelical and apostolical doctrine. Amongst us, neither Jew, heretic, or schismatic can be found, but the Catholic faith unaltered, unshaken, precisely as we have 'received it from you,' who are the successors of the apostles. For as I have already said, we are attached to the chair of Peter; and although Rome is great and renowned, yet with us it is great and illustrious, only on account of that apostolic chair. Through the two apostles of Christ, you are almost celestial, and 'Rome is the head of the churches of the world.'"

In the year 613, St. Columbanus, at the earnest request of the king Arnulf, founded the monastery of Bobbio, in a romantic part of the Apennines; in the mean time, Theodoric was cut off, when on the point of waging war against Clotharius, who was his relative; two of his sons were slain, and the third was expelled the kingdom. The infamous Brunchant was put to death by Clotharius, who ascended the throne, and became monarch of all France. A.D. 613.

Columbanus, thus tried in the furnace of persecution under Theodoric, spent the remainder of his days in his holy retreat of Bobbio, and died on the 21st of November, 615, [illegible] in the seventy-second year of his age.

The pen of this great saint produced many essays on various subjects pertaining to a spiritual life. His monastic rule consisted of ten chapters:—of obedience, silence, regimen, the shunning of cupidity, contempt of vanity, on chastity, the divine office, discretion, mortification, and the perfection of the monk. The memory of Columbanus will be ever revered in the western church, and while in Ireland his name is handed down with admiration, the pages of Gallican history will supply a splendid record of the services done to that nation by the zeal, labors and writings of St. Columbanus.

Saint Gallus or Gall was one of the principal disciples who had accompanied St. Columbanus on his mission from Ireland. Having removed from Bregentz to Milan, in the year 612, Columbanus entrusted his favorite companion, Gallus, with the care of the infant congregations, which had been formed in that territory. Zealous for the conversion of this country, Gallus entered the deserts, with which it abounded,

and having reached the banks of the river Stinace, he erected a monastery on the site, where the town and abbey of St. Gall now stand. The fame of his sanctity soon became celebrated throughout the country, and the doctrine which he preached was attested by numberless miracles.

The see of Constance being vacant, and the prelates and clergy having assembled to elect a chief pastor, Gallus was invited by the Duke Gunzo to attend. As soon as he entered the assembly, the clergy arose, and casting their eyes on the holy Gallus, declared, with one voice, that he was the person best suited to fill the vacant chair. The duke himself, in the interim, addressed Gallus in the following words: "Do you hear what they say of you?" "I wish," replied Gallus, "that what they have said had been the fact; but do they not know, that the canons will not, unless in some very urgent case, allow persons to be ordained bishops of districts, of which they are not natives. I have a deacon, John, a native of this country, to whom everything that has been stated of me may be justly applied; and as I think him elected by the divine judgment, I propose him to you as your bishop." John, who was both a learned and holy man, being made acquainted with the proceedings of the assembly, concealed himself in the church of St. Stephen, without the town. John was soon discovered and brought into the presence of the clergy, and was elected bishop of Constance, on the recommendation of St. Gallus. The learned abbot Eustasius, of Luxen, which St. Columbanus had founded, being dead, the monks determined on electing Gallus as his successor, and accordingly a deputation waited on the saint, to whom he replied, "That having abandoned his friends and his native country, and having chosen a solitude for his abode, he could not think of being raised to any rank which might involve him in the cares of this world."

St. Gallus, who was an assiduous preacher of the Gospel, has left behind him some sermons and tracts on the scriptures and on mystical theology. The labors and miracles of St. Gallus were such, that he is recognized as the apostle of the Swiss. He died in the ninety-fifth year of his age, and on the 16th of October, A.D. 645.

Saint Fursey was about this time employed in forming a new and extensive mission at Lagny and along the north-western coast of Gaul.

Fursey was descended of the kings of southern Munster, and received his education in the island of Inisquin in the county of Galway. Rathmat, near Lough Corrib, in the present deanery of Annadown, was his first establishment. Thinking that his labors might be more useful or necessary in some other region, he withdrew to Britain, taking with him some religious companions, among whom were his brothers

Foillan and Ultan. Sigberet, king of the East Angles, kindly received the saint, and soon after, in the heart of a forest adjoining the ocean, he erected a monastery, near Burgh Castle, in Suffolk; this retreat he regarded as well adapted for a contemplative life; and moreover being surrounded with a population grossly ignorant, partly Christian, partly Pagan, his labors among them were extraordinary and eminently successful. Through the advice of St. Fursey, Sigberet, having resigned the sceptre to his kinsman Eyric, embraced the monastic state.

Penda, king of the Mercians, finding this opportunity for extending his dominions, took the field and appeared at the head of a considerable army; the affairs of Eyric being thus placed in a critical position, his subjects prevailed on Sigberet to come forth from his solitude and animate them in the conflict.

The pious king yielded to their wishes—with a wand in his hand he appeared in the midst of the engagement, and victory declaring in favor of the Mercians, Sigberet and his kinsman were among the number of the slain. Fursey, after this untoward event, wishing to lead a more retired life, gave up the care of the monastery to his brother Foillan, and repaired to France. On his way through Ponthieu, in a place called Mazeroeles, he raised the son of the Duke Haymon to life, and continuing his journey, was well received by Clovis, the second, king of Neustria and Burgundy. Admiring the sanctity of Fursey and his companions, and moreover, anxious that they should remain in his dominions, the king assigned him some land at Lagny, near the Marne, about six leagues from Paris, where Fursey erected a monastery, A.D. 644; his establishment was for centuries the asylum of the oppressed, and the fruitful nursery of saints and scholars. St. Fursey died at Macerias on the 16th of January, A.D. 650; his remains were afterwards translated to Peronne in Picardy and interred on the east side of the high altar. The Ulster annals and other authorities state, that Fursey was a bishop. Among his disciples, who were natives of Ireland, and whose services are still recorded in various parts of the Continent, may be mentioned the Abbots Eloquius, Adalgisus, Malguil, Lactan, Mombulus, Fredegand, and Bertuin, bishop of Maconia, in the territory of Liege, and Etto bishop and apostle of the Avernes.

See Rathmat, County Galway.

Saint Kylian, the illustrious apostle of Franconia, was raised to the episcopacy in Ireland; withdrew from his native country in the year 686 to the Continent, accompanied by a number of missionaries, among whom were Colman, a priest, and Totnan, a deacon. Among the inhabitants of Wurtzburg, in Franconia, the errors of Paganism still prevailed. And thither Kilian proceeded, having first obtained the

sanction of Conon, who then presided in the See of Rome. The truths of the Gospel, enunciated by the example and the preaching of Kylian, made rapid progress through the extensive territory of Franconia: Gozbert, the ruling prince, embraced the faith of Christ, while the labors of the holy missionary were every day more successful.

The marriage of Gozbert with Geilana, the wife of his brother, after some time called forth the admonitions of St. Kylian; he represented to the king the impropriety of such connexion, and the necessity of an immediate separation, to which the king assented. Geilana, made acquainted with the king's resolution, procured two assassins, who entered the church at night, while Kylian and his companions, Colman and Totnan, had been singing the divine office. The holy missionaries cheerfully submitted to the will of heaven and suffered on the 8th of July, A.D. 689; their remains were interred in the church of Wurtzburg, where St. Kylian is revered as its apostle and patron.

Saint Fiacre was of an illustrious family in Ireland. Wishing to lead a solitary life, he withdrew to France with some disciples, and applied to St. Faro, who was attentive to the Irish on account of St. Columbanus, whom his father Channeric entertained, for some lonesome spot to which he could retire from the trouble of the world. This good bishop immediately gave him one out of his patrimony at a place called Breuil, which was surrounded with forests: here he erected a monastery in honor of the blessed Virgin, in which he received strangers and his guests, living himself in his cell. Like unto other Irish saints, he debarred females from admission to his monastery; his reputation for sanctity was such, that infirm persons from all parts were brought to him, who received health by his laying hands on them. The year of his death is not known, but his festival is observed on the 30th of August. His remains were deposited in the oratory of Breuil, which has been constantly frequented by pilgrims, though they were removed to the cathedral of Meaux in the year 1568 for protection against the Calvinists. Innumerable miracles are said to have been performed there, and a great number of churches and oratories have been erected in honor of St. Fiacre in France, where his festival is generally observed.

Saint Livinus, Martyr. See archdiocese of Dublin.

Saint Rumold, Martyr. See archdiocese of Dublin.

Saint Frigidian, a native of Ireland and bishop of Lucca during twenty-eight years. The saint was son of Ultach, king of Ulster. Regenerated in the waters of baptism without the concurrence of his parents, he became inflamed with such an ardent faith, that he did not, when a youth, hesitate to travel to Rome through love to his Redeemer.

He was there honorably received by Pelagius I., and constituted a canon of the Lateran church, and having spent some time with them, he at length embraced their institute. Having afterwards returned to Ireland, his parents endeavoring to regain him to the errors of Paganism, advised him to enter on the matrimonial state; but by the operation of divine grace, having abandoned their idolatry, they were converted to the faith of Christ, in which Frigidian miraculously confirmed them by recalling his own sister, who had been dead, to life.

He soon left his family, founded a monastery, in which he established the rule of his own institute, and lived there in the holiest manner; but the fame of his sanctity and miracles being spread far and near, he again, in order to avoid the eulogy of men, returned to Italy, and tarried at Lucca, where he was so much esteemed by the citizens on account of his manifold virtues, that he was at their unanimous solicitation consecrated their bishop; having undertaken the office of the episcopal function, his care, to enlarge and extend the benefits of religion, was such, that within the space of twenty years, which he governed the see of Lucca, he erected as many baptismal churches, the chief one of which was dedicated to the three holy Levites, and in which is still preserved a huge rock, which could not be moved, until the faith and piety of the holy bishop obtained its removal from the Almighty.

The inhabitants of Lucca suffering much from the inundations of the river, the holy bishop, having drawn a harrow or rake over its banks, freed them from [illegible] injury. Full of merit and rich in good works, St. Frigidian r[illegible] ppily in the Lord, A.D. 588. His remains were deposited [illegible] aforesaid church of the Levites. In the time of Charlemagne, the body of a lady happened to be placed in the same tomb in which that of Frigidian lay; the dame immediately reviving, exclaims, "Take me hence, because you have put me over the body of St. Frigidian." By this incident was discovered the tomb of the saint, which had been two hundred years unknown. The invention of his relics is observed by the citizens of Lucca on the 14th of the Kalends of December. The lady having been miraculously instrumental in discovering the body, again slept in the Lord.

Saint Cataldus, the renowned bishop of Tarentum, was a native of Munster, and born, it is supposed, not far from Lismore. His father's name was Echu, his mother's Achlenna. He studied at the famous school of Lismore, and afterwards became a professor in that establishment. His lectures were attended by a great number of students from various countries. The precise time in which Cataldus was thus employed, cannot be ascertained. It is evidently later than the year 635

when St. Carthag founded the monastery and school of Lismore. While instructing others in literature, his piety and devotion edified them. He is said to have erected a church at Lismore, in honor of the Mother of God.

It is related that Cataldus incurred the displeasure of a prince, who ordered him to be thrown into a dungeon. The king soon repented of his violent conduct, and to make reparation for the injury, granted him a district, which belonged to a chieftain, Meltridis or Moclochtride, who had recently died. There the saint erected a church, of which he was immediately appointed bishop, about A.D. 670. Having governed this see at Rachan for some time, he is said to have gone on a pilgrimage to Jerusalem, and intending to return to Ireland, he was admonished in a vision to proceed to Tarentum. On his arrival there, he found the inhabitants immersed in vice and crime almost heathenish. Having landed some distance from the city, he cured on his way to it a woman who had been deaf and dumb, and when entering, relieved a man from blindness. Immediately noticed, he was listened to with great attention, while preaching to the people, and soon after was unanimously appointed to the see of Tarentum, which he governed many years with singular wisdom and zeal. It is probable that his appointment to this see occurred in or about the year 687. The year of his death is not known. His festival is kept there on the 8th of March. He is held in the highest veneration at Tarentum and elsewhere. A great number of miracles are said to have been performed at his tomb. A brother of St. Cataldus, named Donatus, is reckoned among the bishops of Lecce, a noble city of the kingdom of Naples. It is said that these holy brothers lived together, as hermits, for some time near a small town, now called San Cataldo.

Saint Donatus, bishop of Fiesole, in Tuscany, flourished in the ninth century, was an Irishman, and it appears, had been a bishop before he undertook his pilgrimage to Rome. A disciple, named Andrew, of a very illustrious family, whom he had instructed in Ireland, accompanied him on this expedition. They arrived at Rome during the reign of Lewis the Pious; having remained there for some time, and having obtained the benediction of the sovereign pontiff, they removed to Tuscany and visited some churches of that place. On arriving at Fiesole, Donatus was received by the clergy and people of that city, then a very respectable one, with great honor, and as the see happened to be vacant, Donatus was requested to undertake the government of it. He at length complied with their request, and acted, for a long time, the part of a good pastor, until the Almighty was pleased to remove him to a better world. His festival is observed on the 22d of October. The year of

his death is not known; it must have been subsequent to 861. The time of his accepting the see of Fiesole could not be in the year 816, as Grusolphus was bishop there in that year, and attended at a Synod held at Rome.

Donatus was bishop of Fiesole before 844, in which year he was present at the coronation of Lewis, the son of Lotharius, as king of Italy. He was its bishop in 861, being present at a Lateran Council that sat in this year under Pope Nicholas I., against John, archbishop of Ravenna. Donatus, according to the most correct account, died in 863.

A sister of his disciple Andrew (by name Brigid), a very saintly virgin, whom he was anxious to see before his death, left Ireland to pay her brother a visit, and arrived in time to find him still alive, though near his end. On his death, she resolved to remain in Italy, and retired to a forest above Fiesole at the foot of the mountains, where, in the practice of great austerity, she led a solitary life and lived to a great age, esteemed by the people of the neighborhood. She died about 880. The disciple Andrew became a deacon of Fiesole and remained there several years, until by the direction of Donatus he re-established the church of St. Martin near the river Mensola, which washes the feet of the Fiesole hills, and founded there a monastery, in which he piously spent the remainder of his days.

Donatus is said to have written some tracts, which are not now extant, except his own epitaph and a poem which is prefixed as a prologue to a poetical life of St. Bridget. The prologue begins thus:

Finibus occiduis describitur optima tellus
Nomine et antiquis Scotia dicta libris,
Insula dives opum, gemmarum, vestis et auri;
Commoda corporibus, aere, sole, solo.
Melle fluit pulchris et lacteis scotia campis
Vestibus atque armis, frugibus, arte, viris
Ursorum rabies nulla est ibi: sæva leonum
Semina nec nunquam Scotica terra tulit.
Nulla venena nocent, nec serpens serpit in herba
Nec conquesta canit garrula rana lacu.
Inqua Scotorum gentes habitare merentur
In clyta gens hominum milite, pace, fide.

Having thus described Ireland, the poem is continued as a preface to the life of St. Bridget. The following is a translation of those lines:

Far westward lies an isle of ancient fame,
By nature blessed, and Scotia is her name:
An island rich, exhaustless is her store
Of veiny silver and of golden ore.

Her fruitful soil forever teems with wealth,
With gems her waters and her air with health.
Her verdant fields with milk and honey flow,
Her woolly fleeces vie with virgin snow;
Her waving furrows float with bearded corn,
And arms and arts her envied sons adorn.
No savage bear with lawless fury roves,
No rav'ning lion through her sacred groves,
No poison there infects, no scaly snake
Creeps through the grass, nor frog annoys the lake.
An island worthy of its pious race,
In war triumphant, and unmatched in peace.

Saint Virgilius or Feargall was a celebrated Irish missionary in Germany, together with St. Boniface. The family or the district to which this Irish saint belonged, is not known; it is however said, that he was of noble extraction. Having very much distinguished himself by his piety and great learning, he was ordained priest, and soon after set out for the Continent, as a missionary. He arrived in France before the year 746 and was graciously received by Pepin, son of Charles Martel, and as yet only mayor of the palace, but who was afterwards raised to the throne. He remained two years with Pepin, who was greatly attached to him, at Carisiacum, a princely residence near Compiegne, on the Oise, and thence proceeded to Bavaria, which was then governed by the Duke Otilo, and to whom he was strongly recommended by Pepin.

Virgilius was in Bavaria when the disputes with St. Boniface began, whose jurisdiction extended then over that country and other parts of Germany. They occurred on a theological question, to which the ignorance of a priest gave rise. Not understanding the Latin, the priest in administering baptism, was wont to say, "Patria et Filia et Spiritua Sancta," instead of terminating these words with the consonant S. Boniface, informed of it, directed Virgilius and Sidonius or Sedna, a companion of his, to re-baptize such persons as had received the rite from this priest: they however refused, rightly maintaining that the baptisms administered by him were valid, and in order to protect themselves against the exercise of any authority on the part of Boniface, gave a full account of the transaction to Pope Zachary.

Astonished at the conduct of Boniface, the pontiff immediately wrote to him, expressing the pain he had felt at his having given an order for the re-baptizing of those persons, and put him on his guard against a repetition of such an order, as the baptisms were valid and could not be affected by the mis-pronunciation of the priest. It seems that Boniface, hurt by the reproof from Rome, treated Virgilius with harshness and denounced him to the pope. Various are said to have

been the charges which he preferred on this occasion. They are too frivolous to be recounted; but as Virgilius maintained some astronomical doctrines, to which Boniface was a stranger, it was represented to the supreme pontiff, that Virgilius held "that there was another world and other men under the earth."

The pope, under the impression that such was really the doctrine imputed to Virgilius, wrote to his opponent, that a synod should be convened, and Virgilius expelled from the Church, should he persist in maintaining such opinions. He also informed Boniface that he was about sending a letter to the Duke Otilo concerning Virgilius, for the purpose of citing him to appear before himself, and if convicted of error, of condemning him according to the canons.

It is now generally admitted that the opinion, which Virgilius maintained, was no other than that relative to the antipodes; an opinion which is founded on the sphericity of the earth. It was new to Boniface, and hence arose the mistake, which he made in representing the doctrine of Virgilius on the subject to the pontiff. That Virgilius maintained no such extravagant notion as that which Boniface attributed to him, is clearly to be understood from the abandonment of all further proceedings in the matter. Virgilius was abbot of St. Peter's monastery at Saltzburg before the death of Duke Otilo, A.D. 748, and seems to have continued in that situation, until he was promoted to the bishopric of that city by Pope Stephen II. and the king Pepin in 756.

It is said that Virgilius, though named to this see and exercising episcopal jurisdiction, deferred his consecration for two years, until at length he submitted to it, when urged by the other bishops of the province and the clergy and people of his diocese; and that in the interim, Dobda, a bishop, who accompanied him from Ireland, performed the necessary episcopal functions in his stead. According to some accounts Dobda was placed as bishop at Chiem, in Upper Bavaria, by the Duke Otilo, and established there a school, which was much frequented by students.

Another eminent Irishman, St. Alto, is said to have been the companion of Virgilius. Alto was descended of an illustrious family and is said to have arrived in Bavaria, A.D. 743; he lived some years as a hermit in a forest midway between Augsburg and Munich. The fame of his sanctity reached the king Pepin, to whom that country was subject, and induced him to make a grant of a portion of the forest for the purpose of erecting thereon a church and monastery. Alto immediately began to clear the ground, and the good people of the neighborhood assisting, succeeded in completing the monastery and church, which St. Boniface dedicated. From him it was called Alt-Mun-

ster. The memory of this holy man was revered on the 9th of February.

Among other Irish missionaries at this period in Bavaria is reckoned Declan, who is said to have died at Frisengen, on, it seems, the 1st of December.

Saint Virgilius, soon after his consecration, dedicated a church in Saltzburg, to St. Stephen, in which he placed an abbot and monks taken from the monastery and church of St. Peter, which was still considered the cathedral. Some time after he repaired this monastery, of which he had been abbot, and enlarged the cell built by St. Rupert, the first bishop of Saltzburg. He established another cell at Ottinga, which count Gunther endowed, and at whose expense it was also erected. His chief work was the great basilica, which he constructed and dedicated in the name of St. Rupert, and having removed the saint's remains to it, constituted it the cathedral. While attending to the erection of temples to the living God, Virgilius, as a vigilant and assiduous pastor, continually preached, instructed, and propagated the sublime doctrines of the gospel.

Karastus, a son of Boruth, the Sclavonian duke of Carinthia, and Chetimar, nephew of the latter, (Boruth), being detained as hostages in Bavaria, they were baptized and educated at the request of Virgilius, as Christians. On the death of Boruth, Karastus became duke of that country, but having died in the third year of his reign, he was succeeded by Chetimar, who was very religious, and had with him, as instructor, Majoranus, a priest, whom St. Virgilius had ordained. Some time after his accession to the dukedom, Chetimar requested Virgilius, then bishop of Saltzburg, to visit his territories, and confirm his subjects in the faith. Compliance with the pious wish of the duke, not being within his power, Virgilius sent to that country Modestus, a bishop, some priests, a deacon, and other inferior clerics, authorizing Modestus to perform the ordination of priests and the consecration of churches. This bishop spent the remainder of his life in Carinthia, and at his death the duke again requested the bishop of Saltzburg to proceed to his dominions; but the duchy being distracted with intestine troubles, Virgilius was prevented from visiting it, and sent in his stead Latinus, a priest, who was soon after obliged to withdraw. However, Virgilius did not lose sight of the interests of the church of Carinthia, and during the administration of Chetimar and his successor Watune, supplied it with priests. Thus was the church of Carinthia established, and St. Virgilius has been justly called the apostle of that country.

Towards the end of his life, Virgilius undertook the visitation of his vast diocese, in order that he might eradicate the remnants of idolatry,

and strengthen his flock in the belief of the Christian religion. He was everywhere received with attention by multitudes of all descriptions, and during his progress consecrated churches and ordained priests; neither did he omit to visit Carinthia, through which he proceeded as far as the frontiers of the Huns, where the Drave joins the Danube. Perceiving that his dissolution was approaching, Virgilius returned to Saltzburg, where, having celebrated the divine mysteries, and seized with a light illness, he departed this life on the 27th of November, A.D. 785. It is stated, that many miracles have been performed at his tomb, in Saltzburg.

Saint Mailduf, from whom Malmesbury, in England, is called. Its former name was Ingeborn. Here our holy countryman became eminent as a teacher. Pleased with his situation, he lived at the foot of a hill, as a hermit, but afterwards, in order to supply his necessary wants, opened a school, which was not long after changed into a monastery. The celebrated Aldhelm, the most distinguished of his scholars, became abbot of this establishment, in the year 675. He had received the habit and tonsure from Mailduf, and greatly enlarged the monastery. St. Mailduf died in the year 675, or a little prior to it.

SS. Caidoc and Fricor, two Irish priests, who were much distinguished by their sanctity in the territory of Ponthieu, in Picardy. Being badly received by the peasants of that country, they were on the point of being forced to quit, when a young nobleman, Richarius, who lived at Centule, in Ponthieu, took them under his protection, and inviting them to his house, treated them with attention and respect. He listened to their instructions, and in sorrow for the past transgressions of his life, made a confession of his sins, and became sincerely penitent. Henceforth they preached with freedom and with great success throughout various parts of Picardy. Fricor assumed the name of Adrian, as more agreeable to his auditors. Meanwhile, Richarius, their patron, was advancing in sanctity; and at length, in obedience to the advice of his holy directors, resolved to retire from the world. Having distributed a great part of his property to the poor, he founded the monastery of Centule, about the year 625. He is said to have visited Rome, in company with Caidoc. On their return, Caidoc embraced the monastic state, in that abbey, and continuing there until his death, was buried within the precincts of that monastery. Fricor or Adrian also became a monk, and was buried in the monastery of Centule.

Two other Irish missionaries, Rantic and Quilian, are said to have assisted St. Vulganius or Bolcan, in preaching to the Morini, the inhabitants of that tract in which Boulogne is situated. Vulganius was also an Irishman and a bishop, became distinguished as a zealous mis-

sionary in Belgic Gaul, during a part of the seventh century, where his memory is still highly revered; the 2d of November is his festival. The remains of St. Vulganius are preserved in the collegiate church of Lens, in the diocese of Arras.

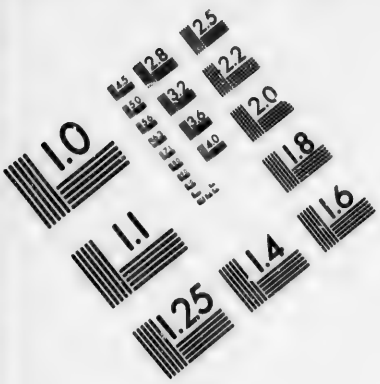
Saint Tressan, who was, it seems, an illiterate person, but a very good Christian, and wishing to lead the life of a pilgrim, went to France, taking with him six brothers, Gibrian, Helan, German, Veran, Abran, Petran; and three sisters, Fracta, Promptia, and Posemna, all of whom were very devout. He tarried in the territory of Rheims, near the Marne, when Remigius was bishop there, and who baptized Clovis I. Having acquired sufficient learning, he was ordained a priest by Remigius, to whom he was recommended by Genebaldus, bishop of Laon.

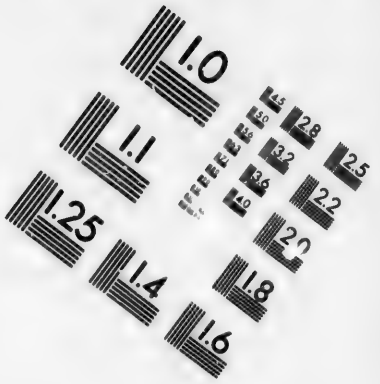
Tressan finished his days in the diocese of Rheims, near the Marne, and was distinguished by his great piety, as well as by miracles. His remains were deposited at Avenay, in Champagne. The 7th of February is dedicated to his memory. The year of his death is unknown.

Saint Albinus or Witta, the apostle of Thuringia, was a native of Ireland, and flourished in the eighth century. It is affirmed by Trithemius, that Albinus embraced the monastic state in Ireland, and afterwards repaired to Germany, where he converted numbers to the faith, and became a bishop about the year 741. He entered on the same mission with St. Boniface, and was appointed by him bishop of Buraburg, near Fritzlar, in Hesse. Albuin was in great esteem for his knowledge of the sacred writings; and through his preaching and missionary labors has been venerated as the apostle and patron saint of that extensive country. Though honorable mention is made of this holy and apostolic man, by Arnold Wion and others, yet the particulars of his eventful life have not been handed down to us. Several works have been attributed to him; the only one extant is a book of meditations addressed to the people of Duringen. His festival is observed on the 26th of October.

Helias or Elill, an Irishman, and a disciple of Theodulf, bishop of Orleans, distinguished himself in France during the reign of Charles the Bald, and afterwards became bishop of Angoulême. This eminent prelate ranked among the learned men of the age, and for many years presided in the schools of France, as professor of the sacred scriptures. Among his scholars was the celebrated Eric, bishop of Auxerre. When bishop of Angoulême, Helias assisted, in 862, at the synod of Pistes, and in 866, at that of Soissons. This holy man died on the 22d of September, A.D. 876.

Moengal or Marcellus flourished about the middle of the ninth century. He travelled to Rome in 841, accompanied by his nephew,





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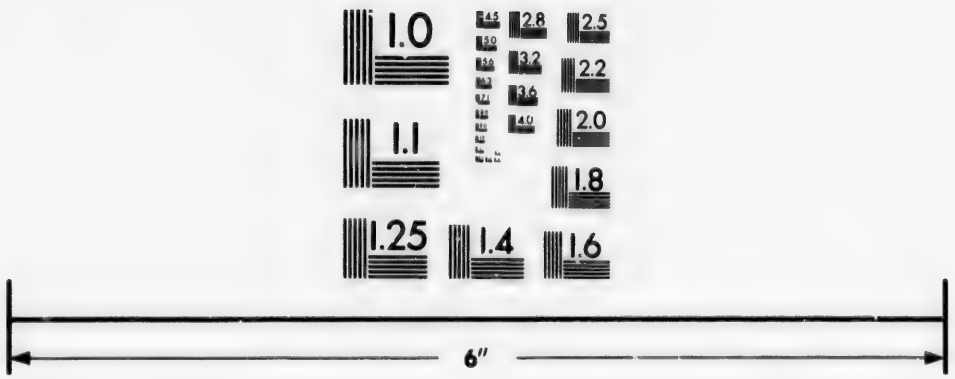

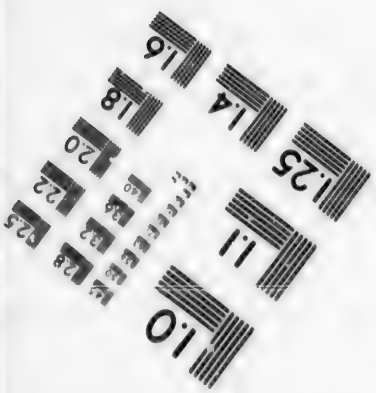

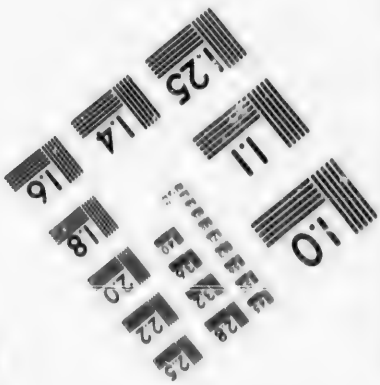

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Marcus, an Irish bishop, and afterwards visited the ancient monastery of St. Gallus, in Switzerland. Becoming known to the fathers of the house, who appreciated his learning, they requested him to remain. Here he delivered theological lectures for many years, and among his disciples are reckoned Notker, Balbulus, Ratpert, and Tutilo. He has written a commentary on the scriptures, and homilies on the lessons of the gospel. Moengal died there on the 30th of September; the year of his death is not recorded.

Patrick, who was an abbot, may be ranked among the number of those ecclesiastics, who, about the year 850, fled from the fury of the Danes, and retired to England. It is most probable that he had been a bishop before his retiring from Ireland, and is supposed to have been the Mael-Patrick styled bishop, anchorite, and abbot elect of Armagh. On his arrival in England, Patrick repaired to the abbey of Glastonbury, where he remained until his death. This circumstance gave rise to the glaring absurdity of some writers, who attempted to maintain that our apostle and patron died in England, and had been buried in Glastonbury. The abbot Patrick has published a book of homilies, several religious tracts, and some letters to his countrymen.

St. Anatolius, the patron of the chief collegiate church of Salins, in the diocese of Besançon. Anatolius was a native of Ireland, and in the beginning of the tenth century repaired to the Continent. He was a bishop in his own country before his departure, but not attached to any see. Having travelled to Rome he remained there some years, and at length his extensive knowledge of the scriptures and the fathers of the church, brought him into notice, and he was appointed lecturer in some of the principal schools. Desirous of leading a retired life, Anatolius left that city, and travelled into France. While he stayed in Burgundy, his labors in preaching were incessant; and after having traversed the greater part of those extensive districts, he at length arrived at the city of Salins.

At a small distance from the city and at the foot of a dreary mountain stood an oratory, dedicated to St. Symphorian, martyr; thither he repaired, and knowing it to be the place which Providence had marked out for him, as a retreat, he prayed for a time in the oratory, and resolved on fixing his abode in this lonely hermitage. He soon after closed his mortal career, but his sanctity had been recognized by the faithful in Salins and the surrounding country. Several churches in the diocese of Besançon have been dedicated to his name, and especially one of the four churches of Salins, situated on the mountain, on the south side of which is the hermitage of St. Anatolius. The body of the saint was in the eleventh century removed to the principal church of

Salins, and in the year 1229, Nicholas, bishop of that see, had it placed in a silver shrine, and deposited in the same church.

Saint Maimbodus, another ecclesiastic of Ireland, retired from his native country early in the tenth century, and travelled many parts of the continent, preaching the gospel. His labors had been particularly directed to the northern districts of Italy and Gaul, and having at length arrived in Burgundy, he was hospitably entertained by a pious nobleman, who earnestly besought him to fix his abode in that territory. Thinking that his services were more necessary in other places, Maimbodus resumed his journey, stopped at the small village of Domnipetra, eight miles distant from Besançon. On his departure, and at a small distance from the village, the holy man was met by robbers, who, on being disappointed in their expectation of money, wounded him so severely, that he died on the spot. The body of the saint was buried by the faithful, in the church of St. Peter, in that village, but was afterwards translated with great solemnity to Montbelliard, by the order of Berenger, bishop of Besançon. The same prelate decreed that the memory of St. Maimbodus should be celebrated in the diocese of Besançon, on the 23d of January, the anniversary of his death.

Marianus Scotus was a native of the north of Ireland, and in the year 1068, retired to Germany, bringing with him two companions, John and Candidus; they remained for some time at Ratisbon, and afterwards became Benedictine monks, in St. Michael's monastery, near Bamberg. Marianus, who was as saintly as eloquent, and learned, obtained, soon after for himself and his companions, a grant of the church of St. Peter, near Ratisbon, which was confirmed by Henry IV., then king of Germany. From the great number of Irishmen who had repaired to it, this monastery became so celebrated, and at the same time so well supplied, that in the beginning of the twelfth century, another was erected in the city of Ratisbon, and which was dedicated to St. James. In this manner the ancient foundation of St. Peter became the parent of numberless religious retreats, by which piety and literature had been nourished for ages, in that, as well as in the adjacent territories. This monastery was also famous for the number of works which the monks transcribed; here, also, Adrian IV., the pontiff who granted Ireland to the king of England, received his education under another Marianus, who belonged to this establishment.

The founder, Marianus Scotus continued to govern the monastery of St. Peter, at Ratisbon, until his death, which occurred in 1088. These monasteries of Ratisbon, with those of Wurtzburg, Nuremberg, Vienna, and many others, continued in the hands of Irish ecclesiastics, until they were dispossessed by Scotchmen. After the death of the founder,

several applicants from Scotland had been kindly received by the monks, and admitted into their German monasteries. The number gradually increased, so that in the thirteenth century, when the term "Scotia" ceased to be used as a name to denote Ireland, the Scotch availed themselves of the expression (Scotorum) contained in the original grants, and thus became, in a short time, the possessors of all those religious foundations. The Irish monks were, before the close of that century, compelled to withdraw from those establishments which their countrymen had founded, and which they both governed and adorned for so long a period.

Marianus Scotus, the chronographer, a native of Ireland, was born in the year 1018. Being anxious to retire from the world and to devote himself to prayer and study, he entered the monastery of Clonard in 1052, and continued in that famous establishment four years. Marianus, influenced by the example of many other Irishmen, formed the design of retiring forever from his native country. In accordance with his resolution, he arrived at Cologne in 1056, and soon after joined the Irish monks of St. Martin, in that city. Here he remained two years, and having been ordained priest at Wurtzburg, he removed to Paderborn, and thence to Fulda. It is most probable that in this place he had collected and arranged the materials for his chronicle: a work far surpassing anything of the kind which the middle ages have produced. In order to complete it, he became a recluse for ten years, and though confined to study and debarred from all human intercourse, still the fame of his virtues and of his extraordinary learning procured its way beyond the silence of his cell, and among his admirers were many of the most distinguished prelates of that country.

At length this extraordinary man was brought from his favorite retirement, by order of the bishop of Mentz and the abbot of Fulda, and in 1069 he removed to Mentz, where he was again shut up, as he himself says, on the 10th of July, in that year. Here he remained until 1086, the year in which he died, and was buried in the church of Saint Martin, beyond the walls of that city.

Our distinguished countryman, besides his chronicle, has written "The Harmony of the Evangelists;" Of the universal account; On the great Paschal Cycle; Amendments to Dionysius; A Breviary on St. Luke; Annotations on the Scriptures; Letters of Exhortation; Commentaries on the Psalms; Annotations on all the epistles of St. Paul, together with a copy of said epistles, transcribed by himself, and which is extant in the imperial library of Vienna.

Helias, the saintly and learned abbot of St. Martin's, at Cologne, was an Irishman, and flourished in the eleventh century. About the

year 1022, St. Helias had been at Rome, and was the first who had brought from that city the Roman note or church music to Cologne. Before his journey to the Continent he spent some years in the monastery of Monaghan; the rigid discipline of which he punctually observed and enforced. The value which this saint placed on the virtue of obedience was such, that when a member of the community at Cologne had, without asking permission, transcribed a neat copy of the missal, for the use of the monastery, Helias consigned it to the flames, lest others, imitating his example, should presume to infringe on the ancient discipline of the institute. Helias was also a learned man, and to this distinguished native of Ireland, and to his community, society had been indebted for the transcribing of several valuable portions of both sacred and profane literature. Having spent a life of mortification and sanctity, he died at Cologne, A.D. 1042.

John, the venerable bishop of Mecklenburgh and apostle of Sclavonia, was a native of Ireland, and flourished in the middle of the eleventh century. About the year 1057 he arrived in Germany, and was soon after placed over the see of Mecklenburgh, by Adalbert, archbishop of Bremen. The Vandals and the Venuli who inhabited that part of the ancient Sclavonia, which lies between the Elbe and the Vistula, were at this time pagans; thither John proceeded to preach the gospel, in 1062. After having traversed the greater part of that region—having visited their principal towns, in which he converted great numbers—John, at length, suffered martyrdom at Rethre, the capital. By the orders of a Pagan governor, he was first cast into a prison, endured a great variety of torture, and was beheaded about the year 1065. Adam, of Bremen, Trithemius, and other writers, make honorable mention of this martyr, and John has always been considered the apostle and patron of that ancient and extensive territory.

Saint Colman departed from Ireland about the year 1012, for the purpose of visiting Jerusalem. He arrived in the eastern part of Norica, now lower Austria; at the time of his arrival the Austrians were at war with the Moravians, and such had been the spirit with which hostilities were carried on, that no quarter was given on either side. Colman had scarcely reached Stockerau, when he was arrested as a spy, and though he persisted in declaring his innocence, was cast into prison, and afterwards put to death, by suspending him from an old tree, together with two robbers. The hay or twig rope by which his head was fastened, and even the old tree, are said to have bloomed and revived; his body continued sound and entire, his nails and hair to grow. These extraordinary circumstances excited attention, which

were still more enhanced by the fact of blood flowing from his body, when a part of his flesh had been cut off for being used as a cure. It was concluded, that Colman was truly a holy person, and that he had been unjustly put to death. He was therefore honored as a martyr. His body was taken down, and deposited with great pomp in the churchyard of Stockerau. Several miracles attested his sanctity, and Henry, marquis of Austria, was so moved by them, that he got the body removed to his residence, Medlica or Melek. On its removal the body was found entire, and was placed in St. Peter's church of that town, on the 7th of October, A.D. 1015, three years after Colman had been put to death.

A Benedictine monastery, established there in honor of St. Colman, has become very famous, and it still exists in great splendor. Erchenfrid, who was the third abbot of this monastery, has written the acts of Colman. He relates several miracles, which were wrought after his death. The name of Colman occurs in the Roman martyrology on the 13th of October.

John Stabius, historiographer of the Emperor Maximilian I., has written an ode in honor of St. Colman.

" Austriæ sanctus canitur patronus,
Fulgidum sidus radians ab Areto,
Scoticæ gentis Colemannus acer
Regia proles.

Illedum sanctum Solymorum urbem
Transiit, dulcem patriam relinquens,
Regios fastus, trabeam coronam
Sceptraque tempsit.

Propter et Christum peregrinus exul
Factus in terris alienus ultro
Cœlicam ura meditatus aulam
Mente fideque.

Austriæ terras agitabat amens
Tunc furor; fortes Moravos, Bohemos,
Pannones, bello simul implicabat
Inferus hostis.

Ergo dum sanctum hospitio recepit,
Oppidum nostro Stockerau vocatum
Patric ritu.

A translation is unnecessary, as it would be repeating the incidents already narrated.

In this manner the church of Ireland sent forth her missionaries to distant countries; meanwhile a good and gracious Providence supplied

her with an abundance of holy and learned pastors, who, both in the cloister and in the troubled scenes of life, were leading myriads to heaven, and shedding new lustre around the cross of the Redeemer The church of Ireland shone with peculiar brilliancy during those ages, in which the sanctity of her missionaries fully illustrated the excellence of these institutions, which she had from the days of her glorious apostle so ardently cherished and sustained--which prepared those holy ecclesiastics to engage in the work of conversion, disregarding the ties of kindred and of country,—encountering perils of sea and land,—contemning every danger and every comfort, in order that they might announce the glad tidings of redemption, and erect the standard of the Christian dispensation in the land of the savage and the barbarian, and of which it now becomes a pleasing duty to lay a record before the public.

CHAPTER XXXV.

MONASTERIES OF IRELAND.—COUNTY OF ANTRIM.

ACHADHDUBTHUIGH. In Magh-Li, a small territory near the river Bann. Saint Goar, the son of Colman the Big, was abbot of this ancient monastery, in the seventh century, and is still the patron saint of it. His festival is observed on the 22d of January. It is now unknown.

Achadcinn, over which Saint Cathub, the son of Fergus was abbot. Archdall informs us that St. Patrick founded this abbey. The apostle of Ireland could not have erected all the monasteries which are attributed to him in the county of Antrim. In the first place he could not have found persons qualified to govern them, unless he appointed his own disciples. The first care of an apostolic missionary would be to provide parochial churches, and pastors to administer the sacraments. The memory of St. Cathub is revered on the 6th of April. He died A.D. 555. He is said to have lived 150 years. The site of this monastery is now unknown.

Antrim.—Monastery of. St. Patrick met here a youth, called Mochoc, whom, after having instructed, he baptized, and gave him the tonsure, dedicating him to the ecclesiastical state; he also gave him the book of the gospels, and some sacred utensils. Mochua governed the church of Antrim, as bishop or abbot. This saint died on the 23d of June, A.D. 497.

Durdract is named in some calendars. The time in which he lived is not known.

A.D. 638. Cridan died at Indroim or Antrim.

Saint Cronan, bishop of Antrim, whose name is mentioned in the letter of the Pope elect, John, and the Roman clergy, to Thomian, archbishop of Armagh, on the paschal computation, in the year 640. This saint died on the 6th of January, 642.

Saint Cumineus, bishop of Aendrum, died on the 1st of July, 658.

A.D. 670. Maney the abbot died.

Ardmacnasca—Monastery of. Saint Laisrean was the founder of this abbey, and governed it as abbot. He died on the 25th of October, about the year 650, and is patron of the place. Archdall sets down this monastery as belonging to the county Antrim, but it should be in the county Down. It was situated near Loghloedh, or Calf's Pool, near Downpatrick.

Ballycastle, in the barony of Carye, and to the east of the castle is an ancient building, called the abbey, of which there is no further account. In a chapel of this abbey is the following inscription :—

"In Dei Deiparæque virginis honorem, illustrissimus ac nobilissimus Randolphus MacDonnell, Comes de Antrim, hoc saccellum fieri curavit A.D. 1612."

"In honor of God and his virgin mother, the most illustrious and most noble Randal MacDonnell, earl of Antrim, caused this chapel to be erected, A.D. 1612."

Boithbolcain, a church near Conner, founded by Saint Bolcain. This saint was bishop of Rathmuighi, County Antrim.

Bonamargy. The convent of Bonamargy was erected for Franciscans of the third order, by the family of MacDonnell, in 1498. This family settled in the county of Antrim in the fifteenth century and were afterwards raised to the Peerage. At the time of the suppression of religious houses, this monastery and its possessions were granted to the founder's family.

Carrickfergus was founded by Hugh de Lacy, Earl of Ulster, A.D. 1231, for Franciscan friars. Neil MacCaine Oneill reformed this abbey to the strict observance in 1497.

A.D. 1510. A general chapter of the order was held here.

At the suppression of abbeys by Henry VIII. and his daughter Queen Elizabeth, this monastery and its possessions were granted to Sir Edmund Fitzgerald, who assigned it to Sir Arthur Chichester, ancestor to the Earl of Donegal. This nobleman, who was several times Lord Deputy of Ireland, erected a noble castle on the site of this monastery about the year 1610.

Connor. The Bishop, MacNessa, died on the 3d of September, 506 or 513.

Saint Mainend of Connor. His festival is observed on the 16th of September.

A.D. 537. Lugadius, the bishop, died.

Saint Dima Dubh (the black), bishop of Connor, died in 658. His festival is observed on the 6th of January.

A.D. 771. Anfcealy, the abbot of Connor, died.

A.D. 865. Aidhecar, abbot of Connor and Lynnealla, died. He was a bishop and a learned chronologer.

A.D. 949. Flanagan MacAlchon, the abbot of, &c., died.

A.D. 954. Malbrigid, son of Redan and successor of St. MacNessa, died.

Domnach-Brain, Domnach-Coinre, Domnach-Combuir, Domnach-Fothairbe, Domnach-Libeir, Domnach-Moelain, Domnach-Mor, Domnach-Riascaigh, Domnach-Righduin, Domnach-Fainre, Glean-Indeachta, Gluaire, Imleac-Cluan, Kilglais, Lanavach, Rath-easpoc-Innic, Rath-sighthe, &c. According to Archdall, those establishments were founded by St. Patrick. The names of many of them refer to founders different from our apostle. At Gluaire, St. Molassius is said to have been buried. Of this saint's name two or three eminent persons are known to have flourished in the sixth or seventh century and at Imleac-Cluan, St. Colman is said to have been presiding or living. They cannot be shewn to owe their origin to St. Patrick or to have been monasteries.

Glenarm, from which the barony is called. A monastery for Franciscan friars of the third order, was built here in the year 1465 by Robert Bissett, a Scotchman. There are still remains of the abbey on the bay of Glenarm. The monastery and lands belonging to it were granted to Alexander MacDonnell, ancestor to the Earls of Antrim.

Good or Wood-born, near Carrickfergus. A priory, dedicated to the Holy Cross, was founded here for White Canons, supposed to be the same as Druin la Croix, and which was a daughter to the abbey of Drieburgh in Scotland.

The Bissets, a powerful family of Scotland, who were obliged to fly, being principally concerned in the murder of the earl of Athol in the year 1242, are supposed to have founded this monastery in expiation of their crime. King Henry the Third assigned them lands in that part of the country.

Gillerath MacCouragh, the last abbot, resigned into the hands of the commissioners, on the 1st of March, 1542, and in the 34th year of King Henry VIII., the property of this abbey.

The abbot was then seized of a certain parcel of land around the monastery, and of the rectory of Entroia, and the tithes of sixteen townlands belonging to the rectory of Killaboy, in the Reuts, the rectories of Cnolille and Cormony, in the same country, and the tithes of two townlands in Island Magee, viz. Ballypor magna and Ballypor parva.

Kells or Diseart Kellach, so called because an anchoret Kellach died there about the year 828. A priory of regular canons was erected on the site of this ancient cell, under the invocation of the Blessed Virgin, before the arrival of the English by O'Brian Carrog. It is four miles

north of Antrim, and close to Connor. The last prior, Murtagh MacAnnullowe or MacMiller, surrendered it on the 1st of February, 1542, being then in possession of the temporalities as well as the spirituals of eight townlands circumjacent to the priory, of five rectories, and the tithes of Templemotragh, near Glenarm, and of Kildoran, in Island Magee.

Killeaspnicbolcain, in the Reuts, called the church of the bishop Olcan.

Lambeg, near Lisburn. MacDonnel built a small monastery here for Franciscan friars, of the third order, in the fifteenth century.

Linnella, an ancient abbey. The abbot Anfceally, who was also the abbot of Connor, died A.D. 771.

A.D. 861, Aidhecar, abbot, a bishop, and a celebrated chronologer died.

Massarene, from which the barony takes its name. A small monastery was founded in the fifteenth century for Franciscans of the third order, by O'Neil. On the 20th of November, 1621, it was granted to Sir A. Chichester, baron of Belfast.

Muckamore, two miles from Antrim. In the year 550 a noble monastery was built by Colman-elo, otherwise called Columban, son of Boegnai, under the invocation of the Blessed Virgin Mary. St. Colman was a native of Meath, and spent many years of his life in the diocese of Connor. Having returned to his own country, h[illegible]d King Aidus, son of Anmirech, and several others, assembled whom were saints Columkille and Cannech. This event m been after the synod of Drumceat, in the year 590, when St. visited his monastery of Durrow. It was proposed to the assen Columbkille, that a spot of ground should be granted to their relat Colman, where he might establish a monastery. Aidus Flann or Slani, prince of Meath, and afterwards king of Ireland, who was present, said, that there was a large forest called "Fidh-elo, in the district of Feroall, in the southern part of his principality, where he might settle, if he pleased." Colman, in accepting of the offer, said: "There shall be my resurrection, and henceforth I shall be named from that place." He was thence surnamed "Elo;" and to the monastery which he founded there, and which became very famous, was given the name of Land-elo, now Linally, in the King's County. Colman-elo, while still a priest, visited St. Columbkille, at Hy, in the year 597, a little prior to that saint's death. Afterwards Colman-elo became a bishop, but the date of his consecration is not known. St. Colman-elo has enjoyed a great reputation, and died on the 26th of September, and in the fifty sixth year of his age, A.D. 610.

A.D. 949, Flanagan MacAlchon, comorb or successor of Colmanelo, and of Mac Nessy, died.

A.D. 954, Maelbrigid, son of Redan, abbot of Connor and Muckamore, died.

This monastery, on its new foundation, was endowed after the English invasion by William Maitland, Stephen de Sandall and Gilbert de Croc.

Bryan Doyomahallon was the last abbot, and surrendered it to the king, being then seized of eight townlands adjacent to the monastery.

On the 3d of December, 1564, and the 7th of Queen Elizabeth, a return was made, that the superior and all his monks were dead.

This religious house was granted to the family of Langford, and Sir Roger Langford was in possession of it in the year 1639.

Rachlin, an island in the great Atlantic ocean, two miles north of Fairhead point, on the coast of Antrim. The annals of Ulster and Tigernach assign the foundation of this abbey to Segenius, abbot of Hy, and to whom it is also attributed by the Four Masters. The abbot Segenius was much displeased with St. Cummian, for adopting the paschal computation of the Roman see. He governed the abbey of Hy twenty-nine years, and died A.D. 652.

A.D. 734, St. Flann, bishop, died.

A.D. 738, St. Cumineus Hua Kieran, abbot, died.

A.D. 743, Cobtach, the abbot, died.

A.D. 764, Murgaile MacNinned, the abbot, died on the 29th of September.

A.D. 768, St. Aid, the son of Corbreus, died.

A.D. 790. A fleet of Danish pirates ravaged this island, with fire and sword; the shrines and holy altars perished in the general destruction. This was the first descent of the barbarians on the coast of Ireland.

A.D. 794, the blessed Feradach, abbot, died.

A.D. 848, the blessed Tuathal, the abbot of Rachlin and Durrow, died.

A.D. 973, Saint Feradach, the abbot of Rachlin was crowned with martyrdom by the Danes.

Rathaige is reckoned by Archdall among the monasteries of Antrim, and he mentions a St. Foilan, as abbot or bishop. There was a St. Foilan, brother of St. Furseus, who accompanied him on his mission to Brabant. Foillan, his brother Ultan, and three disciples were put to death in that country by robbers.

Ratheaspuic-innic was, according to Archdall, founded by St. Patrick, who placed this bishop Vinnoc here. There is no authority to

establish the assertion. Vinnoc seems to be no other than Finnian, who lived in the sixth century, but who is not to be confounded with the great St. Finian of Clonard. This Finnian was a native of Ulster; and St. Columba was placed under a bishop Finian, in Maghbile, in the county of Down. Finan and Vinan are the same in Irish, and are likewise diminutives of Fin or Vin. Vinan or Vinoc have been indifferently used as appellatives, in the same manner as Coeman, Coemoc, Aedan, Aedoc. Finian was born not far from Ratheaspuic-innic, in this county.

Rathmoane, according to Archdall, was founded by St. Patrick, where Erelacius, a disciple of his, presided.

Rathmuighe, where St. Olcan or Bolcan presided as the first bishop.

Archdall places St. Brugacius, surnamed the Hospitable, as the successor of Olcan. There was a bishop Brugacius consecrated by St. Patrick at a place called Rath-Mugeavnaich, which seems to be confounded with Rathmuighe. The feast of St. Brugacius is observed on the 1st of November. The abbey of Rathmuighe was destroyed by fire, in 612. The ecclesiastical structures in the early days of the Irish church were constructed of oak and covered with reeds.

A.D. 725, St. Adamnan, bishop and abbot of Rathmuighe died; he is different from the biographer of St. Columkille.

A.D. 779, St. Kieran, abbot of Rathmuighe, died on the 8th of October.

The abbey was plundered and destroyed in 831; was again similarly treated in the year 869.

Rathmurbuilg, in Dalaradia. Archdall mentions St. Domangart, from whom Slieve Donard is called, as bishop of this place, but it seems it is a mistake. Slieve Donard is situated in the county of Down, and this saint is said to have erected a great monastery at the foot of this mountain. His history is very obscure. His festival was observed on the 24th of March, in two churches at Slieve Donard.

The ancient Dalaradia comprehended the south and south-eastern parts of the county of Antrim, and the greatest portion, if not all, of the county of Down; it extended from Newry to the mountain "Mis," in the barony of Antrim. Dalrieda comprehended the north, north-west, and part of the south of Antrim. It has also been called Reuta.

Rath-sithe, according to Archdall, built by St. Patrick, now unknown.

Tulach, according to the same authority, founded by the national apostle. He places there a bishop, St. Nehemias, appointed by St. Patrick.

CHAPTER XXXVI.

COUNTY OF ARMAGH.

Saint Patrick, the great apostle of Ireland, founded the abbey of Armagh, in the year 457, for canons of the order of St. Augustin, and dedicated it to the apostles SS. Peter and Paul. It continued, for many ages, one of the most celebrated ecclesiastical foundations in the world.

Saint Duach or Dubtach, the abbot, succeeded Cormac in the see of Armagh, A.D. 497, and died in the year 513. He presided over the abbey thirteen years, in a laudable manner, and was succeeded by one of the same name and family.

A.D. 535, Alild or Helias, the abbot of Armagh, died. Another St. Duach succeeded, who died A.D. 548.

A.D. 578, St. Fethlin, surnamed the White, abbot of Armagh, died.

A.D. 598, Saint Eochad, abbot of Armagh, and bishop of that see, died.

A.D. 610, Saint Senach, abbot and bishop of Armagh, died.

A.D. 623, Saint MacLasre succeeded as abbot, and died. Was also bishop of the see.

A.D. 657, Comyn, the abbot, died.

Thomian was abbot and bishop. Wrote to Rome in order to have the Paschal controversy decided; died A.D. 661, and on the 10th of January. An accidental fire destroyed the town of Armagh in 670. Another happened in 687.

A.D. 703, Congussa, the abbot, died.

A.D. 715, Flan or Florence, abbot and bishop of Armagh, died on the 24th of April.

Ferdacrioch, the son of Suibhne, was chosen abbot; he died in the year 768. The town of Armagh was totally consumed by lightning on the 2d of August, 778.

A.D. 791, Cudaniscus, abbot of Armagh, the son of Conasac, died.

An Augustinian Monk.

A.D. 793, Dubdalethe, the son of Senach, abbot of, &c., died.

A.D. 794, Arectach Hua Foelain, abbot, &c., died.

A.D. 795, Fendaloech, son of Moenach, the abbot, died. St. Fothad, a most learned lecturer and writer, of Armagh, and celebrated for his knowledge of the canons, flourished at this time. Fothad, along with Conmach, the archbishop of Armagh, accompanied Aidus V. on his expedition against the people of Leinster. Having arrived at the frontiers of Leinster and Meath, the clergy complained of being forced to perform military service, and applied to the king for an exemption. The sovereign replied, that he would agree to the decision of Fothad, who accordingly drew up a statement, in which he maintained that the clergy ought not to be charged with a service so unbecoming their holy profession. The judgment of Fothad produced the desired effect.

A.D. 805, Gormgal, the abbot of Armagh died.

A.D. 806, Conmac, the abbot, died suddenly.

A.D. 808, Torbac MacGorman, reader of divinity, a learned scribe, abbot and bishop of Armagh, died on the 16th of July.

Toctech Hua Tigernach, the abbot, died the same year.

A.D. 812, Nuad, son of Sagene, anchorite of Loch Vamba, abbot and bishop of Armagh, died on the 19th of February.

A.D. 822, Flangus MacLoingle or Loingseach, abbot of Armagh, died.

A.D. 826, Eogan, who succeeded as abbot, died.

Suibhne was abbot only two months; was previously abbot of Darinis; died in 829.

A.D. 832, Artrigius, the abbot of Armagh, died. Farannan became his successor in the abbacy. In that year the Danes plundered Armagh three times in one month; they carried away the relics and all the other treasures, and obliged the abbot to seek an asylum in Munster.

A.D. 834, Eogan the abbot died.

Farannan, the abbot of Armagh, happening to be at Kildare with his attending clergy, Fethlim, the son of Crimthan, violently entered that abbey, and seizing on Farannan, carried him and his clergy into captivity. The Danes burned Armagh and all its sacred edifices to the ground, in 839. The abbot Farannan was made captive at Clonmocardy, by the Danes, and brought, with all his monks, relics and books, to their ships, at Limerick. Diermit, called the wisest of all the doctors in Europe, was chosen to succeed him. The captive abbot Farannan, as well as his successor, died A.D. 852.

Amlave, at the head of his Danes, entered Armagh, plundered the town and reduced it to ashes, and desperately wounded and massacred above a thousand of the unarmed clergy and people.

A.D. 879, the abbot Anmire died.

A.D. 883, Moelcova succeeded—died. Again, in 890, the Danes of Dublin, under Gluniarm, despoiled Armagh, partly destroying the great church, and levelling other edifices, and carrying away captive seven hundred and ten of the inhabitants.

A.D. 896, the abbot Cassach died.

A.D. 926, the abbot St. Maelbrigid died.

A.D. 986, Moyle Patrick, abbot only five months, and one of the sages of Ireland, died.

The abbot Muredach was deposed in 955, and Dubdaleth the Second chosen in his place. In 989, the people of Uriel pillaged the town, and burned the houses, church and steeple. Armagh became at this time the most melancholy spectacle in the kingdom. In 995, the town, churches, and towers having been rebuilt, were destroyed by lightning.

King Bryan Borombh remained a week in Armagh, and on his departure, A.D. 1004, left a collar of gold, weighing twenty ounces, as an alms, on the great altar of the church. Bryan was interred in the church of Armagh, on the north side, in a stone coffin, having lost his life at the battle of Clontarf. Malachy, the monarch of Ireland, was interred at Armagh, in the year 1022, with great funeral solemnity.

A.D. 1060, Cumuscah O'Eoredan succeeded Dubdaleth the Third in the abbacy. Again in 1092, the churches, with the citadel, were burned on the 29th of August. Another fire occurred in the following year.

A.D. 1100, Imar, the preceptor of St. Malachy, archbishop of Armagh, was abbot. In 1112, the citadel, with the churches, two streets in Trian-Massain, and a third in Trian-mor, were destroyed by fire. The town was formerly divided into four parts: first, Rath-Patrick, *i.e.* the citadel, Trian-mor, Trian-Massain, Trian-Saxon, *i.e.* the third portion of the Saxons. This part was allotted to the English students. In 1116, the abbey was consumed by fire. Imar, the abbot, having undertaken a pilgrimage to Rome, died there in 1134. Imar introduced the canons regular of St. Augustin, about 1126.

A.D. 1137, Gilda Macabeus succeeded, as abbot. In this year the town was destroyed by lightning. In 1178, Sir John de Courcey, an English adventurer, plundered Armagh, and Thomas O'Corcoran, archdeacon of the abbey, was barbarously murdered. Again, de Courcey plundered Armagh in 1189, and repeated his visit in 1199, ravaged the town, and set on fire every church and house therein.

A.D. 1203, Moelisa O'Dorigh, of Tyrconnell, the abbot, died.

Hugh de Lacey, the younger, for ten days and nights plundered the town and abbey, for which he soon felt the vengeance of the saints of

Ireland; and again this English harpy, on the vigil of St. Bridget, plundered the town, A.D. 1208. *This mode of reforming the Irish church was an admirable one.* In 1373, Edward III., king of England, granted to James Bellen, part of the possessions of this abbey, because the abbot and convent being mere Irish, spent their rents and profits for the support and entertainment of the natives of Ireland; but those lands were restored when an inquisition found that the abbot and the monks were good and faithful subjects.

A.D. 1397, the abbot Nicholas O'Luchecan died.

A.D. 1539, Patrick O'Hagan was abbot.

James O'Donnelly was the last abbot. He surrendered, or was forced to surrender, in the year 1557, the first year of Elizabeth's reign. It was then seized of the site thereof, on which was built a large church, some stone chambers, a dormitory with cellars, a hall, storehouse, a great court, a cemetery, garden and orchard.

The abbey and all its vast possessions were granted in May, 1612, to Sir Toby Caulfield, at the rent of five pounds Irish. Thus perished the celebrated establishment of St. Patrick's, the glory and the pride of Ireland, the seat of literature and genius, and of sanctity, during eleven centuries, until English heretics spread desolation over the land.

Culdees, or secular Canons. The officiating clergy of the cathedral of Armagh were so called. They sung in the church, lived in community, had a superior called prior, who acted as precentor, and who was elected by themselves, but was confirmed by the archbishop. When Armagh was pillaged in the year 921, by Godfrid, king of the Danes of Dublin, he is said to have spared the churches and the Culdees. They were established in the ninth century. There were Culdees also at Clones; and in the island of Devenish (county of Fermanagh), there was another institution of this sort. Although the Irish Culdees were generally considered clergymen, yet the name seems to have been sometimes given to communities comprising also some pious unmarried laymen, inasmuch as they lived together. As to married ones, there is not the least vestige of any such ever having been in Ireland. Culdee is a corruption of Keledei, being so written in the Latin; it means "the servant or companion of God;" ceile, in Irish, *i.e.* servant, and Dhia or Dhe, in the same language, signifying God.

A.D. 982, the prior Muredach, son of Muregan, died.

A.D. 1001, the prior Trener died.

A.D. 1052, Giolla Patrick, son of Domnald, prior, died.

A.D. 1063, the prior Madagan Hua Kelechain, died.

A.D. 1089, the prior Giolla Patrick Hua Kelechain, died. By an inquisition taken in the thirty-third year of Henry VIII., the prior

was then seized of seven townlands in the county, viz., Cannadisse, Lisleagh, Ennogsegurt, Aghavillie, Lesvonnowe, Killenure, and Maghocarrell. By another inquisition taken in March, 1625, it appeared that the prior, with his brethren, had totally forsaken their establishment, and were all dead twenty-five years before the holding of the inquest. That Sir Toby Caulfield, the ancestor of Lord Charlemont, had, about the year 1620, received as seneschal to Henry, then the parliamentary bishop of Armagh, the rents of the said townlands, and that John Symons, clerk, had, from the feast of All Saints, 1623, to the taking of the said inquisition, received the profits of the said townlands, and of the tenements in the town of Armagh.

Temple Brigid.—The church of Bridget, according to Archdall, is said to have been founded by St. Patrick; not likely, as Bridget was born in the year 453, and had not taken the veil until two years after the death of St. Patrick.

Temple Fearta. Church of the Miracles.—This, it seems, was the nunnery of Saint Lupita, supposed to have been the eldest sister of St. Patrick. In the beginning of the seventeenth century her body is said to have been found under the rubbish, in a standing posture; two crosses were also discovered before and behind the body. In January, 1618, King James granted the monasteries of Temple Feartagh and Temple Brigid to Francis Annesley, Esq.

Dominican Friary.—Porter, in his annals, assures us, that a house of this order existed at Armagh. The Primate Scanlan, who was a Dominican, would not, it is likely, have founded a monastery for Friars minors, as charity well regulated would dictate the propriety of consulting for the extension of his own fraternity.

Franciscan Friary of Armagh was founded by the Primate Scanlan, in the year 1263, and became reformed in the year 1518, by the Observants.

A.D. 1303, Michael, the lecturer of divinity, was elected archbishop of Armagh.

In 1580, Walter MacCuard was guardian; and in 1583, Solomon MacConny performed the duties of that office, in whose time the destruction of the abbey was completed.

Clonfeakle.—Saint Lugaid, the son of Failchan, was abbot of Cluaenfiacuil, *i.e.* Church of the Tooth, so called because a tooth of St. Patrick was preserved there. Saint Lugaid was a very old man in the year 580.

Kilmore.—Saint Moctheus is said to have founded Kilmore, in the territory of Huadmeth. His name shall occur in Louth.

Killslere or Killare, according to Wadding, was the principal mo-

nastery belonging to the Franciscans of the third order, in Ireland. Thomas Orney was made perpetual commissary of it in the year 1457.

Killslieve-Cuilin, in which Darerca, who has been called a sister of St. Patrick, is said to have lived. This, it seems, was one of the pious retreats for holy virgins and widows prior to those of St. Brigid. Darerca or Monenna, died on the 6th of July, the day on which her festival is observed, and in the year 518. Others say, that Monenna founded the nunnery of Fochard, the birth-place of St. Brigid, in the county of Louth. It seems, however, certain, that Killslieve-cuilin was erected before that of Fochard.

Saint Conchenna, who was either abbess or a member of Killslieve, died, according to the four Masters, in 654. Her memory was revered on the 13th of March.

Stradhailloyse. Wadding says, that a monastery for Conventual Franciscans was founded here, A.D. 1282, and that a Provincial Chapter of the Order was held therein in the year 1315.

CHAPTER XXXVII.

COUNTY OF CARLOW.

Achad-Finglass. This abbey was situated near Leighlin, on the east of the river Barrow, in the district of Idrone; the precise time of its erection is not known. St. Fintan of Clonenagh may have been the founder. This abbey was one of note in the year 864, as the Danes then pillaged it. St. Aidus was abbot of this monastery. The festival of this saint is observed on the 11th of April. St. Fintan, having been at Achad-Finglass, advised a bishop Brandubh, who applied for admission into the monastery of Clonenagh, to remain where he was, as the rule was less severe.

Athaddy. About the year 1151, an abbey was founded at this place, for nuns of the order of St. Augustin, by Dermod, son of Murchad, king of Leinster. He appointed it to be a cell to the nunnery of St. Mary de Hogges, in the city of Dublin.

Ballymoon. About the year 1300, a preceptory was built here by the knights Templars, which they did not long enjoy.

Killarge. In the reign of king John, Gilbert de Borard founded a preceptory in this place under the invocation of St. John the Baptist for knights Templars, but on the extinction of that order it was granted to the knights of St. John of Jerusalem.

In the year 1308, the king Edward II., having received the commands of the Pope, caused all the knights Templars in Great Britain and Ireland to be made prisoners and their property to be sequestered. Being a formidable body of men, it was necessary that much caution should be observed in the management of this affair.

There was a writ directed to John Wogan, Lord Justice of Ireland, informing him of the proceedings adopted in England for the apprehension of the Templars and seizure of their goods, and commanding him to proceed in a similar manner against those in Ireland; but the time and place for the assembling of the sheriffs and their followers was left to the discretion of the said lord justice and the treasurer of the exchequer

It was however ordered, that the writ should be executed before the Templars could learn the proceedings against the members of the order in England.

In pursuance of those commands the establishments of Killarge and Ballymoon were suppressed. The instructions given to the English sheriffs were, that they should arrest all the Templars within their districts, to seize all their lands, cattle and goods and to cause an inventory of the same to be made in presence of the warden of the place, whether Templar or not, and of respectable persons in the neighborhood; to place said goods and chattels in safe keeping; to keep the Templars in safe custody in some convenient place, without subjecting them to prison or to irons, and to preserve the charge of the goods and chattels till they received instructions as to their final disposal.

The military order of the Templars was instituted about the year 1113. Some noblemen, who had followed Godfrey de Bouillon to the holy wars against the Turks, were the founders of this military institute. They were nine in number, and the principals were Hugh de Paganis and Godfrey de Sacro Amore. They associated for the purpose of preserving the holy places and defending the pilgrims from the outrages of the Turks, while on their way to the Holy Land. To the three vows, of which they made profession before the patriarch of Jerusalem, they added a fourth—that of perpetual warfare with the Turks. They obtained the name of Templars, because, at the desire of Baldwin the Second, king of Jerusalem, they inhabited a house that was adjacent to the temple of Solomon. They afterwards, in the year 1128, became a religious order, were confirmed as such by Pope Honorius II., and St. Bernard compiled a rule which they were to observe.

The order of knights Templars being accused of various crimes, Pope Clement V. called a council at Vienna, with a view, as he himself declared, of ascertaining the truth of those allegations. This council was held in the year 1311, and is the fifteenth œcumenical one of the Church. The second reason was to deliberate on the rescue or relief of the Holy Land; and the third motive was to provide for the maintenance of morals and discipline. The decree of extinction, which was only however provisional, not definitive, was passed on the sixth of the nones of May, A.D. 1312.

It appears they were justly condemned, though the contrary is asserted. The pontiff, Clement V., after due examination, which he instituted, wrote to Philip the Fair of France, that the crimes of the Templars were acknowledged by seventy-four members of their body, that they had freely and without any coercion whatever affirmed on oath the truth of their guilt, and among other things confessed, that it was

usual in the admission of members to abjure the Redeemer and spit upon the Cross, that they committed horrible and disgusting crimes, which he could not mention. It is moreover absurd to suppose that all the cardinals, bishops, inquisitors, officials, magistrates and others, could be so unmindful of their obligations and of public justice, as to be influenced in their judgment, in order to gratify the cupidity or the resentment of Philip the Fair of France. Whether guilty or not, as the order became suspected, it became useless, as no honest or well-disposed person would embrace its institute.

Queen Elizabeth granted the commandery of Killarge to Mary, wife of Gerald Aylmer, on the 12th of December, 1590.

Killfortkern, a noble monastery in the territory of Idrone, said to have been founded by St. Fortkern. There was another saint of this name at Trim.

Old Leighlin. Saint Gobhan founded this abbey for canons of St. Augustine, in the year 616.

In the year 632, St. Gobhan surrendered his abbey to St. Laserian, the son of Cairel and Blitha. Laserian is said to have had fifteen hundred monks under his jurisdiction. Laserian was made bishop of Leighlin. He died in the year 638, and on the 18th of April.

A.D. 639. Delasse MacWinge, the abbot, died.

A.D. 725. Saint Manchen, bishop of Leighlin, died.

A.D. 767. Ernagh MacEhyn, the abbot, died.

A.D. 863. Manchen, the abbot, died.

A.D. 876. Dungall, the abbot, died. In the year 916 Leighlin was plundered.

Saint Stephen's priory, founded by Burchard, a Norwegian captain, about the year 1060. The founder was buried in the choir of the cathedral.

Felix was prior. Philip was prior after him, in the year 1304. In the following year, one John was prior. This priory was dissolved in the year 1432, by authority of Pope Eugene IV., and the lands belonging to it were annexed to the deanery of Leighlin.

Leighlin Bridge, two miles distant from Old Leighlin. About the end of the reign of king Henry the Third, this convent was founded for Carmelites by one of the Carews. Edward the Third and Richard the Second were among its most liberal benefactors.

In the thirty-fifth year of Henry VIII., the convent of Leighlinbridge was annexed to the Crown, and was afterwards converted into a fort, in which a regular garrison had been stationed.

Saint Mullins, a small village on the river Barrow. St. Moling, who

was born in Hy-Kinsellaeh, founded this abbey. He became bishop of Ferns, and died on the 17th of June, 697.

This abbey was plundered in 951, and was, in 1138, destroyed by fire.

Tullach, a village in the barony of Ravilly, on the river Slaney. In the sixth year of the reign of king Edward II., Simon Lombard and Hugh Tallon granted to the Eremites of St. Augustin, a house and three acres of land in the village of St. John, near this place, Tullagh.

John de Kell was prior in 1331, and in that year king Edward III. confirmed their grant. Tullagh was a strong place in the time of Cromwell, who took it with great slaughter of the Irish.

Queen Elizabeth granted this monastery in 1557 to Thomas, earl of Ormond.

CHAPTER XXXVIII.

COUNTY OF CAVAN.

Ballylinch. There was an hospital here, but neither history nor tradition informs us who was the founder. It shared the fate of other pious foundations. King James granted a lease of it for 21 years to Sir Edward Moore at the yearly rent of three pence. A reversion of the same, together with the hospitals of Dromlomman and Mounterconnaght with other lands, was granted to him for 61 years from the 23d of April, 1605.

Cavan monastery of the Virgin Mary was founded in the year 1300, by Giolla Ruadh O'Reilly, dynast of Breffny, for friars of the Dominican order. The same sept of the O'Reillys, about the year 1393, expelled the Dominicans and gave the house to the conventual Franciscans. It seems that such violence was not peculiar to Ireland. The friars of the celebrated Dominican convent of St. Mark, at Florence, were similarly expelled, and their house given to the Eremites of St. Augustin without the knowledge or consent of the Holy See.

This monastery, in 1468, was burned, as well as the mansion of O'Reilly, by the English under the lord deputy John Tiptoft, earl of Worcester. The friars of the strict observance reformed this monastery before the year 1499. Provincial chapters of the order were held in the years 1521, 1539 and 1556.

John, son of Cathal O'Reilly, reformed this house in 1502. Under James the First, assizes were held in this abbey.

The gallant Owen Roe O'Neill, commander of the Irish confederate army, dying of poison through his boots at Cloughouter, in this county, Nov. 16, 1649, was buried in this abbey.

Domnachmore, in Maghlughat, is now unknown.

Dromlomman, an hospital, leased to Sir Edward Moore at 2s. 6d. by King James, in 1605.

Drumlahan, in the barony of Belturbet. There was a celebrated

monastery here, which was dedicated to the Virgin Mary. It was founded before the year 550, in which St. Maidoc of Ferns was born, and who was a native of Breffny.

Dubensius Hua Forchelluigh was abbot of this abbey, and died in the year 1025.

In the 13th year of Queen Elizabeth, this monastery was granted to Hugh O'Reilly of the Breffny and head of his sept for the term of twenty-one years at the rent of £8 14s. 8d. Irish. An inquisition being taken in the 27th year of *the virgin queen*, Hugh O'Reilly was in arrear eleven years and a half.

Killachad, an abbey founded for canons of St. Augustine.

A.D. 800, the monastery was destroyed by fire.

Saint Tigernach, who is supposed to be the founder, died on the 4th of November, 805. See Doire-melle, County Leitrim.

A.D. 826, the abbot Abner died.

A.D. 843, Nuad, son of Segen, one of the religious, was put to death by the Danes of Dublin, who plundered this abbey.

A.D. 919, the abbot Cellach, son of Congal, died.

In the year 937, the abbey was again plundered by the Danes, and in two years after by Ceallachan, king of Cashell, accompanied by the Danes; and again after the departure of King Henry II., the English plundered this abbey, and many other religious houses.

Lough-outer, in the barony of Loughtee.—About Christmas, in the year 1237 or 1249, Clarus M'Moylin O'Maoilchonry, archdeacon of Elphin, brought white canons from Trinity Island in Lough-kee, county of Roscommon, to Lough-outer in the Breffny, having obtained a grant of land from Cathal O'Reilly. The abbey was dedicated to the Holy Trinity.

Queen Elizabeth, on the 1st of February, 1570, granted the abbey, with all its possessions, to Hugh O'Reilly, head of his sept, for the term of twenty-one years, at the rent of forty-five shillings and eight pence, Irish money; he was afterwards in arrear eleven and a half years.

Mounter-connaght, in the barony of Castlereghen; an hospital founded here,—granted to Sir Edward Moore, at the rent of fifteen pence.

CHAPTER XXXIX.

COUNTY OF CLARE.

Beagh, in the barony of Burren. A monastery for the third order of Franciscans was founded here. The abbey and the townland of Abbey Beghan are mentioned in the records.

Cean-indis.—See life of Saint Ita (Cluain-creadhuil, county of Limerick.)

Clare, on the river Fergus, where it falls into the river Shannon, in the barony of Islands.

An abbey was founded near this town, under the invocation of SS. Peter and Paul, for canons of St. Augustine, by Donald O'Brien, king of Limerick, the celebrated builder of churches and sanctuaries. He appointed Donatus abbot, and richly endowed the abbey. The charter of the abbey was dated at Limerick, in 1195, and was witnessed by the archbishop of Cashell, the bishops of Killaloe, Kilfenora, and Limerick.

In 1543, King Henry VIII. granted the abbey to Donagh O'Bryan, baron of Ibrachan, together with a moiety of the rectories of Kilchriest, Kilmoyle, Kilmacdevan, Kilberverragh, Ballinregdan, Ballylogheran, and Ballylegford. The abbey was granted in fee to Donough, earl of Thomond, on the 19th of January, 1620, and a new grant was made on the 1st of September, 1661, to Henry, earl of Thomond.

Corcumroe or De Petra fertili, in the baron of Burrin. It was thrice plundered by Roderick O'Connor and Dermot O'Brien, in the year 1088.

A.D. 1194, Donald, king of Limerick, founded a splendid monastery here, for Cistercian monks. Others say, that his son Carbrac was the founder, in 1200. This abbey "of the fruitful rock," was a daughter of that of Suire. The cell of Kilshanny was annexed to this house.

A.D. 1418, the abbot John was made bishop of Kilmacduach.

This abbey, with eleven quarters of land in Corcumroe and Glanmanagh, was granted to Sir Richard Harding.

Ennis, on the river Fergus, in the barony of Islands. Donagh Carbrac O'Brien built a very noble and beautiful monastery for conventual Franciscans, in this place, A.D. 1240. Dermod and Mathew O'Bryan, princes of Thomond, had been munificent benefactors to this abbey, which continued for centuries the usual cemetery of the Thomond family.

This friary received the reform of the strict observance. In a rental of the crown, A.D. 1577, in the office of the auditor general, the crown was then in possession of the site of this monastery, a mill on the river Fergus, an eel and a salmon wier, with some houses and gardens in the village.

On the 1st of June, 1621, it was granted to William Dongan, Esq.

Many of the ancient ornaments of this building still remain, which, with many other similar instances, says Archdall, must argue the refined taste of our ancestors, of course the Irish, who built it.

Under the miserable pedant, James I., when the judges made their regular circuits, the assizes were held in the monastery of Ennis.

Enniskerry,—an island in the territory of Hybreccan, in Thomond. St. Senan, of Inniscathy, built an oratory, over which he placed some of his disciples, before he founded his establishment in Scattery Island.

Innisfidhe, an island in the Shannon, where it receives the river Fergus.

According to Archdall, a St. Brigid presided over a nunnery in this island, in the time of St. Senan. She was, he says, of the family of Mactalius, and daughter of Conchraid. Mactalius, who then was a pagan, opposed the St. Senan in forming his settlement in Inniscathy, about the year 540. A Saint Brigid left Ireland in the ninth century, to visit her brother Andrew, deacon of Fiesole, in Tuscany, and the disciple of St. Donatus, an Irishman, who was bishop of that see. The festival of St. Brigid, of Fiesole, is observed on the 1st of February, as well as that of the celebrated patroness of Ireland.—See life of St. Senan, Inniscathy.

Inchycronane, an island in the river Shannon. Donald O'Brien, king of Limerick, founded an abbey in this island for regular canons, about the year 1190.

This abbey, and a moiety of the tithes of the parish of Inchcronane, were granted to Donough, earl of Thomond, January 19th, 1620, and again given in fee to Henry, earl of Thomond, on the 1st of September, 1661.

Inchmore, an island of Longhree, in the Shannon.

St. Senan built a monastery in this island, which he governed for some time, and then, about to retire, placed over it St. Liberius, whose memory is still revered in the island.—See Inchmore, in Longford.

Inisanlaoi or Calf Island. Turlogh O'Brien, son of Teigue, king of Thomond, built a magnificent abbey here, in which he was buried, in the year 1305.

Inniskeltra, an island in Loughderg, in the river Shannon.

Saint Camin founded an abbey here. He led a solitary life, and of great austerity; but as numbers of people resorted to him in this island, for instruction, he founded this monastery. Although St. Camin or Comin was of a very sickly constitution, he closely applied himself to ecclesiastical studies, and wrote a commentary on the Psalms, compared with the Hebrew text. This saint died on the 25th of March, 653. His memory was so much respected that the monastery of Inniskeltra became very celebrated, and was considered as one of the principal asylums in Ireland.

The abbot Saint Stellan became his successor.

St. Coelan, a monk of this abbey, whom some writers conjecture to be the Saint Chilien who flourished in the eighth century, wrote a life of St. Brigid in Latin verse, in which he mentions the abbey of Inniskeltra as Benedictine.

A.D. 834, this island was ravaged by the Danes, and the same year it was destroyed with fire by Tomar, a Danish commander from Limerick.

A.D. 1027, the monarch of Ireland, Brien Borumh, erected the church of this abbey.

A.D. 1040, Corcoran was abbot of Inniskeltra. He was the most celebrated ecclesiastic of western Europe, both for religion and learning. He died this year at Lismore.

Saint Amnichad, who was the disciple of Corcran, died in 1043, at the abbey of Fulda. The occasion of his leaving Ireland is related by Marianus Scotus. Amnichad being intrusted with the care of strangers, happened, on a certain occasion, to entertain some brethren, with the permission of his superior, Corcran; after they had taken food, and some of them having retired, others, who remained sitting near the fire, asked him to drink something. Amnichad refused, asserting that he could not, without leave. At length being much pressed, he consented, but previously sent some of the drink to the superior to be blessed by him. On the next day Corcran inquired why he had sent him that drink, and on informing him of what occurred, the superior, slight as was the transgression, ordered him to leave Ireland. Amnichad obeyed, and went to Fulda,—became there a recluse until his death, on the 30th of January, A.D. 1043. Marianus further relates, that lights were seen and psalmody heard over Amnichad's tomb, in the monastery of Fulda, and that while there a monk, he himself

celebrated mass over it every day, for ten years. The reputation of this saint has been very great, and his name occurs in divers calendars, at January 30th.

There yet remains in this island a fine round tower, with seven small churches, which bespeak an elegance of taste.

Inisluinghe or Inislua, an island between Limerick and Inniscathy. Here Saint Senan erected a church, and gave the veil to some daughters of Brendan, the dynast of Hyfiginte.

Inis, na-Gananagh—Island of the Canons. A priory founded by Donald O'Bryan, king of Limerick, at the close of the twelfth century, for canons regular, following the rule of St. Augustine.

The lands of this abbey and the tithes of its demesne were granted in fee to Donough, earl of Thomond, June 20th, 1605. They were again granted in fee to Henry, earl of Thomond, September 1st, 1661. The mode of making adherents to Protestantism by granting them the lands of the Church, was an admirable one, in the absence of truth and miracles.

Inniscatha, now Scattery island, a rich and beautiful little island, in the mouth of the river Shannon.

St. Senan, the founder of this monastery, was a native of Corco-baskind, a district in the western part of Thomond; his parents were noble and Christians. Ercan, his father, is said to have been of the royal blood of Conary I., formerly monarch of Ireland; his mother, Coemgalla, was also of an illustrious family in Munster. The place of his birth is mentioned, viz.: Magh-lacha, where his father had one of his residences. It is related, that St. Patrick being near the Shannon, about the year 448, foretold the birth and future greatness of this illustrious saint, forty years before the auspicious event.

When arrived at a certain age, he was forced, by the dynast of Corco-baskind, to join in an expedition which he had undertaken against the territory of Corcomroe, for the purpose of carrying off plunder. As such an excursion did not accord with the pious disposition of the young Senan, he contrived to have no share in devastating that territory. God, the searcher of hearts, rewarded Senan for his Christian behavior: for, when his party was routed, with great loss, and when fallen into the hands of his opponents, Senan was allowed to depart without injury, and to go wherever he pleased. This, with other circumstances which afterwards occurred, induced him to resolve on renouncing the world; he therefore placed himself under the abbot Cassidanus, and having received from him the monastic habit, became a proficient in piety and ecclesiastical learning. He next repaired to the monastery of the most holy and learned Natalis or Naal, where he spent some years. In the school of St. Natalis he became very distin-

guished; his superior talents and sanctity being the subject of universal recognition.

The loss which the Irish southern church sustained in the deaths of St. Ailbe, of Emly, and of St. Declan, was soon repaired by the exertions of Senan, and others, who were distinguished by their sanctity, zeal, and the example of penance and mortification. It is said that Senan, after leaving the monastery of St. Natalis, went to foreign parts, and visited Rome and Tours, spent on his return towards Ireland some time with St. David of Menevia, and with whom he continued an intimacy until his death. The first establishment of Senan was at Inniscarra, where he erected a church. While in this place a vessel arrived in the harbor of Cork, bringing fifty persons, as passengers, from the Continent, who came to Ireland either for the purpose of leading a life of stricter discipline or of improving themselves in the study of the sacred scriptures. Senan received them with the greatest civility and kindness, retained ten of them with himself, the others he distributed in various establishments. He was not long in Inniscarra when Lugadius, prince of the country, insisted on his submitting to certain exactions, with which St. Senan refused to comply. The dispute was arranged through the interference of two young noblemen, who were then at the court of Lugadius. Having left eight of his disciples at Inniscarra, he proceeded to Innisluinge, thence he set out by water for Innismore, but being driven by adverse winds to an island called Innis-tuaisceart, and looking on the event as the will of Heaven, he erected a church, which he left to the care of some of his disciples. He next erected the church of Innismore, where he remained some time. Inniscaorach, now called Mutton Island, was his next destination; and at length we find him in the island of Inniscatha. This establishment existed about the year 540, and to its erection much opposition was given by Mactalius, dynast of Hy-figinte, who claimed the island as a part of his territory; and being moreover a pagan, endeavored, with his "Magus," to expel the saint. Through the interposition of the Almighty, he surmounted the difficulty, and erected his monastery, which became highly celebrated by the strictness of its discipline. Senan was probably for some time before a bishop, when he founded this establishment; but when consecrated, or by whom, is not on record.

One of the rules which was observed at Inniscatha was, that females should not be admitted,—even with regard to the most holy virgins this regulation was observed. Saint Cannera, a nun from Bantry, wished to receive the holy viaticum from the hands of Senan, and to be buried in Inniscathy. She accordingly set out for that island, and when arrived near to it, was met by St. Senan, who sternly refused to allow her to

land, and requested of her to go to the house of his mother, who lived not far distant, and who was related to St. Cannera. At length, understanding that she was near her end, and that she wished to receive the holy eucharist, he complied with her desire. As she died soon after, her wish to be interred in the island was also complied with. This St Cannera was of a distinguished family of the ancient Carberry, and her memory was revered in some churches, particularly in that territory.

It is read in the second life of Senan, that St. Brigid, daughter of Concraid, who had her cell in Cluanfidhe, on the bank of the Shannon, had prepared a vestment which she wished to send to Inniscathy, for St. Senan; finding no mode of conveyance, she folded it in hay, and put it into a basket, directed it, having written thereon the address of the saint, and that it arrived safely, wafted along by the current of the river.

St. Senan perceiving that his dissolution was not far distant, resolved on going to the monastery of his first master, Cassidus or Cassidanus, and to the nunnery of St. Scota. his paternal aunt, who was the daughter of Cobhtach, in order that he might apply himself more fervently to prayer in those retreats, and prepare for his departure. On his way thither, he turned off a little towards the church of Kill-eochaille, for the purpose of visiting certain holy virgins, the daughters of one Naereus, who had received the veil from him. Having performed his devotions in the monastery of his first master, and on his returning to Inniscathy, when in a field near the church of Kill-eochaille, he heard a voice, announcing to him that he was to be removed to heaven without delay. St. Senan died on that very day, and his body remained at Kill-eochaille until the next, when several of the principal members of his monastery arrived, and conveyed it to Inniscathy. Notice of his death was then sent to the prelates, clergy, and the principal persons of the neighboring churches, and the obsequies were celebrated during a week. On the eighth day, the remains of St. Senan were deposited in his own church. His festival is observed on the 8th of March, but the precise year of his death is not recorded. It must be later than 544. The fame of this saint has not been confined to Ireland, it spread over the Continent, and his acts have been published among those of the saints of Britanny, and other countries. Yet Ledwich, an Irish renegade to the ancient faith of Ireland, has had the audacity to remark, that St. Senan was no other than the river Shannon personified. Thomas Moore has written a poem in allusion to the interview of St. Senan with the holy virgin St. Cannera, who died and was buried in Inn'scathy.

Saint Kieran, called the son of the carpenter and the Kieran of Clonmacnois, having left the island of Arran, came hither, and was made providore for the strangers, by St. Senan.

St. Odran succeeded in the abbacy. It seems he was not consecrated.

A.D. 816, the Danes plundered this island, put the monks to the sword, and defaced the monument of St. Senan.

A.D. 835, they renewed their ravages and destroyed the monastery.

A.D. 861, died the Abbot Aidan.

A.D. 908, Flahertach, who fomented the war in which Cormac MacCulinan, bishop of Cashell and king of Munster lost his life, was abbot.

Cormac bequeathed three ounces of gold to this abbey, and his choicest vestments to the abbot.

This abbot was afterwards elected to fill the throne of Munster. He died in the year 954.

A.D. 975, eight hundred Danes were slain in this island, by Brien, king of Munster, and his associates.

A.D. 994, died Colla, the abbot and doctor of Inniscathy.

A.D. 1081, died the abbot O'Burgus.

A.D. 1176, the Danes of Limerick plundered the abbey.

A.D. 1179, William Hoel, an English knight, wasted the whole island, not even sparing the churches.

A.D. 1188, Aid O'Beachain, bishop of Inniscathy, died.

Queen Elizabeth granted this abbey, with the churchyard, twenty-four acres of land, a house, a castle built of stone, and three cottages of the island, and the several customs following: from every boat of oysters coming to the city of Limerick, once a year, one thousand oysters, and from every herring boat, once a year, five hundred herrings; also ten cottages, one church in ruins, twenty acres of wood and stony ground in said island, called Beachwood, with all the tithes, to the mayor and citizens of Limerick, and their successors, for ever, in free soccage, at the annual rent of £3 12s. 8d.

The monument of St. Senan is still to be seen here; and in the stone that closes the top of the altar window of the great church, is the head of the saint, with his mitre, boldly executed, and still little defaced. An ancient round tower, 120 feet in height, and in thorough repair, graces the scene.

Innistymon, in the barony of Corcumroe.

Saint Luctigerna was abbot of Innistymon; he was the disciple of Ruadan, of Lothra. He often visited the famous Saint Ita, called the Brigid of Munster. He, on one occasion brought with him St. Laisrean,

son of Colman, and abbot of Drumliag. Laisrean, being unknown to the nuns, was not welcomed at the gate. St. Ita, though she never before saw Laisrean, told her nuns who he was, and that he was equally holy as Luchtigerna.

Kilcarragh, endowed with a quarter of land adjacent thereto—either an hospital or cell—granted at the dissolution of religious houses to John King.

Killfobrick, in the barony of Ibracan. This monastery was founded A.D. 741.

A.D. 837, the scribe and bishop of Killfobrick, Cormac, died.

Kilfenora, in the barony of Corcumroe. The foundation of this monastery cannot be ascertained; it is attributed to a St. Fachnan, of Ross; but it would appear the Fachnan of Kilfenora and of that see are different persons. The saint of Ross flourished in the sixth century.

The annals of Munster tell us that Morogh O'Brien burned the abbey of Kilfenora, and slew many people therein, A.D. 1055.

Killaloe, situated on the western banks of the river Shannon, near the cataract.

Saint Molua (the same as Lugeus), was of a distinguished family of Hy-figinte, in Munster. His father was Carthar, surnamed Coche, and his mother, Sochla, was a native of Ossory. Had he been at St. Finnian's school at Clonard, his birth must have occurred several years previous to the middle of the sixth century. It seems that Molua became the disciple of St. Comgall, of Bangor, about A.D. 559. Under this celebrated master he remained a considerable time, and having become a religious, he was distinguished by his abilities and virtue; and Comgall perceiving him qualified to govern others, gave him instructions to form an establishment for himself, and to nourish the servants of Christ. Having returned to Munster, and attended by his disciples, Molua repaired to Mount-Luachra, in the present county of Limerick, and which was adjacent to the territory of Hy-figinte, in which he was born. Desirous to establish himself in that district, he was advised not to remain there, by the Dynast Foelan, who was a worthy person. He then retired from that district and went to Mount Bladhma, now Slievebloom, near the place where his mother's relatives resided, and erected a monastery, since called Clonfert-mulloe. Hither a vast number of monks resorted, from various parts, who were all received by Molua with great kindness. He afterwards returned to Hy-figinte, where he founded several cells and monasteries. He is said to have established as many religious houses as one hundred. He compiled a rule for his monks, which, we are told, was approved by Pope Gregory the Great.

One of his regulations was, the perpetual exclusion of women from the monastery of Clonfert-Molua.

The church of Killaloe is supposed to derive its name from this saint, either from his living there, or its being dedicated in his name. A short time before his death he visited Dagan, the bishop of Achad, in order to consult him as to the appointment of a successor to his monastery. Dagan told him that he would be succeeded by Lactan, with whom he was satisfied.

St. Molua departed this life on the 4th of August—the year is not known—but it seems that his death occurred not long after the beginning of the seventh century. Molua was reckoned among the fathers of the Irish church.

It appears that this saint is different from another Molua, the leper; the latter is called the son of Conall, the grandson of Carthan Fion, who had been baptized by St. Patrick. Molua the leper was brother to Aombh-Caomh, king of Munster. Those saints were contemporaries. In the collectanea of Vallancey, referring to the histories of Munster, Molua the leper is called the first bishop of Killaloe. The prefix "Mo" was a term of affection or endearment which the Irish gave to their saints, in either speaking or writing of their transactions.

Killnacallach or Kill-eochaile, two miles and a half north-west of Inniscathy, where St. Senan died on his return home to his own monastery, in this island. St. Senan gave the veil to the daughters of Naereus, in Kill-eochaille.

Killoen, in the barony of Islands. About the year 1190, Donald O'Brien, king of Limerick, founded this nunnery, for the order of St. Augustine, and dedicated it to St. John the Baptist.

Slaney, the daughter of Donogh Carbreagh, king of Thomond, was abbess of this house; she died A.D. 1260. She was preëminent above the women of Munster in devotion, alms-deeds, and hospitality.

Kilshanny alias Kilsonna, in the barony of Corcumroe. This cell was annexed to the abbey of Corcumroe. Killshanny, with all its appurtenances, mills and fisheries, was granted at the dissolution of monasteries, to Robert Hickman.

Quin, in the barony of Bunratty, five miles east of Ennis.

An abbey founded here was consumed by fire, A.D. 1278.

An abbey for Franciscan friars was founded in Quin by Sioda Cam MacNamara, A.D. 1350. It was the first convent of the order in Ireland in which the strict observants had settled, Pope Eugene IV. having granted a license to that effect in 1433. The same year Macon

Dall MacNamara, lord of Clancoilean, rebuilt this monastery, the material being beautiful black marble—his tomb is still remaining.

The venerable establishment of Quin, even still in its ruins magnificent, was involved in the general destruction of the sixteenth century. Its manors, advowsons, and all its hereditaments were granted to Sir Turlogh O'Brien, of Inishdyman, in fee, December 14th, 1583.

The Roman Catholics repaired this abbey in the year 1604.

The state of this abbey about sixty years ago is thus described: "Quin is one of the finest and most entire monasteries that I have seen in Ireland. It is situated on a fine stream, with an ascent of several steps to the church. At the entrance, one is surprised with a view of the high altar, entire, and of an altar on each side of the arch of the chancel. To the south is a chapel, with three or four altars in it, and a gothic figure in relief, of some saint. On the north side of the chancel is a fine monument of the family of the MacNamaras, erected by the founder. In the middle, between the body and the chancel, is a fine tower, built on the two gable ends. The cloister is in the usual form, with couplets of pillars, but is particular in having buttresses around it as ornaments. There are apartments on three sides of it,—the refectory, the dormitory, and another grand room to the north of the chancel, with a vaulted room under each. To the north of the large room is a closet, which leads through a private way to a very strong round tower, whose walls are near ten feet thick. In the front of the monastery is a building, which seems to have been an apartment for strangers, and to the south-west are two other buildings."

Instead of the monastic apartments for the stranger and the wearied traveller, English reformers have given us the hotel of the present day; and instead of those houses (biataghs), in which maintenance was provided for the poor and the destitute and the traveller, without the burden of taxation to the public, English legislators have enacted a poor law, by which the rich man is ground down, the farmer is harassed and oppressed, the indigent are starved, poverty is made a crime, and the spoliation of the country is rendered permanent, lest justice be done in restoring the property of the Catholic church to its original purposes; and lest the parliamentary establishment of England's abominable heresies should be rooted out from the soil of Ireland, where this exotic plant has, like unto the upas tree, diffused around it corruption and crime, poverty and misery unparalleled, carnage and massacre in the name of the God of sanctity and truth.

Ross-ben-choir, near the western ocean—now unknown. St. Conchea or Cocca was the first abbess of this nunnery. She is said to have been the nurse of St. Kieran.

Shraduff or Templediseart. The site of this abbey and the possessions thereof were granted in fee to Sir Edward Fisher, knight, on the 12th of March, 1611. This is all the information we have of this religious retreat. We are however well aware that this mode of propagating religion by robbery and plunder was totally unknown in the days of the apostles.

Tomgrany, either three or four miles east of Lough Derg.

It seems that St. Cronan was the founder of this abbey before he settled at Roscrea, having been on the west side of the Shannon, and having formed some religious establishments there.

A.D. 735, dieu the abbot St. Manchen.

A.D. 747, died the abbot Conell.

A.D. 791, died the abbot Cathny O'Guary.

A.D. 886 and 949, the abbey was plundered.

A.D. 964, the celebrated Cormuc Hua Killeen, died. He was famous for his learning and good works; was abbot of Tuam-grene, and of Roscommon, and also abbot and bishop of Clonmacnois. He built the church and steeple of this church.

A.D. 1002, died the abbot Dungal, son of Beoan.

A.D. 1027, Brian Borumhe, monarch of Ireland, repaired the steeple.

A.D. 1078, died the abbot Cormac Hua Beain.

A.D. 1084, O'Rourke, of Breffney, reduced this abbey to ashes. The vengeance of Heaven soon overtook him, for he fell by the troops of Thomond.

CHAPTER XL.

COUNTY OF CORK.

ABBEY MAHON, in the barony of Barryroe. Monks of the Cistercian order built this abbey at their own expense. The Lord Barry endowed it with eighteen plowlands, which constitute the parish of Abbey-mahon. At the suppression of monasteries these lands were seized by the crown. The walls of the monastic church are still standing.

Ballybeg, in the barony of Orrery and Kilmore.

Philip de Barry founded this priory for canons regular of St. Augustine, and dedicated it to St. Thomas; and in the year 1229, endowed it, in remembrance of which his equestrian statue in brass was erected in the church. David, his grandson, enlarged the revenues which belonged to the priory, in 1235.

David de Cardegan was prior in the reign of King Henry III., and John de Barry was prior in the succeeding reign.

The possessions of this house were in the sixteenth year of Queen Elizabeth, granted for the term of twenty-one years to George Bourchier, Esq., who forfeited them by the non-payment of rent. Those lands and tithes were granted in trust to Sir Daniel Norton, for the wife of Sir Thomas Norris, president of Munster, and were found in the year 1622, to be of the yearly value of £2 6s.

Of this abbey there yet remain the east window and the steeple, which is a strong building; and the traces of the foundation, with a high tower to the south-west, prove it to have been a magnificent structure.

Ballymacadane, four miles from the city of Cork.

Cormac MacCarthy, son of Teigue the Strong, about the year 1450 founded an abbey here for canonesses of St. Augustine; others affirm, for friars of the same rule.

Ballyvourney, in the barony of Muskerry.

Saint Gobnata, who was descended from Conor the Great, monarch of Ireland, was abbess of Burneach; her festival is on the 14th of February. The church, which is dedicated to her, is 104 feet in length

and 24 broad. St. Abban is said, but without sufficient authority, to have presented her with this abbey.

Bantry, from which the barony takes its name.

Dermot O'Sullivan Beare, built a small monastery on the sea shore, near the town of Bantry, for conventual Franciscans. The founder died in 1466.

Bridgetown, on the river Blackwater, in the barony of Fermoy.

A priory was founded in the reign of King John, and supplied with canons regular, from Newtown, in the county of Meath, and from the abbey of St. Thomas, in Dublin. The family of Roche largely contributed to the possessions of this priory.

In the year 1375, King Edward III. directed his writ to the bishops and commons, to elect competent persons, who were to repair to England to consult with his majesty and council concerning the government of the kingdom, and the war, in which he was then engaged. Thomas, prior of Bridgetown, was one of the persons selected for that business.

Brigoone, in the barony of Clongibbons.

There yet remain at this place the walls of a church, built of large blocks of a fine freestone, brought with much labor from the mountains, and the ruins of a round tower, which fell about the year 1720. The erection of this establishment is erroneously attributed to St. Abban. Some suppose it to have been erected by St. Finchu, whose staff was kept there as a relic, and his festival observed on the 25th of November.

Buttevant, in the barony of Orrery and Kilmore.

David Oge Barry, Lord Buttevant, founded a monastery for conventual Franciscans, in Buttevant, A.D. 1290, and dedicated it to St. Thomas the martyr.

A.D. 1306, David was prior.

A.D. 1311, John FitzRichard was prior.

A.D. 1318, Thomas was prior.

A.D. 1330, William Ketche was prior.

A.D. 1342, John FitzRichard was prior, and was indicted for assaulting, with some of his brethren, John Reynolds, in the city of Dublin, and for imprisoning the said John.

In the year 1545, it was confiscated to the crown.

In the year 1604, the Roman Catholics repaired this convent.

Cape Clear Island, the most southern part of Ireland, contains twelve plowlands. On the north-west stands a castle, built on a rock in the sea, which is called Dunanore. St. Kieran, of Saigir, was born in that island. See the diocese of Ossory.

A.D. 820–23 and 51, this island suffered from many devastations.

A.D. 953, died the abbot Dunlang, son of O'Dunagan.

A.D. 960, the island was again wasted.

Carigiliky, in the parish of Miros, in West Carbery.

There are the foundations of extensive ruins, with a large cemetery. It appears this was the site of the abbey of Maure of the clear spring, which was founded A.D. 1172, by Dermod MacCormac MacCarthy, king of Desmond, who supplied it with Cistercian monks from the abbey of Baltinglass.

A.D. 1252, Patrick was abbot.

A.D. 1291, the abbot sued Dovenald O'Maythan for a messuage and four carucates of land in Ardocherys.

A.D. 1519, the abbot John Imurily was made bishop of Ross.

In the thirtieth year of Queen Elizabeth, this abbey with its appurtenances of houses and lands, and the rectories of Maure and Lyslie, was granted for ever to Nicholas Walsh, at the annual rent of £28 6s. 6d.

Castle-Lyons or Castle-Lehan, in the barony of Barrymore.

John de Barry founded this monastery in the year 1307, for Dominican friars. It was dedicated to the Virgin Mary. The choir, nave, and steeple of the church still remain.

About the year 1673, Constantine O'Cuiffe, provincial of the order, instituted, at the instance of the earl of Barrymore, although a Protestant, William Barry as prior, and to whom he restored all the possessions of this abbey, when James II. ascended the throne of England and of Ireland.

The possessions of this monastery were granted to Richard Boyle, earl of Cork, who bequeathed the rents and profits arising therefrom to his daughter, who was married to David Barry, first earl of Barrymore *to buy her gloves and pins.*

A Carmelite friary was founded here by de Barry.

Cloggagh. There is no account of this abbey except in the inquisition taken in the seventeenth year of King James I.

Clonmene, in the barony of Duhallow, and on the south side of the Blackwater.

O'Callaghan founded a monastery for canons of St. Augustine in this place.

Cloyne, in the barony of Imokilly.

A bishop's see founded by St. Colman about the year 580. See his acts at the diocese of Cloyne.

A.D. 978. the monastery of Cloyne was plundered by the people of Ossory, and again plundered in 1089, by Dermot O'Brien.

A.D. 1159, O'Dubery, abbot of Cloyne, died. In the annals of Innisfallen he is called Bishop Dubrein.

Cluain, different from the former, situated between the mountains Crot and Marige. St. Sedna or Sidonius, a disciple of St. Senan, presided over a church erected in this place. Sedna was buried at Kinsale, probably owing to his having spent his last days there in the monastery, which his brother, St. Gobban, founded, and who was the disciple of the great St. Ailbe of Emly.

Cluain, Finglass. Saint Abban founded this abbey. This great saint was of the illustrious house of Hua-Cormac, in Leinster, and nephew of St. Kevin of Glendaloch. His first establishment was at old Ross, in the county of Wexford, where he presided as abbot about the close of the sixth century. His ardent zeal for the salvation of souls, and his anxiety to promote monastic discipline, soon called him from his favorite retreat. He is said to have visited a considerable part of Ireland, preaching in the towns and villages, forming religious communities, and laying the foundations of new establishments.

This eminent saint, after years of difficulties, almost insurmountable, returned to Hy-Kinsellagh, his native country, and founded his last house at Maudlinton, near the site on which the present town of Wexford stands. In this retreat St. Abban spent the remainder of his days in prayer, contemplation and solitude. He died on the 27th of October, and about the year 630.

Cork is a bishop's see, founded by St. Finbarr, who died A.D. 623, and is the second city of Ireland in importance, wealth, and commerce. St. Finbarr's remains were deposited in a silver shrine, and his festival is held on the 25th of September. The abbey was founded A.D. 606.

St. Nessan, who is distinct from the great Nessan of Mungret, died March 17th. St. Aengus, the Culdee, invokes in his litany seventeen bishops (probably chorepiscopi), and seven hundred monks, whose remains lie at Cork, with St. Barr and St. Nessan.

A.D. 685, the abbot Russin died April 7th.

A.D. 773, died Selbac, the successor of St. Barr.

A.D. 822 to 839, the Danes plundered and burned the city.

A.D. 908, Ailill M'Eogan, the abbot of Cork lost his life in the same battle in which Cormac MacCullenan, bishop of Cashell and king of Munster met his melancholy fate.

A.D. 910 to 960, the Danes renewed their depredations.

A.D. 961, died Cathmogan, the successor of St. Barr.

A.D. 970, the Danes destroyed the abbey.

A.D. 990, died the Comorban, Columb M'Ciaragan.

A.D. 1025, Dongal Hua Donchada, king of Cashell, forsook the world, and having dedicated himself wholly to the service of God, died in this abbey.

A.D. 1026, Cellach O'Selbac, comorb of St. Barr and chief among the sages in Munster, died this year, on a pilgrimage.

A.D. 1027, died the comorb Nial O'Maelduibh.

A.D. 1028, died Airtri Sairt, the comorb.

A.D. 1034, died Cathal, or Charles, comorb.

A.D. 1057, Mugron O'Mutan, the comorb of St. Barr was murdered in the night by his own people.

A.D. 1089, Dermot O'Brien, son of Turlogh, spoiled and plundered the town, and carried off the relics of St. Barr.

A.D. 1107, Maclothod O'Hailgenan, comorb of St. Barr, died.

A.D. 1111, Patrick O'Selbac, comorb also, died.

A.D. 1134, this abbey was refounded for canons regular, under the invocation of St. John the Baptist, by Cormac, king of Munster or of Desmond. The son of the founder assures us that his father rebuilt this abbey for the strangers from Connaught, who were the countrymen of St. Finbarr.

A.D. 1152, Giolla Aeda O'Mugin of Errew, of Lough Conn, in Mayo, was abbot of this monastery, and became bishop of Cork. He assisted at the famous synod of Kells, which was celebrated in the presence of three thousand priests, besides the bishops. Giolla, the abbot, was justly esteemed for his piety. This abbey, from him, acquired the name of Gille.

The monks of this abbey erected the first salmon wiers on the river Lee, near the city of Cork. Some possessions of this abbey were granted to Cormac MacTeige MacCarthy, on the 26th of June, and in the thirty-third year of Queen Elizabeth; they were regranted to Sir Richard Grenville, knight.

The remains of St. Finbarr's monastery were totally demolished about the year 1745.

Gray Friar's abbey. Dermot MacCarthy Reagh founded this monastery for conventual Franciscans, A.D. 1514, and dedicated it to the Virgin Mary. The founder dying in the year 1219, his son Finian continued the work; and the lord of Newcastle, Philip Prendergast, was a great benefactor, having rebuilt the abbey in 1240. Henry III. and Edward I. were great benefactors to this house.

A chapter of the order had been held here in 1291. In 1500, the rule of the strict observance was adopted in this abbey.

Several illustrious members of the house of Desmond have been interred in this monastery.

In the eighth of Elizabeth, this abbey, with its appurtenances, forty acres, and seven gardens, was granted to Andrew Skydie and his heirs, in capite, at the annual rent of £2 18s. 8d.

This building, which was situate in the north side of the city, is now entirely demolished.

Dominican Friary, called the abbey of St. Mary of the Island, because erected on an island (Cross-green,) at the south side of the city, by Philip Barry, in the year 1229.

A.D. 1340, John le Blound was prior.

A.D. 1484, license was given to Maurice Moral, prior provincial, to reform this convent, by the general chapter of the order held at Rome.

The 20th of December, and the thirty-fifth of King Henry VIII., a grant was made to William Boureman of this monastery, and its appurtenances, to hold the same in capite, for ever, at the annual rent of 6s. 9d. sterling.

A.D. 1578, in October, Mathew Sheyn, Elizabeth's bishop of Cork, did publicly burn, to the great grief of the Irish inhabitants, at the high cross in the town, the image of St. Dominick, which had belonged to this monastery.

In this *zealous bishop* the Protestant church of Ireland, which English law and German bayonets strove to establish, was blessed with an Iconoclast heretic. A picture of a saint, martyr, or confessor, or an image of Christ crucified, whereby we may be reminded of the heroic virtues of the one, the fortitude and the patience with which the martyr shed his blood for his faith, the austerity and the calmness with which the confessor bore his chains and confessed his faith before the persecutor, the dolors and the ignominy which the only begotten Son of God endured, and whom the pure and immaculate Virgin Mary conceived and brought forth for the redemption of his own sinful creatures, cannot be tolerated by those wretches, who would rob that virgin mother of her glory and dignity, the saints of that respect and veneration which is their due, as the sincere and faithful servants of the Most High, and the Catholic people of Ireland of that precious torch of faith by which the devoted Catholic is taught to despise worldly goods, and in despising them, to sigh after heavenly treasures, which are imperishable, in which he finds solid comfort to sustain him in all the afflictions and trials of life, and in which alone the sincere Christian can work out his salvation by rendering them conformable with the life and sufferings of his Saviour.

While the Protestants of England and Ireland do not blush to retain representations of cats and dogs, and other vile animals, they ought at least not to molest the Catholic people of Ireland in cherishing the memorials of the saints, the remembrance of whose virtues and whose resignation under trials, affronts and injuries, has rendered the

Irish Catholics docile, patient and enduring beyond any other people on the surface of God's earth.

About the year 723, a captain of the Jews called Sarantapechis, induced the Caliph Jezzid to commence a destructive war against the sacred images in the Christian churches, promising a long reign to the caliph, as his reward. He accordingly published an edict, ordering the removal of all images. The Christians, however, refused to obey, and in six months afterwards God removed *the caliph by death.*

Constantius, the bishop of Nacolia, in Phrygia, introduced this Jewish doctrine among his flock, and was expelled from his see in punishment of his perfidy, by his own diocesans. He at length ingratiated himself with the emperor, and induced him to declare against the images of Christ and his saints. In the early part of the year 730, the emperor convoked a council, in which he enacted a decree against sacred images, wanted the patriarch St. Germanus of Constantinople to subscribe it; but the holy bishop firmly refused, and preferred resigning his dignity. He threw off his pallium, and said: "It is impossible, my lord, that I can sanction any novelty against the faith; I can do nothing without a general council," and the patriarch left the assembly. The emperor, enraged at the intrepid conduct of the patriarch, sent armed officials to eject him from the archiepiscopal palace; they executed their duty with blows and outrages, not even respecting the venerable age of eighty years. St. Germanus repaired to the house of his family, and lived there as a monk, having left in consequence of the violent proceedings of the emperor, the see of Constantinople, which he had governed fourteen years, in a state of the greatest desolation. Germanus died a holy death, and the church venerates his memory on the 12th of May.

Be it then a consolation to the Irish Catholic to know, that a Jewish captain and a Mohammedan governor originated this unholy warfare against the Catholic practice of venerating and respecting the memorials of Christ and his saints.

Augustinian Friary, now called the Red Abbey, was founded on the south side of the city, in the reign of King Edward I.

A grant was made of this abbey in the reign of Elizabeth, to Cormac MacTiege MacCarthy, with its appurtenances, at the annual rent of £13.

Of this building, the steeple, which is sixty-four feet high, and the walls of the church, still remain. The east window, the only one in the choir, was truly magnificent, and measured thirty feet in height, and half that number in breadth. The whole structure was converted into a sugar-house.

Carmelite Friary was founded in Cork. De Burgo mentions it.

Nunnery of St. John the Baptist. William de Barry and John de Barry, in the year 1327, did, together with John Fitzgilbert and Philip Fitz-Robert, grant several quarters and parcels of land, tithes, and advowsons of churches to Agnes de Hereford, and other women, to serve God in the habit of nuns, in the house of St. John the Baptist, in St. John's street, within the suburbs of Cork.

This nunnery, of which there are now no remains, was situated near the present market house, and the site of it was accidentally discovered in digging up some old tombs.

Queen Elizabeth, according to a tradition amongst the people, did liberally reward the composer of an Irish song, which is found in Hardiman's collections, for the purpose of bringing contempt and derision on the friars and nuns of Ireland; that song is called "Roisin dhub, *i.e.* Black Rose," and the words of it seem to corroborate the assertion of the natives of Ireland. If it failed in producing that *desirable object* among the Catholics of oppressed Ireland, the hatred and malignity to the religious orders which then did and does still pervade the masses of England, has been shamelessly reëchoed in the senate of proud England, and which would again recur to the torch and the faggot, if prudential considerations did not restrain the bigotry of her people.

Preceptory of Knights Templar. William le Chaplain was master of Cork about the year 1292. All the foundations of the templars were abolished or suppressed, and their possessions given to the knights of St. John of Jerusalem, called Hospitallers.

Priory of St. Stephen. A house for the support of lepers was founded in the south suburbs of the city, of which Edward Henry was keeper, A.D. 1295.

This priory, when suppressed, was granted to the city of Cork, about the year 1674.

Donagh-more, in the barony of Muskerry. Fingen, a disciple of St. Finnbar, was abbot of Domnach-mor-mitine.

Fermoy, in the barony of Clangibbon, and on the river Blackwater.

An abbey was founded in Fermoy, under the invocation of the Virgin Mary, for Cistercian monks, A.D. 1171, who were brought hither from an abbey on the Suire, in the county of Tipperary.

A.D. 1248, the abbot was fined in the sum of £10, for divers offences.

A.D. 1290, Maurice le Fleming made a considerable grant to this abbey.

A.D. 1301, the abbot, Maurice Garton, fell from his horse into the river Funcheon, and was drowned.

A.D. 1311, Dionysius was abbot.

A.D. 1355, David Rawyr O'Kyffe was abbot.

A.D. 1367, Henry was abbot. In the same year William Fleming was elected.

A.D. 1480, the abbot Nicholas O'Henesa was made bishop of Waterford.

Elizabeth granted to Sir Richard Grenville, knight, and his heirs this monastery, with eighteen townlands, containing, according to estimate, five hundred and fifty acres, at the rent of £15 18s. 4d. Irish money.

Glandy, said to have been a daughter to the Cistercian abbey of Jerpoint, in the county of Kilkenny. Was called the abbey of the Vale of God.

Glanore, in the barony of Fermoy. The family of Roche founded this abbey in the year 1227, for the order of St. Dominick. It was dedicated to the holy cross. De Burgo, bishop of Ossory, thinks it was built at a later period.

Grange or Graney, in the barony of Muskerry, and a mile east of Kilcrea.

Saint Cera, or Chier, is said to have been the daughter of Duibhre, and of an illustrious family of Muskerry, in the present county of Cork. It is supposed that she was the St. Chier, who, together with five other virgins, applied to St. Fintan Munnu, when he was residing in Ely O'Carroll, for a situation on which she could establish a nunnery, and to whom Fintan is said to have assigned the place where he had lived himself, afterwards called Tech-telle, in the King's county. It obtained this name from St. Telle, the son of Segen, who was contemporary with Fintan Munnu, and whose memory is revered on the 25th of June.

Returning thence to her own country, she founded a nunnery, called from her name, Kilcrea, a few miles south-west from the city of Cork, which she governed until her death, in the year 680; her reputation was very great, and her festival was observed at Kilcrea, not only on the 5th of January, the anniversary of her decease, but also on the 16th of October, as a day of commemoration.

Besides this saint of Kilcrea, three other holy virgins of the same name are mentioned in the Irish calendars.

The foundation of this nunnery is said to be, according to the records, at Grange, or Grany.

Inchrie, a Cistercian abbey built here, was dedicated to the Virgin Mary. It was a cell to the abbey of Maure, and is now unknown.

Inniscarra, in the barony of Barretts, and on the river Lee. Saint

Senan, of Iniscathy, founded this establishment, and left there eight of his disciples.

Innishircan, or Inis-Kieran, an island between Cape Clear and the main land.

In the year 1460, Florence or Dermot O'Driscol founded a small monastery for Franciscan friars of the strict observance, in this island.

In 1537, the citizens of Waterford destroyed all the villages of this island, with the mill, castle, and friary.

Inispict, in the barony of Carberry, and near Innishircan.

Saint Cronag-mochuda, having visited Munster about the year 620, erected the monastery of Inispict, and left there three brothers, Gobban, Sraphan and Lasren, sons of Nescain, with the bishop Saint Domangen and twelve disciples.

The monastery of Innispict was for a long period held in high repute. The anniversary of Gobban was held on the 17th of March. St. Domangen's memory was revered on the 29th of April, at Tuaim Muscraighe.

Killbeacan. St. Abban built an extensive monastery in this place, and set over it St. Beacan, or Mobecoe. There were several saints of this name. Killbeacan is situated on the north side of Mount Crotte, in Muscry-ciure. See Rossmic trian, county of Wexford.

Kilchuilin, supposed to be in the barony of Bantry. A nunnery existed here, of which St. Cannera was abbess, and who died in the island of Inniscathy.

Kilcrea.—See Grange, or Graney. St. Cera was the foundress.

Franciscan Monastery. Cormac MacCarthy, the great, prince of Desmond, founded this convent in the year 1465, under the invocation of St. Brigid. The founder and Thomas O'Herlihy, bishop of Ross, were interred in this abbey.

When James I. ascended the throne of England, the Catholics, vainly supposing that the calm of toleration had set in, undertook to repair the abbey of Kilcrea, but the king surpassed, if possible, his predecessors in intolerance; and the splendid abbey of Kilcrea, permitted to moulder in its ruins, affords an instance of the architectural taste and grandeur with which the Catholic religion is associated.

This abbey was first granted to Lord Muskerry. In 1650, it was taken by Cromwell, and soon after transferred to his favorite, Lord Broghill.

A great part of this building still remains, with the nave and choir of the church; on the south side of the nave is a handsome arcade of three Gothic arches, supported by marble columns; the arcade continues to form one side of a chapel, being a cross aisle. The steeple, a

light building, about eighty feet high, and placed between the nave and choir, is still perfect, and supported by Gothic arches.

Killcruimther. Colgan is of opinion that a priest Fraech, whose memory is there revered, founded this house. This place was situated in the modern barony of Barrymore, and is unknown.

Killna-marhban—Church of the Dead; attributed by some to St. Abban; was near the town of Brigoone. The tradition of the place attributes the erection of the church of Brigoon to a St. Finachan or Finchu, who was, according to Colgan, in the sixth century, a bishop at a place called Druimenaich, without telling where it lay. Several places in the now county of Cork are named Drumanagh.

Kinsale. A corporate town; well known for its excellent harbor, and its strong fortifications.

Priory of Regular Canons. St. Gobban, a disciple of St. Ailbe, of Emly, was patron of this monastery of Kinsale. St. Sedna, who presided over Cluan, between the mountains Crotte and Marige, in Munster, was buried in this monastery.

White Friars. This abbey was founded by Carmelites, in the year 1350, by Robert Fitz-Richard Balrayne. Part of its ruins still remain in the north end of the town. In the thirty-fifth of Henry VIII., it was confiscated to the crown.

Legan. John de Compton was prior of this monastery in 1301, and at the suppression of religious houses the prior of St. John's, in Waterford, was found to be seized of this priory.

Lucim, was situated near the city of Cork, and David de Cogan was patron in the year 1318.

Maur. See Carigiliky.

Middleton. Pleasantly situated in the barony of Imokilly, and is a market and borough.

The Fitzgeralds or the Barrys founded a Cistercian abbey in this town, A.D. 1180, and supplied it with monks from the abbey of Nenay or Magio, in the county of Limerick; it was called the abbey of Saint Mary de Choro, or of the choir of St. Benedict.

Donald, the abbot, was succeeded by Robert, who presided A.D. 1309.

A.D. 1476. Gerald, bishop of Cloyne, appropriated several vicarages to this abbey.

The 26th of July, thirty-first of Henry VIII., the abbot was seized of the abbey, dormitory, cloister, chapter-house, a hall within the precincts, containing one acre, of the annual value of five shillings, besides reprises; also one hundred and twenty-three acres of land in the town of Chore, a salmon-weir in said town, a water-mill, one hundred and

twenty acres of land in Killynemaraghe and Ballygibbon, and the rectories Downbolloge, Kylowane, St. Katharine's, and Moygyelle, with their reprises, all situate in the county.

The 17th of September and seventeenth of Elizabeth, this abbey, with two hundred and eighty acres in the town and lands of Chore, one hundred and twenty acres in Kilmanagh, Downmacmore, and Ballygibbin; a messuage and garden in Carrigh; a parcel of land containing fifteen acres; the rectories of Chore, Donbolloge, St. Katharine's, near Cork; Kilrowan, Kilcollehy and Moygelly, and the vicarage of Ballinechore, all belonging to the abbey of Middleton, were granted in capite, to John Fitzgerald and his heirs.

Mourne, in the barony of Barretts. A preceptory for knights templars was founded in the reign of King John, by Alexander de Sancta Helena, or he was a principal benefactor to it. At the suppression of this order it was granted to the Hospitallers.

Thomas Fitzgerald was commendator in the years 1326, '27 and '30.

John FitzRichard was commendator in the years 1334, '35, '37, and '39.

The [illegible] of Kilmainham appointed the said John to this commandery, and the act was dated at the commandery of Tully, in the county of Kildare, A.D. 1335:

"We have granted unto friar John Fitzrichard, the whole government and custody of our house of Mora or Mourne, with the appurtenances thereunto belonging, both in temporals and spirituals; he paying the dues usually paid by that house. And we require, that within the space of the next ten years, he shall, at his own cost and charge, erect a castle there, completely finished, both as to size, workmanship, and materials."

The body of the church, 180 feet in length, yet remains. The foundation walls of the commandery inclosed several acres. It was defended on the south by a strong castle, and by two on the west. The possessions were granted to Teige MacCarthy, whose descendants forfeited them in the year 1641.

Omolaggie. A grant was made the twentieth of Queen Elizabeth, to the provost and fellows of the Holy Trinity, near Dublin, of twenty acres of land contiguous to a cross and parcel of the possessions of the abbey of the Corbe of Omolaggie. This house was tributary to the abbey of Cong, in Mayo. There is at present no vestige of Omolaggie.

Ross, in the barony of Carberry; an episcopal see. St. Fachnan was the founder. A city grew up in this place, in which there was a large seminary.

In the year 1131, the people of Connaught, under the command of

Donough MacCarthy, plundered this asylum of religion and learning; they were soon after justly defeated, and Hugh O'Connor, the son of Constantine, and O'Cachy, the chief poet of Connaught, were killed.

A.D. 1353, Cornelius was prior.

A.D. 1378, Odo was prior.

This monastery has been generally given to the regular canons of St. Augustine. It professed, afterwards, obedience to the Benedictine abbey of St James without the walls of the city of Wurtzburgh, in the province of Mentz, in Germany. The ruins still remain.

Timoleague, in the barony of Ibawn and Barryroe. This abbey was founded by William Barry, lord of Ibawn, about the year 1370, for the order of St. Francis. In 1400, the rule of the strict observance was received. Provincial chapters of the order were held in this house in 1536 and in 1563.

At the suppression of the religious establishments, this convent, with four acres of land, were granted to Lord Inchiquin.

De Courcey, a minorite, bishop of Ross, and John Imurily, a Cistercian, bishop of that see also, were buried in this convent.

The Roman Catholics repaired this monastery, A.D. 1604; the walls are yet entire, but unroofed. They enclose a large choir, with an aisle, formed by arcades on the south, leading to a lateral wing. There is a handsome Gothic tower, about seventy feet high, between the choir and aisle, and on one side of the aisle is a square cloister, arcaded with a platform in the centre; the arcade leads to several large rooms, the chapel, the chapter-house, refectory, a hall, dormitory, and a spacious apartment for the father guardian.

Tracton, in the barony of Kinalea. Maurice Mac Carthy founded this abbey A.D. 1224, for Cistercians.

A.D. 1231, the abbot was indicted for protecting his nephew, Maurice Russell, who had committed a rape on an Englishwoman; was found guilty, and fined the sum of forty pounds. "Had she been a *mere Irishwoman* the offence would be overlooked."

A.D. 1311, Owen was abbot.

A.D. 1380, parliament enacted that no mere Irishman should be suffered to profess himself in this abbey. The abbot of Tracton sat as a baron in parliament. Queen Elizabeth granted this abbey to Henry Guilford and Sir James Craig, on their paying a fine of £7 15s. sterling. Sir James Craig assigned it to Richard, earl of Cork, who passed a patent for the same in the seventh of James I.

Tuaim-Musgraidge, now unknown.

Saint Domangen, whom St. Carthag left at Inispict, with twelve disciples, was venerated here.

Tulach-Mhin, in the barony of Fermoy. St. Molagga, one of the Irish saints who survived the great pestilence of 665, was born in this barony, of poor but pious parents, and is said to have been baptized by St. Cummin Fada. St. Molagga received his education in his own country, and having distinguished himself by his piety and learning, established his monastery and school at Tulach-Mhin. He is said to have afterwards visited other parts of Ireland, particularly Connor, in Ulster, and to have passed over to North Britain. Molaga seems to have had some establishment in Fingall, near Dublin, where his memory has been revered, and where he is said to have placed a swarm of bees, thence called Lann-beach.

At length he returned to Tulach-Mhin, where he died, on a twentieth of January. His festival was celebrated on the anniversary of that day, at Tulach-Mhin and Lan-beach-aire. There were other saints of this name.

Tullelash, in the barony of Duhallow.

Mathew MacGriffin founded this priory for canons regular of St. Augustine. It became afterwards united to that of Kells, in the county of Kilkenny.

Weeme, near Cork. An abbey of canons regular was here founded, and was dedicated to St. John the Evangelist.

A.D. 1311, Thomas was abbot. Being deposed, Altan O'Nullanagaly was elected.

Gilbert was abbot.

David was abbot in 1339.

Thomas succeeded.

Richard O'Tenewir was abbot.

Youghal, a seaport and borough. The Franciscan friary on the south side of the town was founded in the year 1224, by Maurice Fitz-Gerald. In 1232, Maurice, the founder, was lord justice of Ireland; after which he retired to this convent, and embraced the institute of St. Francis. He died in 1257, and was buried in the convent of Youghal. This convent was the parent of the order in Ireland.

Thomas, the second son of the founder, completed the building at his own expense, and having died on the 26th of May, 1260, was also interred in this abbey, which continued for centuries the cemetery of the Desmond family. Several provincial chapters were held in this convent, and it received the reform of the order in 1460.

During the terrors of Elizabeth's reign, this extensive convent had been pillaged and so completely demolished, that not even a vestige of its ruins remains. Such of the friars as had escaped the storm, took refuge in the mountains of the county Waterford, where they were pro-

tected, and finally settled in a retired and picturesque spot called Curragheen, under the patronage of the benevolent family of Dromanagh.

The Dominican Friary of Youghal, called of St. Mary of Thanks, at the north end, was founded by Thomas, Lord Offaley, in the year 1268.

A.D. 1303, Robert Percival, an eminent benefactor to this abbey, was interred here on the 22d of October.

A.D. 1281 and 1304, general chapters of the order were held in this abbey.

A.D. 1493, this house was reformed by Bartholomew de Comatio, general of the order.

A statue of the Virgin Mary was preserved in this monastery, which is mentioned in the acts of the general chapter held at Rome, A.D. 1644.

In the twenty-third of Elizabeth, this convent and eleven houses in the town of Youghal were granted to William Walsh, at the yearly rent of 2s. Irish.

CHAPTER XLI.

COUNTY OF DERRY.

ARRAGELL, BADONEY and Boith-meahbha are mentioned in Archdall as religious houses founded by St. Patrick and St. Columbkille, but apparently without any authority.

Camus or Cambos, in the barony of Coleraine, and on the river Bann.

The abbey of Camus was subordinate to that of St. Comgall, of Benchor, as it was founded by that saint.

St. Colman, contemporary with the St. Colman of Lismore, was abbot of this once celebrated monastery of Camus. Colman was a native of Hy Guala, or Gallfin, a part of Ulster and perhaps the Gallen hills in the county of Tyrone. He governed three churches, viz: Camus, Lann-Mocholmoc, either in the diocese of Down or of Dromore, and Lin-Huachaille, apparently in the latter diocese. St. Colman died on the 30th of March, 699, *i.e.* 700.

Coleraine, on the river Bann and the ancient territory of O'Cahane, is a market town and parliamentary borough.

Priory of Canons of St. Augustine. St. Corpreus, bishop of Coleraine, is said to have flourished about the year 540, and to have been contemporary with Tigernach, of Clones, whose schoolfellow he had been in Britain, under the abbot Nennio. Corpreus was the son of Degill, and grandson of Nad-Sluagh, a dynast of the country about Coleraine, and who became a Christian in St. Patrick's time, and who received the apostle of Ireland with great respect and veneration. The Bishop Brugacius whom St. Patrick raised to the episcopacy, consecrated St. Corpreus. The year in which this holy bishop died is not on record, but his feast is observed on the 11th of November. Though he fixed his see at Coleraine, it does not appear that he established a monastery at that place.

Saint Conall was the immediate successor of St. Corpreus. After the assembly at Drumceat, in the year 590, St. Columbkille having visited Coleraine, the bishop Conall having collected almost innumera-

ble presents from the people, prepared an entertainment for him. Such presents were usually made on or at the arrival of distinguished persons to the monasteries, in order that they might be well entertained by the religious, whose means would otherwise have been inadequate to that purpose, as at that time the monastic establishments were not largely endowed. Adamnan assures us, that those presents were spread in the court-yard of the monastery, that they might be blessed by St. Columba before use would be made of them.

Saint Conall is apparently the founder of this monastery, instead of his predecessor.

A.D. 930, Ardmedius, abbot of Coleraine, was put to death by the Danes.

A.D. 1171, Manus MacDun[illegible]e plundered this and other churches; the vengeance of Heaven soon checked his career.

A.D. 1213, Thomas MacUch[illegible] and the Galls, *i.e.* English, of Ulster, built a castle, for which they raised all the pavements, and destroyed every part of the abbey, the church alone excepted.

The Dominican friary was founded by the MacEvelyns, in the year 1244, and dedicated to the Virgin Mary.

A.D. 1484, a general chapter of the order being held at Rome, license was granted to Maurice Moral, prior provincial, to reform this monastery.

In Porter's annals it is related that *Bishop Babington* having attempted, in vain, to *burn an image of the Virgin Mary*, which belonged to this abbey, was suddenly seized with illness, which ended his life, in September, 1611.

Shane O'Boyle was the last prior. He surrendered the monastery into the hands of the royal commissioners, which, along with its property, became confiscated to the crown.

Derry, the capital of the county and a parliamentary borough. A good port, and memorable in its siege by the Irish forces, A.D. 1689.

The abbey of this ancient town was founded by St. Columbkille.—See his life. The monks were not canons of St. Augustine, but of St. Columba's order.

St. Mochonna was abbot of Derry. Signed the acts of the synod held by Flan Febhla, primate of all Ireland, and by St. Adamnan, in the year 659. Mochonna, of Derry, was a very holy man. He died in the year 704, and his anniversary is kept on the 8th of March.

A.D. 812, the town was burned, and the Danes heightened the horrors of the conflagration by putting to the sword the venerable clergy, as well as the students.

A.D. 885, St. Maelbrigid was abbot, and was promoted to the see of Armagh.

A.D. 903, died the abbot Diermit.

A.D. 920, died the celebrated abbot of Derry and Drumcliaff, the blessed Kinaid. He was esteemed the head and light of religion in Tirconnell.

A.D. 927, died Cainchomrach, abbot and guardian of the canons of St. Adamnan.

A.D. 937, died the blessed Finachta. He was abbot of Derry, and was well skilled in the antiquities of Ireland.

A.D. 948, the blessed Maelfinnan was abbot.

A.D. 950, the abbot of Derry, St. Adhland, died. Has been celebrated for his charity and liberality to the poor. This saint was a descendant of Conall Gulbhan.

A.D. 973, died the abbot Fogartach.

A.D. 985, the blessed Maelkieran O'Maigne, abbot of Derry, was inhumanly martyred by the Danes.

A.D. 1096, the blessed abbot Eugene O'Kearnich, died.

A.D. 1120, the archdeacon Giolla MacTeige was elected abbot, and enjoyed the dignity sixteen years.

A.D. 1150, the Archdeacon Maelisa O'Branain, a man famed for unbounded hospitality and munificence, excelling, in those virtues, the whole north of Ireland.

A.D. 1175, died after a tedious illness, the abbot Flathbert. He was highly esteemed for his learning and exemplary virtues.

A.D. 1195, the abbey of Derry was plundered by Rughraighe, the son of Donslieve, and the English. Soon after, his whole army was cut to pieces at Armagh.

A.D. 1196, the altar of the great church was robbed of three hundred and fourteen cups, the best of their kind in Ireland, and of those of Moydery and O'Dogherty. On the third day after the sacrilege they were recovered, and MacCienacht, the robber, was executed for the crime.

A.D. 1203, the town was consumed by fire from the sanctuary of Saint Martin to Adamnan's well, Amalgaid Hua Ferguail being then abbot.

A.D. 1213, died the abbot Anmire O'Coffey, a man equally esteemed for learning, piety, liberality and charity.

By a decree enacted at the council of Brigh-macthighe, in the county of Meath, held A.D. 1158, the abbot of Derry had supreme jurisdiction over all the abbeys of the Columbian order in the kingdom. A regular succession of its superiors continued, until the general sup-

pression of monasteries; and its property, of which there is no account, became involved in the common ruin.

Dominican friary was founded in the year 1274, by O'Donnell, junior, prince of Tirconnell. The number of monks in this abbey was generally one hundred and fifty.

A.D. 1397, Nicholas Loch-Lynnagh was prior. There is not a trace of this abbey left since the siege of Derry, under King James II. The possessions of this abbey were granted to the corporation of London. Derry, and those of Coleraine, were subsequently given to them.

Dizertoghill, Domnach-dola, Dunboe, are attributed to St. Patrick and St. Columbkille.

Dunboe, supposed to be the same as Duncruthen, over which a Bishop Beatus presided. Dunboe is situated in the barony of Coleraine.

Dungiven, in the barony of Kenaght. O'Cahane, prince of the country, founded, A.D. 1100, a priory for canons of St. Augustine.

A.D. 1206, died the prior O'Lathvertagh.

A.D. 1215, died the prior Paul O'Murrey.

A.D. 1253, died the prior Maelpeter O'Murrey.

A.D. 1397, on the 16th of October, the archbishop of Armagh, at the entreaty of the prior and convent, solemnly restored the church and cemetery of Dungiven, which had been polluted by the effusion of Christian blood.

Magilligan, in the barony of Kenaght. This abbey was plundered A.D. 1203, by Diermit Hua Lochluin, who attempted to ravage the country, and who was, with many of his foreigners, slain by the lords of Kinel-Eoguin, who pursued them. The foundation of this monastery is attributed to St. Columbkille.

Moycosquin, in the barony of Coleraine. This abbey, called de Clarofonte, *i.e.* the Clear Spring, dedicated to the Virgin Mary, was founded for Cistercians, A.D. 1172. A.D. 1401, the abbot, John, was appointed bishop of Derry, by the Pope.

CHAPTER XLII.

COUNTY OF DONEGAL.

ABSTRATH-ASHROE, or de Samario, on the river Erne, near the town of Ballyshannon. Roderick O'Cananan, prince of Tyrconnell, founded this monastery for Cistercians, A.D. 1178. This abbey was daughter to that of Boyle, in Roscommon.

A.D. 1241, Donnell O'Donnell, king of Tirconnell and Fermanagh, having retired from the troubles of this life, died, and was interred in this abbey.

A.D. 1280, Lawrence O'Lachtnan, the abbot, was translated to that of Boyle.

A.D. 1319, Thomas MacCormac O'Donnell, abbot of Ashroe, a man eminent for learning, hospitality, and every virtue, was promoted to the see of Raphoe.

A.D. 1348, Nicholas O'Hedram, a monk of Ashroe, was promoted to the see of Achonry.

A.D. 1377, the abbey was consumed by fire.

A.D. 1398, Niall oge O'Neile plundered the abbey.

In the thirty-first of Elizabeth, the possessions of this abbey, amounting to fifty-three quarters of land, and the tithes of eleven townlands, were merged in the general plunder of the church property.

Baile-negrahbartaich, in Inisowen, and another of the same name in Tir-Hugh, in which the celebrated relic of St. Columbkille is said to have been preserved. Both are, if they have been monasteries, now unknown.

The relic of Columbkille was called the "Cathach," because borne to their battles by the O'Donnells, princes of Tirconnell.

It is a brass box, nine inches and a half long, eight in breadth and two in thickness; it is divided into three arches, supported and separated by clustered columns; in the central compartment or arch is a sitting figure of St. Columba, with his hair flowing over his shoulders,

holding up his right hand, the third and fourth fingers folded down; in his left, holding a book. The arms of the chair on which he sits, are curiously carved with eagle heads. In the right arch is a figure of a bishop in full pontificals, with his mitre, holding up his right hand, the third and fourth fingers folded, and grasping a crozier with his left. In the third compartment is a representation of the passion, with a glory round the head; and as is usually represented, the two Marys, one on each side of the cross. Over the arms of the cross are engraved two birds, apparently doves, and these figures are chased in relief. Over the right arch is a figure also chased, of an angel throwing up a censer, under which is engraved a figure of a priest holding something like a basket or incense cup, and above is a grotesque figure, resembling what is called a wyvern, in heraldry. Over the left arch is a similar figure, of an angel, with a censer, above which is a figure, wyvern-like, but with a human face, and below, a griffin. Round the whole box is a chased border, of about three quarters of an inch wide, on the top and bottom of which are grotesque figures of wyverns, cockatrices, and lions, and on the sides, oak leaves and acorns; in each of the corners is a setting of rock crystal; in the centre, at the top, is a crystal setting, surrounded by ten gems, a pearl, three small shells, a sapphire and amethysts,—all in the rough. Affixed to the right side of the box at the top, is a silver censer, suspended to a curious flexible chain, and on the censer is an inscription, in Gothic characters, too much defaced to be legible. The bottom of the "Cathah" is of brass, plated with silver, and round the rim or outer plate is a mutilated inscription in the Irish character and language, requesting a prayer for the artizans who made the box. The sides and ends are of brass, and consist of eight pieces and four connecting plates, joined together like hinges. On the front, in the centre, is affixed a semicircular piece of silver workmanship, divided into four compartments, by three pillars ornamented with silver wire, all richly gilt. At the bottom is a silver plate, on which are engraved the letters I. H. S. (Irish characters), richly gilt. On the right, which represents a shrine, are four compartments, and on the left six oblong ones, divided in pairs, one above the other, and surrounded by silver borders,—the centre being richly inlaid with pure gold, and chased. The back is also divided into fourteen similar compartments; the ten interior were also richly inlaid with gold, and chased; the gold inlaying of two is gone, and in four others much injured. The four outer compartments were plated with silver, and chased in leaves and flowers. Between each pair of compartments are three silver round-headed rivets. The two end plates have been richly enamelled, on which is a silver serpentine pattern. At each of the four corners is a

hollow pillar, by which the top of the box was fixed to the body with four thick pins with silver heads, which were so contrived as to be movable at pleasure.

The contents of this box, when opened, were found to be a rude wooden one, very much decayed, inclosing a manuscript, on vellum,—a copy of the ancient vulgate translation of the psalms, in Latin, of fifty-eight membranes. On one side was a thin piece of board, covered with red leather.

It was so much injured by damp, as to appear almost a solid mass. The manuscript was originally about nine inches by six wide; it has been most injured at the beginning. All the membranes before the 31st Psalm are gone, and the first few of those which remain, are much decayed. The last membrane contains the first thirteen verses of the 106th Psalm. "I have collated several of the Psalms, with the Venetian vulgate, before mentioned, and find them to agree, nearly word for word."—(Sir William Betham, Ulster king at arms.)

It is now the property of Sir Richard O'Donnell, of Newport, Mayo, and is deposited, for security, in the Royal Irish Academy.

Bally Mac Sweeny, in the barony of Kilmacrenan. A monastery was founded here for Franciscan friars, by Mac Sweeny. Some of its ruins still remain.

Both-conais, in Innisowen. St. Comgal, abbot of this once-celebrated abbey, was the brother of St. Cele-Christus or Christicola. The memory of St. Comgal, who is different from the abbot of Bangor, was revered on the 4th of September.

They were natives of Ulster, and are said to have belonged to a branch of the Nialls. Christicola, having left his own province, went to a western part of Leinster, called Hydonchadha, where he erected an oratory, which, from his name has been designated Kill-cell-Chriost. He is said to have travelled to Rome with some companions. In several Irish calendars his name occurs on the 3d of March. Christicola died A.D. 722.

A.D. 987, died the Archdeacon Duhdaboirean.

There were preserved in the hands of the religious in that neighborhood, many books which formerly belonged to the abbey, written by the hand of Mælisa, who was educated in this abbey, and who died the 16th of January, A.D. 1086.

Clonleigh, in the barony of Raphoe, to the west of Loughfoyle, and about two miles from Lifford.

St. Carnech was abbot and bishop of this place. He was of the princely house of Orgiel, and grandson (maternal) to Loarn, the first chief of the Irish settlers in North Britain. As his mother was sister

to Erca, he was first cousin to the then king of Ireland, Murchertach. According to Colgan, he died about the year 530. The memory of St. Carnech has been held in high veneration, and two brothers of his, Ronan and Brecan, are also reckoned among the Irish saints.

Carnech was succeeded by Cassan, and the latter was succeeded by Massan.

Conwall, or Conbhail, in the barony of Kilmacrenan. St. Fiachra was abbot of this monastery, and afterwards of Clonard. From St. Fiachra, the abbot of Bangor, St. Comgal received the viatic. In the second life of St. Comgall, Fiachra is said to have been from Idrone, near the river Barrow. St. Fiachra died on the 8th of February. Colgan places him between the years 587 and 652.

Sitric O'Trutle, archdeacon of Conwall, died, A.D. 1204.

Cnodain, in the barony of Boylagh and Bannagh, near Ashroe. St. Conan-"dhil" (the beloved), was of the Tirconnell line of the Nialls, being the son of Tigernach, who was the great grandson of Conal Gulbhan; hence he was the distant relative of St. Columbkill. Conan governed the monastery of Cnodain, which he probably founded. According to some accounts he became bishop of Easroe, where his festival was celebrated on the 8th of March, the anniversary of his death. Conan died about the close of the sixth century.

Donegall, in the barony of Tir-Hugh, and situated on the bay, to which it gives its name.

Hugh Roe O'Donnell, prince of Tirconnell, founded, A.D. 1474, this monastery for Franciscans of the strict observance; his wife, Penelope, the daughter of Connor O'Brien, prince of Thomond, shared also in the merit of this good work.

A.D. 1515, Menelaus MacCarmacan, bishop of Raphoe, died in the habit of this order, and was interred in this abbey.

A.D. 1551, Roderic O'Donnell, bishop of Derry, died in the same habit, and was interred here.

There had been in this abbey a well-selected library. At a small distance from the town, the ruins are still to be seen. The cloister consists of small arches, supported by couplets of pillars on a basement. In one part are two narrow passages, one over the other, about four feet wide, ten in length, and seven high; they seem to have been places for depositing valuables in time of danger. The upper one is covered with stones that are laid on the beams of others that cross it, and the lower one with stones laid across on the walls. Each of them are exactly after the Egyptian manner of building. In a structure over it are plain marks of a regular Roman pediment.

The annals of the Four Masters were compiled in the Franciscan

abbey of Donegal. The monastery and the library, then the best of any in the kingdom, became a prey to the rapacity of the brutal Henry VIII.

Drumthuoma, in the barony of Tir-hugh. This had been a celebrated monastery; was probably founded by St. Adamnan. Ernene died a very old man in this house. There is no reason to affirm that he was abbot, as Archdall calls him. Adamnan saw him, when very old, and speaks of him as having been a strong working man when Columba died.

Flahertach O'Maeldory, king of Tir-connell, died, and was buried in this abbey, A.D. 1197.

Fathen-Mura, now Fahan, in Innisowen, and on Loughswilly. St. Mura is the patron of this monastery,—he was probably the founder. Mura was a descendant of Niall Niageillach, by his son Eugene, and the great grandson of another Eugene who died in 565. His father's name was Feradach, his mother's Derinilla. He flourished in the first half of the seventh century. His memory, which is revered on the 12th of March, has been held in great veneration by the O'Neil family, who regarded him as their patron saint. His staff, called Bachul-mura, was preserved as a relic. St. Mura wrote a metrical life, in Irish, of Columbkille. His monastery, which is said to have belonged to the Columban order, flourished for many centuries. Mura died, it seems, sometime before the year 658.

St. Kellach, the son of Saran, succeeded.

This noble monastery was richly endowed, and for many ages was held in the highest veneration. Many monuments of antiquity were here preserved, until they were destroyed by the reformers. Amongst those which have been preserved are, a book of the acts of St. Columb, written by Mura—a large and ancient chronicle,—the pastoral staff of St. Mura, richly ornamented with jewels, still preserved by the O'Neils, and by which many miracles are said to have been wrought.

Garton, according to Archdall, was a monastery founded by Saint Columbkille. Gartan was his birthplace.

Hillfothuir was a Cistercian abbey, founded A.D. 1194, by O'Dogherty. It professed obedience to that of Ashroe, and became united to it.

Inver-naile, in the barony of Boylagh and Bannagh, and east of Killybegs. St. Natalis, or Naal, pronounced to have been the son of Aengus, king of Cashel, and to whose abbey St. Senan was directed by the abbot Cassidus. He is supposed to be the Naal of Inver and of Killnaille, in Breffney; was also revered at Kilmanagh. The death of Naal of Inver Naal is assigned to the year A.D. 564. The memory of

this saint was revered at Kilmanagh, on the 31st of July. St. Natalis is also said to have been the abbot of Devenish.

A small monastery for Franciscans of the third order was founded in this place, in the fifteenth century. It was granted by King James I. to James, Viscount Clandeboy, and by him assigned to Arthur, Lord Chichester, whose family has become very prosperous, as adventurers hostile to the people and the religion of Ireland.

Iniscael, an island in the bay of Boylagh and Bannagh. A Saint Conal is honored here on the 12th of May. It was attacked by pirates about the year 590. There is in this island a celebrated well, which, with the church, is dedicated to Conal, and yearly visited by a great number of pilgrims.

Inis-Samer, an island in the bay of Donegal, and at the mouth of the river Erne. Flaherty O'Maoldora, king of Tirconnel, having renounced the cares of the world, and having devoted himself to the service of Heaven, died in this island, A.D. 1197.

Kilbarron, anciently called Kilbharind. A St. Barrindus is mentioned in the voyages of St. Brendan. His name shall occur again.

Killybegs, a seaport; the safest on the Irish coasts, and in the barony of Boylagh and Bannagh. MacSweeny-bannig founded a monastery in this town for Franciscans of the third order.

Kill-O'Donnell, near Rathmellan, in the barony of Kilmacrenan. In the beginning of the sixteenth century O'Donnell founded this monastery for Franciscans of the third order.

Loughdearg, in the barony of Tir-Hugh, and parish of Templecarn. In this island there was a priory of canons regular. Its foundation was attributed to St. Patrick, but in his days there was no such order. Others attribute it to an abbot Patrick, who was the superior about the year 850. Neither were they in existence during his time, as they were introduced by Imar, the preceptor of St. Malachy.

The far-famed purgatory of this island is also attributed to St. Patrick. The purgatory is not mentioned in any of his lives, nor was it heard of until the eleventh century, the period in which the canons regular of St. Augustine appeared. By the authority of Pope Alexander VI., it was demolished on St. Patrick's day, 1497, by the father guardian of the Franciscans of Donegal, and others, who were deputed for this purpose by the bishop. A canon of the priory of St. Davoc, in the same lake, usually resided on the island, for the service of the church and pilgrims. It has been since, in some degree restored.

Moville, on Loughfoyle, in Innisowen. Seems to have been confounded with the Magh-bile of the county Down.

Magheribeg, near the town of Donegal. About the middle of the

fifteenth century O'Donnell founded this monastery for Franciscans of the third order.

Raphoe, in the barony to which it gives name, is a bishop's seat.

St. Adamnan, abbot of Hy, patron and restorer of this monastery, died the 23d of September, A.D. 703 or 704. It belonged to the order of St. Columba.

Rathcunga, in the barony of Tir-Hugh. A very old establishment. St. Asicus, of Elphin, and Baithen, are interred here. St. Patrick is said to have erected this church. Rathene, monastery of,—See Killfinan, in Mayo.

Rathmullen, on Long-Swilly, and in the barony of Kilmacrenan. MacSweeny Fannid founded this house for Carmelites, or white friars.

Sathreginden, in Tyrconnell, founded by St. Baithan, who lived in Columba's time, and became one of his monks. Baithan, having many years presided over this establishment, and having applied to Columba for his blessing, died at Derry.

Torre or Torey Island, eight miles from the main land of the barony of Kilmacrenan, is extremely fertile.

The erection of a monastery on this island is attributed to St. Columbkille. Here also is a round tower, whose erection the islanders and the inhabitants of the opposite coasts, by common tradition, attribute to that saint. Ernan, who is called the son of Colman, was abbot of Torey Island. He is different from the Ernan of Dromthuoma. The abbot of Torey Island is revered on the 11th of January. It is supposed that Ernan died about 650.

Tulach-dubglaise, in the barony of Kilmacrenan. The church in which St. Columba was baptized by the priest Cruthnecan. Archdall calls it an abbey founded by the saint himself.

CHAPTER XLIII.

COUNTY OF DOWN.

Ahadcaoil, in the barony of Dundrum. Archdall mentions a Saint Killeen as abbot of this house, in the fifth century.

Ardicnise, now unknown, was a Franciscan friary.

Bangor, or Ben-chor, in the barony of Ardes, anciently called the Vale of Angels. It is a seaport, market, and borough town.

St. Comgall was born A.D. 516, and was of a distinguished military family of Dalaradia, the very country in which he founded the famous abbey of Bangor. His father's name was Sedna, his mother's Briga. When having attained a certain age, he wished to engage in the religious state; and having left his father's roof, placed himself under a master, capable of instructing him in ecclesiastical learning. After some time he repaired towards the more southern parts of Ireland, with a view of improving himself in knowledge and monastic discipline.

Having arrived in Leinster, he went to the monastery of Clonenagh, over which St. Fintan presided, and by whom Comgall was kindly received, and admitted as a member of his community. As the discipline of this monastery was very austere, he felt a strong temptation to leave the establishment, and return to his relatives and country. Fintan, to whom he disclosed his uneasiness, having prayed to God in his favor, he was soon relieved from his anxiety; and while in the act of praying himself, he perceived his heart, all on a sudden, overflowing with spiritual comfort. Becoming fully satisfied with his state, he remained several years under the direction of St. Fintan, who, on finding him fully qualified, advised him to return to his own country, and form there some religious establishments.

On his arrival in Ulster he preached in various parts of that province, and spent some time in solitude on an island of Lough Erne. Intending to leave Ireland, and to finish his earthly career in Britain, he was induced, by the urgent solicitations of Bishop Lugidus, who ordained him, and of other holy men, to remain in his own country.

Comgall then founded the abbey of Benchor, near the bay of Carrickfergus, about the year 559. For the direction of his disciples, Comgall drew up a particular rule, which was reckoned among the principal ones observed in Ireland. The number of persons who placed themselves under this holy abbot was so great, that it became necessary to establish various cells and monasteries, in which, it is said, three thousand monks were superintended by him. Among them is mentioned Cormac, king of south Leinster, who, in his old age, repaired to Bangor, and there closed his days.

The reputation of this monastery was very much enhanced by the fame of some eminent men, who were educated under the holy abbot of Bangor, particularly Columbanus, one of the greatest men of his age, and the celebrity of whose virtues spread throughout Europe. St. Comgall observed and followed the liturgy, which St. Patrick introduced into Ireland, and which was called the "Cursus Scotorum." It is related that in the seventh year after the foundation of Bangor, he went to Britain, wishing to visit some saints, and to remain there some time, and that he established a monastery in that country, called Heth. Comgall visited St. Columba, in one of the western islands. He is said to have contributed to the conversion of Brideus, king of the northern Picts. Having returned to Ireland, he continued to govern his monastery, and its dependencies, until his death, which occurred on the 10th of May, A.D. 601, after having received the holy viaticum from St. Fiachra, abbot of Conbhail, and afterwards of Clonard. This eminent saint has been justly placed among the fathers of the Irish church.

A.D. 605, died the holy abbot Beogna. In the same year died his successor, Syllan.

A.D. 674, the abbey was destroyed by fire.

A.D. 812, the Danes burned the town and abbey.

A.D. 818, they again plundered it, putting the abbot and his monks to death, and breaking open the rich shrine of St. Comgall.

A.D. 919, died the abbot Mainach, esteemed the most learned writer of the Irish.

A.D. 1120, Malachy O'Moore, in the twenty-fifth year of his age was placed over this abbey.

St. Malachy built an oratory of wood at Bangor. On being promoted to the see of Connor, he appointed Malachy, brother to Christian, the abbot of Mellifont, to succeed him in the government of Bangor abbey.

A.D. 1380. In a parliament held this year, it was enacted that no mere Irishman should be suffered to make his profession in this abbey

William O'Dorman was the last abbot. Its possessions were very extensive; some of which were granted to Gerald, earl of Kildare.

The Franciscans of the third order obtained possession of the abbey of Bangor, in the year 1469, according to the direction of Pope Paul II.

The Black Abbey, called the abbey of St. Andrew de Stokes, two miles north of Ballyhalbert, in the great Ardes.

Sir John de Courcey founded, A.D. 1180, this abbey for Benedictines. King David was not permitted to build the temple of Jerusalem because he was a man of blood. The guilt of sacrilege did not stain the breast of the pious psalmist, and yet the Almighty would not accept the erection of a temple to his honor, at his hands, but reserved it to the reign of Solomon, whose hands were not polluted with human gore.

By the enactments of 1380, no mere Irishman was permitted to make his profession in this abbey.

In the sixteenth century, this priory and its possessions, consisting of eleven carucates of land, were seized by the O'Neils, on whose rebellion, as the English call it, the abbey, &c., became vested in the crown, and King James I. granted them to Viscount Clandeboys; they were afterwards assigned to the Lord Ardes, and eventually to the see of Armagh.

Castle-Buy, in the Ardes, near the Lough of Strangford. Hugh de Lacie founded this commandery for the knights Templar, in the twelfth century; the building is now a heap of ruins. The family of Echlin possess several townlands in freehold, and a manor court, which belonged to this establishment.

Thus we find the plunderers of England expiating, or striving to atone the huge robberies which they committed, not only on the native proprietors, but also on the clergy of Ireland. Theirs has been the merit, as reformers of the Irish church, to invent this aristocratic mode of redeeming sins and obtaining forgiveness from Heaven. It is no wonder that the Almighty avenger has permitted their destruction in the sixteenth century, as they were the oblations of men, whose hands and hearts were reeking in blood.

Cluain-daimh, according to Archdall, had for its abbot a St. Mochoemoe. Among the disciples of St. Carthag, of Lismore, there are three of that name mentioned: one, the son of Vairt, another the son of Cuaith, and a third, who afterwards became a bishop.

Cumber, in the barony of Castlereagh. Bryan Catha Dun, from whom the O'Neils of Clandeboys, are descended, built this abbey in honor of the Virgin Mary, and supplied it with monks of the Cistercian order, from the abbey of Alba-landa, in Wales. The founder was

slain about the year 1201, by Sir John de Courcey, who signalized himself by alternate acts of piety, revenge, and reparation.

John O'Mulligan was the last abbot, and he voluntarily resigned, *i.e.* forced to resign, A.D. 1543.

Down-Patrick, a market and borough town. Founded by Saint Patrick.

A.D. 584, died the bishop Fergus, on the 30th of March.

A.D. 785, died the abbot Dungal, the son of Lasgair.

A.D. 940, the Danes plundered and burned the town.

A.D. 1111, the Danes repeated their attacks.

A.D. 1183, the secular canons were removed by Sir John de Courcey, who placed therein Benedictines from the abbey of Chester. Sir John, in the midst of victory and plunder, made several grants to this abbey, for the spiritual benefit of his deceased relatives, his own, and of his *faithful servants*, who should die *in his wars* of plunder and massacre.

A.D. 1185, the bodies of Saints Patrick, Columbkille, and Brigid were discovered in this abbey, with the following epitaph written over them :—

> "Hi tres in Duno tumulo tumulantur in uno,
> Brigida, Patricius, atque Columba pius."

A.D. 1186, the translation of those relics took place. A portion of St. Patrick's were brought to Armagh. St. Columba had been buried in Hy, but the shrine in which his relics were preserved was brought to Ireland, Feradach, the son of Cormac, being then abbot of Hy, lest they should fall into the hands of the Danes, and were deposited in Down, about the year 876 or 878, and whither also were those of Saint Bridget conveyed from Kildare, by, it is supposed, the abbot Kellach, who died, A.D. 865. As it was generally believed that the bodies of the three saints were in Down, Malachy, its bishop, and the second of that name, was in the habit of praying frequently to God, that he would vouchsafe to point out the particular place in which they were deposited. At length, while praying on a certain night in the cathedral of Down, he saw a light, like unto a sun-beam, traversing the church, and stopping at the spot where the bodies were entombed. Immediately procuring the necessary implements, he dug, and found the bones of the three bodies, which he then put into distinct coffins, and replaced them in their former positions.

Having informed John de Courcey, then lord of Down, of the event, they determined on sending messengers to Pope Urban III., in order that their removal to a more respectable part of the church would be approved. The Pontiff acceded to the wishes of the bishop and de

Courcey, sent as his legate, Vivian, cardinal priest of St. Stephen on the Celian Mount, who had been nine years previously at Down, and who was well acquainted with the bishop of Down and de Courcey. On his arrival, the relics were removed, with the usual solemnities, to a more distinguished part of the church, on the 9th of June, the festival of St. Columba, and deposited in one monument.

At the translation, besides the cardinal legate, there were present fifteen bishops, together with abbots, provosts, deans, archdeacons, priors, &c., and it was resolved that the anniversary of the translation should be celebrated as a festival on the day of its occurrence, and that the feast of Saint Columba should be in future observed on the 17th of June.

A.D. 1316, Edward Bruce, with his Scotch troops, destroyed the abbey.

A.D. 1380, no mere Irishman was allowed to profess in this abbey.

John Ross was prior; he was succeeded by John Cely. Their acts noticed in the bishops of Down.

A.D. 1538, the lord deputy Gray burned the church, defaced the monuments of SS. Patrick, Columbkille, and Brigid, and was guilty of many other sacrilegious acts.

The prior of this house sat as a baron in parliament. Gerald, earl of Kildare, obtained a grant of its vast possessions.

The priory stood near the town, on the ascent of a hill, and though in ruins, is still venerable. The roof was supported by five handsome arches, which composed a centre aisle of twenty-six feet in breadth, two lateral or side ones of thirteen feet each, and in length one hundred. The heads of the pillars and arches, tops of the windows, and many niches in the walls, were adorned with a variety of sculptures. At the east end is a very lofty and magnificent window, and over it are three niches, in which were placed the statues of SS. Patrick, Columba, and Brigid. Adjoining the east end of the church are two square columns, in one of which was a winding staircase leading to the roof.

Priory of Regular Canons, called that of the Irish, was founded by St. Malachy O'Moore, in the year 1138.

William was prior. Martin succeeded, and was prior in 1260.

A.D. 1276, William Rede, the prior, resigned.

The site and precincts, with its possessions, were granted to Gerald, earl of Kildare.

Crossbearers, the priory of John the Baptist, called that of the English, was founded by Sir John de Courcey, in the twelfth century, for the order of Crossbearers.

A.D. 1210, William was prior, and a subscribing witness to Sir John

de Courcey's charter to the Black Abbey. Sir John himself surrendered life in this year.

The prior, William Rufus, was deposed in the year 1293.

A.D. 1380, John was prior before this year.

This priory, with all its possessions, was granted to Gerald, earl of Kildare, who must certainly have been a special favorite with the sacrilegious plunderers of the sixteenth and seventeenth centuries.

An abbey of Cistercians was founded by a member of the Bagnal family, in the twelfth century, of which nothing more is known.

Franciscan Friary, founded, according to some accounts, by Hugh de Lacey, in the year 1240, and to others, by Africa, wife to Sir John de Courcey. It passed into the hands of the Strict Observants in the time of Thomas MacCominde, the warden, and Patrick Keavin, the minister provincial. A provincial chapter of the order was held in this abbey A.D. 1313.

This monastery, with its possessions, was granted to Gerald, earl of Kildare.

The Leper's Hospital was dedicated to St. Nicholas, and was, with that of St. Peter, at Kilclief, on the 20th of April, 1413, granted, in custody, to John Young, John Molyn, and Walter Celey, with all their lands, tenements, and appurtenances: to hold the same as long as they would continue in his majesty's possession, being then in the hands of the king, for certain causes.

Dromore, a bishop's seat. A market town and manor, in the barony of Iveagh. Saint Colman, the founder.—(See diocese of, &c.)

A.D. 841, died the abbot Kellach, son of Caitginus.

A.D. 903, died the abbot Cormac.

A.D. 972, died the abbot Maelbrigid.

Drumboe, in the barony of Castlereagh. St. Mochumma is said to have been the abbot of this house about the beginning of the seventh century.

A.D. 1150, Connor, son of Artgal MacLoghlin, plundered this abbey.

Its few remains show it to have been forty-five feet in length and twenty broad. Here stands an ancient round tower, thirty-five feet in height, forty-seven in circumference, and nine in the diameter.

Dundrum, in the barony of Lecale. Sir John de Courcey erected this castle for knights Templar.

The reversion of this house and manor was granted to Gerald, earl of Kildare.

This castle was granted to the family of the Magennis, and on their forfeiture thereof, it became the property of the earl of Ardglass, and

afterwards of Lord Viscount Blundell. The ruins are of an irregular multangular form, with a fine round tower, thirty-five feet diameter in the interior.

Erynach-Carrig. Here is a well, dedicated to St. Finnian. It is situated in the barony of Liecale.

Near the well, Magnell Makenlefe, king of Ulster, founded, on the 8th of September, A.D. 1126, an abbey for Benedictines, and called it "Carrig," because built on a rock. Evodius was the first abbot. On the day of his decease he is said to have ordered that his corpse should be interred in the peninsula of Ennis, predicting that the abbey of Carrig would be destroyed.

Odo, Devincius, and John, succeeded in the government of this abbey; but in the incumbency of John it was given to the Cistercians, and made filial to the abbey of Furness, in Lancashire. At the conquest of Ulster, John de Courcey totally demolished this house, it having been converted into a fortification against him. In expiation of his sacrilege, he founded an abbey at Iniscourcey.

In 1187, John de Courcey, returning from an expedition in Connaught, was opposed by Connor Maenmoigi, the eldest son of Roderick O'Conor, and Donald O'Brien, king of North Munster, and defeated with considerable loss.

Gray Abbey, de Jugo Dei, of the Yoke of God, in the barony of Ardes. Africa, the wife of John de Courcey, founded this abbey for Cistercians, under the invocation of the Virgin Mary, in the year 1193. She supplied it with monks, from Holmcultrain, in Cumberland. She took up her last residence in this abbey.

John Cassels was the last abbot of Gray abbey. It was ruined towards the end of Queen Elizabeth's reign, while the wars of O'Neil continued. It was largely endowed, and Gerald, earl of Kildare, obtained a share of its spoils.

The statue of Africa, the foundress, was carved in stone, on the gospel side of the high altar. The building was large and magnificent; the east window of the church is a noble Gothic design, of three compartments, each being six feet wide and upwards of twenty in height. On the north and south walls on each side of the altar is a large window of free-stone, neatly carved, and of the same breadth with the eastern window. The cells, dormitory, &c., are all in ruins.

Hollywood, on the bay of Carrickfergus. The Franciscans of the third order dwelt in this abbey. The founder is not known.

Conogher O'Hamle, the last prior, resigned. An inquisition being held, he was seized of the said priory, and of five townlands, which, of course, were confiscated.

Inniscourcey, a peninsula on Lough Strangford. Sir John de Courcey having demolished the abbey of Carig, founded this monastery on the 3d of June, 1180, for monks of the Cistercian order, and dedicated it to the Virgin Mary. He supplied it with monks of Furness, and gave it the possessions, which belonged to the abbey, which his sacrilegious hands had demolished.

A.D. 1380, it was enacted that no mere Irishman should profess in this abbey.

Gerald, earl of Kildare, again flourishes, as the favorite child of the English robbers.

The church of this abbey was built in the form of a cross, and a part thereof yet remains. At the east end are three large Gothic arched windows, upwards of twenty feet high; in the north and south walls are two windows, each of two arches, and scarcely inferior to the eastern ones. On the south side of the altar of this noble building are still to be seen the tops of the seats of the officiating priest, and his assistants, cut in the wall, and adorned with Gothic sculpture; and on the same side was the steeple, supported by an elegant arch.

Kilcholpa, or Rathcolpa, near Downpatrick, founded in the time of St. Patrick. St. Tassach, the bishop, from whom the apostle of Ireland received the last sacraments, presided over this see. It is now unknown.

Hospital for Lepers.—See at Downpatrick.

Kilmbian. St. Fergus, who was of a princely family, and probably the first bishop of Down, founded this church. Fergus died on the 30th of March, 584. Its situation is now unknown.

Lin-Huachuille or Magheralin, in the barony of Lower Iveagh, and on the river Lagan. St. Colman, who died A.D. 699, March 30th, founded this monastery.

Moville, Maghbile, or Domnachbile, in the barony of Ardes, founded by St. Finnian, who is different from the saint of Clonard. St. Columbkille studied in the monastery of Moville, under this bishop Finnian. The precise time in which he founded the monastery is not recorded; but as St. Columba studied there, when young, most probably it was erected about the year 540.

St. Finian, who is often called Finbhar, was son of Corpreus, of the princely house of Dalfiatach, and his mother's name was Lassara, both of whom were Christians, for Finnian was, when very young, placed under the care of St. Colman, of Dromore, by whom he was afterwards recommended to the Abbot Caylan. This holy servant of God directed him to the great school of Nennio, in Britain. Having spent some time at Nennio's school, it is said, that for the sake of more improve

ment, he went to Rome, where he studied for seven years, and was raised to the priesthood. When he was consecrated is not on record. The birth of St. Finnian may be safely inferred to have taken place in the beginning of the sixth century.

St. Finnian died in the year 576, and was buried in the monastery of Maghbile, where his tomb, distinguished by miracles, was much frequented by pilgrims. His natalis, or the day of his death is the 10th of September.

A.D. 603, St. Senell, bishop of this monastery, died.

A.D. 619, St. Sillan, abbot and bishop of Maghbile, called the Master, died the 21st of October.

St. Cronan, abbot of Maghbile, died on the 7th of August, A.D. 650.

A.D. 823, the Danes destroyed all the sacred edifices by fire.

A.D. 1098, died in pilgrimage the abbot Flahertach.

A.D. 1149, the town and abbey were plundered.

A.D. 1170, Amlave, who had been expelled from the abbey of Drogheda for his misdemeanors, was made the abbot of Moville. He soon after, in conjunction with Eochadha, king of Ulidia, drove the abbot and monks of Saul out of the abbey, which they themselves had built, and plundered them of their books, vestments and furniture, with all their herds, flocks and goods, whatsoever.

A.D. 1274. died the abbot Giolla-Christus Colman.

James MacGuilmore was the last abbot. This house became a prey to the general devastation of monasteries on the 1st of February, 1542; it was then seized of seven townlands, all adjacent to the abbey.

Neddrum, on the coast of Down, and the largest of the Copland islands.

John de Courcey having granted the greatest part of the lands of said island to the monks of St. Mary's, at York, and of St. Bega, of Coupland, in Cumberland, brought over some of these monks, and founded for them a cell, in Neddrum, assigning to it lands in Duffren. The founding of the cell took place in 1183, and hence the name of "Coupland" was given to Neddrum, and to the adjacent isles.

In 1194, Roger de Dunesforth made to this priory of Benedictines a large grant, and Brien de Eschallers, on the 9th of June, A.D. 1202, was a benefactor to it in the time of de Courcey.

This abbey did not long exist.

Newry, de viridi ligno, a town of an extensive trade, and a parliamentary borough.

A Cistercian abbey was founded in this town in honor of the Virgin Mary and St. Patrick, by Maurice MacLoghlin, monarch of Ireland,

with the unanimous consent of the kings and peers of Ulster and Ergel, between the years 1148 and 1153.

A.D. 1160, the abbot Finnian MacTiarcain was made bishop of Kildare.

A.D. 1162, the library of the abbey, all its effects, and the yew tree which St. Patrick planted, were destroyed by fire.—(Newry signifies a "Yew.")

A.D. 1373, this convent being mere Irish, conversing only with Irish, and spending their rents and profits on said Irish, King Edward III. seized their lands, a carucate and a half in the county of Louth, and granted the same at the rent of forty shillings, to James Bellew, for life, if they should so long continue in the king's hands.

A.D. 1543, this convent was converted into a collegiate church at the suit of Arthur Magennis, John Prowle, the late abbot being appointed warden.

The college consisted of a warden and vicars choral; at the suppression it became a wreck.

The abbot of this house exercised episcopal jurisdiction over the lordships of Newry and Mourne. A Mr. Needham still enjoys the jurisdiction, who is descended from Sir Nicholas Bagnall, to whom King Edward VI. granted this abbey. The seal of his court is a mitred abbot in his alb, sitting in a chair, supported by two yew trees.

Newtown, in the barony of Ardes. A market town and borough.

Walter de Burgh, earl of Ulster, founded this abbey for Dominicans, A.D. 1244, in honor of St. Columbkille. Provincial chapters were held in this house.

Patrick O'Doran, the last prior, surrendered the priory. He was then seized of the same, and of the townlands of Newtown, Kilcowmon, and Bearnes, all in the county. Some of its ruins are still to be seen.

Saul, in the barony of Lecale, St. Patrick, the founder. It became inhabited by canons regular. Saint Malachy O'Moore, while bishop of Down, rebuilt this abbey with stone.

The abbot of Moville and the king of Ulster plundered this monastery. The king being desperately wounded in battle, was, on the Thursday after, murdered by his own brother at Down.

A.D. 1217, the son of the abbot of Moville became the abbot of Saul. The infamous father, Amlave, was expelled from the monastery of Drogheda, of which he was abbot.

A.D. 1316. Edward Bruce plundered the abbey of Saul.

A.D. 1380. No mere Irishman was to profess here. Large ruins of

this monastery still remain. It was, with its castles and lands given to Gerald, earl of Kildare.

Slieve Donard, in the barony of Upper Iveagh. Saint Domangart founded this monastery. This saint was a celebrated one. He was a bishop, and his festival was observed on the 24th of March. The year of his death is not known. The mountain, anciently called Slieve Slainge, from a hero of that name, has derived its modern one from Saint Domangart, who is said to have been the son of Euchodius, king of Ulster, in the end of the fifth and a part of the sixth century. This king is represented as a tyrant, and persecutor of the Christians.

Toberglory. Sir John de Courcey founded this abbey to the honor of St. Thomas the martyr, near this well, which lies near Downpatrick. He gave it to the canons regular of the church of the Virgin Mary, at Carlisle; endowed it with three carucates of land adjacent thereto, besides the lands, meadows, pastures, mills, a burgage within the town of Down. King Edward II. confirmed the grant.

CHAPTER XLIV.

COUNTY OF DUBLIN.

CASTLEKNOCK. Richard Tyrrell founded an abbey here for canons regular of St. Augustine, in honor of St. Brigid. The order of Saint Vincent de Paul has been established at Castleknock, under the presidency of the Very Rev. Philip Dowley, formerly dean of Maynooth college.

Clondalkin, in the barony of Newcastle, and distant from Dublin about four miles south-west.

Saint Mochua, according to Colgan, was the founder and first abbot and who flourished in the early part of the seventh century. Clondalkin afterwards became a bishop's see, and a place of great renown. As Clondalkin became an episcopal see, it is not easy to suppose that Dublin could have been a bishopric, as some writers maintain.

A large cross of granite, without ornament, is still to be seen in the churchyard; and of its former religious edifices a church in ruins in its immediate vicinity remains. Here, too, is a round tower.

The feast of St. Mochua is held on the 6th of August.

A.D. 784, died the bishop St. Ferfugillus. His feast is kept on the 10th of March.

A.D. 876, Cathald MacCormac, abbot and bishop of Clondalkin, died.

A.D. 866, the palace of the Danish prince, Amlaive, was set on fire, and destroyed by Ciaran, son of Ronan.

Clontarf, a commandery for knights Templar, called of St. Comgall, was founded in the reign of Henry II.

Clontarf is in the barony of Coolock, and at the mouth of the river Liffey. The Danes were defeated at Clontarf, and their power annihilated by the victory which Brian Borumhe gained over them on Good Friday, the 23d of April, 1014.

On that day the pious monarch of Ireland would have avoided fighting, but left no alternative, as the Danes insisted, he resolved on

the defence of the rights of his country and religion. Holding a crucifix in his left hand, and a sword in his right, the monarch rode through the ranks, with his son Moragh, encouraging his army to terminate forever the oppressions of those tyrants and usurpers who had committed so many cruelties and sacrileges in Ireland, so that the memorable day on which Christ shed his blood on the altar of the cross, in expiation of our sins, should be the last of their power in the kingdom, and declaring his readiness to sacrifice his life in so holy and righteous a cause. As soon as the engagement began, Maelseachlin, with his men of Meath withdrew, and continued as mere spectators of the battle. Notwithstanding their inactivity and defection, Brian and his faithful troops, who heroically fought from sunrise until the close of the day, gained a complete victory, which shall be ever memorable in the annals of Ireland.

According to one account, the Ostmen or Danes, between killed and wounded, lost thirteen thousand men, and the people of Leinster, who joined the Danes, three thousand. The thousand Danes who wore coats of mail, are said to have been cut to pieces, with their leaders, Charles and Henry, Dolat and Conmaol. Among the slain were also Brodar, and two Danish princes of Dublin, with Maelmurry, king of Leinster. The victory, however, was dearly purchased: for besides a great number of the Irish forces, Brian, the monarch, Morogh, his son, and Turlogh, his grandson, fell in this memorable contest, together with many chieftains of Munster and Connaught. The monarch was slain in the 88th year of his age, and Morogh in the 63d.

Dublin. Abbey of the Virgin Mary. The foundation of this celebrated monastery is attributed to the Danes, on their conversion to Christianity, about 948; by others it is ascribed to the Irish princes. It was inhabited at first by Benedictines. The first abbot, James, died on the 11th of March; the year of his death is not recorded. The year of the foundation, 948, which some assert to have been the date thereof, can scarcely be admitted. It was assuredly in existence in the eleventh century.

A.D. 1113, died the abbot Michael, on the 19th of February.

A.D. 1131, died the abbot Everard, who was a Dane.

A.D. 1139, this abbey was granted to the Cistercians, through the influence of St. Malachy O'Moore, who was the personal friend and admirer of St. Bernard, under whose care Malachy placed some Irish youths, to be instructed in the discipline, which was observed at Clairvaux, the monastery of St. Bernard.

On the 17th of June, 1540, an annual pension of £50 Irish was granted to William Laundy, the last abbot, at which period one thou-

sand nine hundred and forty-eight acres, parcel of its property situated in the counties of Dublin and Meath, had been confiscated. A considerable part of its possessions had been granted to Maurice, earl of Thomond, and to James, earl of Desmond.

In 1543, the abbey was granted to James, earl of Kildare, on condition and under pain of forfeiture, should he or his heirs attempt at any time to confederate with the Irish. How fortunate for the Irish that the keys of heaven have been entrusted to the disinterested keeping of St. Peter!

The abbey was, however, in the twenty-fourth of Elizabeth, presented to Thomas, earl of Ormond, in common soccage, at the annual rent of five shillings Irish.

The abbot of St. Mary's sat as a baron in parliament. Princes, prelates and nobles enriched it with their bequests. Not a vestige of this once magnificent abbey remains; the site of which is at present covered over with the habitations of traders and artizans.

There was a beautiful image of the Virgin and Child in her arms, in this abbey.

Priory of the Holy Trinity, commonly called Christ church. Sitric, the Danish prince of Dublin, is said to have given Donatus, the bishop of that see, a site on which to erect a church in honor of the blessed Trinity. The year of the grant is marked in the "black book" of Christ church as taking place, A.D. 1038.

On the advancement of St. Lawrence O'Toole to the see of Dublin, A.D. 1163, he instituted the canons regular of the order of Arras, instead of the secular canons.

A.D. 1176 died Richard, earl of Pembroke, called Strongbow, of a cancerous sore in his leg, and was interred in the church of the Holy Trinity, within sight of the holy cross.

A.D. 1546, the tomb of a bishop who had been many centuries interred, was this year opened; the body was found whole and uncorrupted, with a gold chalice, rings, and episcopal vestments.

Relics religiously preserved in this church:—A crucifix, said to have spoken; the staff of Jesus; St. Patrick's altar; a thorn of our Saviour's crown; part of the Virgin Mary's girdle; some of the bones of SS. Peter and Andrew; a few of those of the holy martyrs—St. Clement, St. Oswald, St. Faith, the abbot Brendan, St. Thomas à Becket, St. Woolstan, bishop of Worcester, and St. Lawrence O'Toole, all of which have been destroyed by the English reformers of the sixteenth and seventeenth centuries, in detestation of popery and idolatry.

The cloisters and other buildings, attached to this magnificent church, have been removed; the church alone remains, reminding the

spectator of the splendor of ancient days, and of the piety and faith of the Catholic church, as exemplified in works of art and architectural taste. The court-yard and the aisles of Christ church are at present nothing more than the promenade of the idle and the curious.

Nunnery of St. Mary de Hogges. In the year 1146, Dermot Mac Murchard, king of Leinster, founded this convent for Augustinian nuns, in a village called "Hogges," adjoining the east end of the city of Dublin. Gregory, of Dublin, and Malachy, primate of Ireland, were directors of the building, and generous benefactors to it. In the year 1151, the royal founder subjected the cell of Kilclehin, in the county of Kilkenny, and that of Athaddy, in Carlow, to this house.

"Oighe," in the Irish language, means a virgin, and hence it is likely the village took its name from the nunnery. Into this convent no lady was admitted until she completed her thirtieth year of age.

After the arrival of the English in Ireland, a plot was formed by the natives against them, and many of the English having repaired to this convent, the nuns secreted them. King John, so pleased with their exemplary humanity, on coming to Ireland, rebuilt their nunnery, and annexed thereto many chapels and livings.

The lady abbess, Matilda, died the 20th of March; the year of her decease is not recorded.

The lady Rossia was abbess. On her death license was granted, April 9th, 1277, to the nuns to proceed to an election.

The lady Mary Guidon, was the last abbess.

December 1st, sixth of King Edward VI., this abbey, with its appurtenances, was granted forever to James Sedgrave, at the annua. rent of eleven shillings and eight pence.

St. Sepulchre. It is supposed that the knights Templar had a priory in a place called Casgot, in the south suburbs of the city, and that Walter de Fernsfield was a great benefactor to it: it was probably where the palace of the archbishop now stands in St. Kevin's street.

Nunnery of St. Mary les Dames, without the east gate of the city, which was thence called the gate of St. Mary, and the avenue leading from the castle to the university, obtained the name of Dame-street. In 1487, Lambert Simnell, supported by many of the nobles, was crowned king in the priory of the Holy Trinity, by the name of Edward. The crown used on this occasion was borrowed from the statue of the blessed Virgin, which stood in this nunnery.

George Browne, who was the schismatical and heretical bishop of Dublin, united this church to that of St. Werburgh.

The abbey of St. Olave. King Henry II. having granted the city

of Dublin to a colony from Bristol, this monastery was built by them for such of their countrymen as would be inclined to embrace the order of St. Augustine, and called it from the abbey of the same order and name in their native town. It stood in Castle-street, where was erected the house of Sir James Ware.

Part of the possessions of this monastery was granted to Edmond Darcey, of Jordanstown, to hold the same for the term of thirty years, at the annual rent of one pound five shillings, Irish money.

Monastery of Witeschan, of which there is but slight mention made. It was situate in the west part of Dublin, passing from the cathedral of St. Patrick through the Coombe, to the pool of the house of St. Thomas the martyr.

There was an order of friars de penitentia, who were also called the sac friars. Their origin was in the year 1245, and their arrival in Ireland took place in 1268. The order did not long survive; it was condemned in England in 1307, and its houses passed into other hands; and in 1311, the council of Vienne condemned the order everywhere. This monastery of Witeschan may have been of that order.

Priory of All-Hallows, or All-Saints, founded A.D. 1166, for canons of the order of Aroasia, by Diarmod MacMurchard, king of Leinster, now called College-green. Strongbow, the ravager of other shrines and monasteries, was a great benefactor to this abbey.

A.D. 1174, died Milo de Cogan, another benefactor.

A.D. 1380, it was enacted by parliament that no mere Irishman should be permitted to make his profession in this house.

A.D. 1548, died Walter Handcock, the last prior. The prior of this monastery sat as a lord in parliament.

The prior was seized of a castle and divers edifices within the precincts thereof, and eight acres of arable land, and all its appurtenances, near Wingates, and adjacent to the lands belonging to the college of Maynooth, in the county of Kildare; and of divers messuages and one thousand acres of arable land, seven hundred of pasture, one hundred of wood, and two hundred of moor, with their appurtenances, &c., all of whichwere granted to the city of Dublin, at the yearly rent of £4 4s. $0\frac{3}{4}$d. Irish money.

The university of Dublin is erected on the site of this monastery; the city of Dublin having granted the priory for this purpose, at the persuasion of Loftus, the queen's bishop of that see.

The abbey of St. Thomas was founded in the part of Dublin (called Thomas-court) for canons of St. Victor, by William Fitz Adelm, butler to King Henry II.

A.D. 1174. About this time Simon was abbot.

A.D. 1200, Walter de Lacy, son of Hugh, the conqueror of Meath, confirmed his father's benefactions to this abbey.

A.D. 1205, the contest which arose between this abbey and that of Bectiff, in the county of Meath, concerning the right to the body of Hugh de Lacy, was determined in favor of St. Thomas's.

A.D. 1326, Stephen Tyrrel was abbot.

A.D. 1354, John Walsh was abbot.

A.D. 1380, the parliament of the English pale enacted, that no mere Irishman should make profession in this abbey.

A.D. 1505, Walter Walsh was abbot.

A.D. 1529, James Cotterell was abbot.

A.D. 1534, Henry Duffe was abbot. In July, 1538, he made a surrender of the abbey and its possessions. On the 10th of September an annual pension of forty-two pounds was granted to him, and to his predecessor, James Cotterell, a pension of £10.

The abbot of this house was a baron of parliament. Henry VIII. granted a portion of the possessions of this abbey to William Brabazon, Esq., forever, at the annual rent of 18s. 6d. sterling.

This ancestor of the earl of Meath obtained more grants of those possessions from King Henry, at the yearly rent of £1 4s. 11d.

In the 2.th of Queen Elizabeth, a grant was made to Anthony Deeringe, of large possessions belonging to this abbey,—one at 16s. 8d., Irish money, another at 20s. Irish, and a third at £4 14s. 4d., all in the county of Meath, to be held by him and his heirs forever.

By an inquisition taken the 16th of January, 1625, it was found that Henry Harrington, knight, was seized of some of its possessions, at the value of 7s., besides reprizes.

Priory of St. John the Baptist, was situated without the west gate of the city.

Ailred le Palmer, about the end of the twelfth century, founded this hospital for the sick.

John Comyn, the first English archbishop of Dublin, Leonard, abbot of St. Mary Simon, prior of St. Thomas, and Duvenald, prior of All Saints, were the witnesses of the act. The founder assumed the office of prior.

A.D. 1216, Pope Innocent III. granted to Henry, the archbishop, the patronage of this priory.

A.D. 1308, John Decer, mayor of Dublin, built the chapel of St. Mary, in this hospital.

A.D. 1322, John Walsh was prior.

A.D. 1323, John Onextiffe was prior.

A.D. 1331, Prior William was appointed lord chancellor of Ireland.

1542, a pension was granted to Sir Thomas Everard, the late prior, of fifteen pounds annually.

In this house was an infirmary, which contained fifty beds for the sick. The houses, site and possessions, together with the priory of St. John the Baptist, near Drogheda, were granted to James Sedgrave, merchant of Dublin, at the yearly rent of 2s. 6d., who advanced the sum of £1078 15s. 8d. to the plunderers.

In the 35th of King Henry VIII., this religious house was granted to Maurice, earl of Thomond, at the fine of £14 18s. 8d., Irish; and in the sixth of Edward VI. it was granted, with houses and lands, &c., to James Sedgrave, forever, at the annual rent of fifteen shillings.

The friary of St. Saviour, on the north bank of the river Liffey, near the old bridge, and now called "king's inns."

This house was founded between the years 1202 and 1218, by William Mareschall, the elder, earl of Pembroke, for the health of his soul, and that of his wife. Albinus, bishop of Ferns, who exposed the infamies of English ecclesiastics, at the synod held in Christ church under John Comyn, and Hugh, bishop of Ossory, being the witnesses of the charter. This house was founded for Cistercians. But the Dominicans coming into Ireland, A.D. 1224, the monks of St. Mary's gave it to accommodate them on condition that they should yearly, on the feast of the nativity, offer a lighted taper at the abbey of St. Mary, as an acknowledgment, that this monastery did originally belong to the Cistercian order.

A.D. 1238, this church was dedicated to St. Saviour.

A.D. 1264, Friar John was appointed master of the order.

A.D. 1281, general chapters of the order were held here.

A.D. 1304, the church was consumed by an accidental fire.

A.D. 1308, John le Decer was mayor of Dublin in this year; he was remarkably liberal to this monastery. On the sixth day in every week he entertained the friars of this house at his own table.

A.D. 1309, Richard Balbyn, who had been some time minister of this order in Ireland, Philip de Slane, lecturer of the order, and Friar Hugh were appointed commissioners on the trial of the knights Templar.

A.D. 1316, on the approach of Edward Bruce, with his army, the citizens of Dublin destroyed the church of this friary, converting its materials to the building of the city walls, towards the quay. The king, Edward II. commanded the mayor and citizens of Dublin to restore the church to its former state.

A.D. 1328, the lord Arnold Poer, who was accused of heresy, died this year, in the castle of Dublin, and lay a long time unburied in this monastery.

A.D. 1361, on St. Maur's day, the steeple of this church was destroyed by a violent tempest.

The last prior, Patrick Hay, surrendered to the royal commissioners, and quitted the monastery.

Sir Thomas Cusack was granted its possessions in the county of Meath, consisting of one hundred and twenty acres, with six messuages; and again, in the twentieth of Elizabeth, the convent, with divers properties in the city of Dublin, was given to Gerald, earl of Ormond, forever, in free soccage, at the yearly rent of 20s. Irish money.

The friars of this house were eminent promoters of literature, in those days, and in the year 1421 established a school of philosophy and divinity on Usher's-island; on this occasion it was, that they succeeded in erecting a bridge over the Liffey, since known as the "Old Bridge." The Dominicans of Dublin are now engaged in erecting a new and splendid monastery.

Monastery of St. Francis was erected in the year 1235, Ralph le Porter having given the site in that part of the city now called Francis street, and King Henry III. patronizing the building.

A.D. 1293, King Edward I. granted a pension of thirty-five marcs yearly to the Franciscans of Dublin, Waterford, Cork, Limerick, and Drogheda.

A.D. 1308, John le Decer, mayor of Dublin, built a chapel in this monastery, in honor of the Virgin Mary.

A.D. 1309, Roger de Heton, guardian of the order in Dublin, and Walter de Prendergast, lecturer of the same, were witnesses against the knights Templar. A provincial chapter was held in this year in the monastery of St. Francis.

A.D. 1332, died their generous benefactor John le Decer, and was interred in this monastery. In the twenty-fourth of Henry VIII., the convent, with its appurtenances, four houses in Francis-street, and six acres of meadow near Clondalkin, was granted to Thomas Stephens, to be held, in capite, forever, at the annual rent of 2s. Irish.

The Franciscans are again established in Dublin, and have erected a splendid church on Merchant's-quay.

Monastery of the Holy Trinity was founded about the year 1259, for Augustinian friars, by a member of the Talbot family, and on the site of the street now called Crow-street. This convent was a general college for the brethren of that institute in Ireland.

A.D. 1309, Roger was prior; and a witness against the knights Templar.

A.D. 1359, John Babe was prior and vicar-general of his order.

In the thirty-fourth of Henry VIII. it was granted together with ten

houses, three orchards and ten gardens in the parish of St. Andrew, four acres and a park of six acres near College-green, two houses and gardens in Patrick-street, three houses and three gardens in the parish of St. Michan, and ninety-three acres in Tobberboyne, to Walter Tyrrel forever, at the annual rent of six shillings Irish.

The abbey of Carmelite or White friars. In the year 1278, the Carmelite friars represented to King Edward I., that, by several grants of Roger Owen, James de Bermingham, and Nicholas Bacuir, they had procured a habitation for themselves with certain tenements and other possessions within the city of Dublin, and that they proposed to erect thereon a church; the king by writ, dated the 6th of November, commanded the bailiffs and citizens of Dublin to permit the friars to inhabit the said place and build their church without let or hindrance.

The citizens obstinately opposed the friars, shewing the many inconveniences, that would arise from their petition. Being thus defeated, the Carmelites applied with more success to Sir Robert Bagot, knight, chief justice of the king's bench, who built a monastery for them in the parish of St. Peter, in the south suburbs of the city, on a site which he purchased from the abbey of Baltinglass, in the county of Wicklow.

A.D. 1320, John Sugdaeus, provincial of the Carmelite friars in Ireland, held a chapter of the order.

A.D. 1333, the parliament sat in a hall of this monastery.

Among its benefactors were Richard II., Henry IV. and Henry VI., from whom this house obtained a grant of 100*s.* annually, to be paid out of the customs of the city of Dublin.

William Kelly was the last prior, and in the thirty-fourth of Henry VIII. this convent with eleven acres, nine houses, gardens and orchards, was granted to Nicholas Stanehurst, at the annual rent of 2*s.* 6*d.* It was afterwards conceded by Elizabeth to Francis Aungier, created baron of Longford, in June, 1621.

The Carmelites have again established themselves in the metropolis of Ireland.

Hospital of St. Stephen was situated in the south suburbs of the city, and Mercer's charitable hospital has been erected on the site thereof. January 30th, 1344, a license was granted to Geoffrey de St. Michael, guardian of St. Stephen's, permitting him to go to foreign countries for the space of two years. Nothing more known of the establishment.

Steyne Hospital. Henry de Loundres, archbishop of Dublin, about the year 1220, founded this hospital in honor of God and St. James, in this place so called, near the city of Dublin.

He endowed it with the lands of Kilmachurry, Kilmalmalmock, Slewardach and the church of Dolgeny.

Allen's Hospital. Walter, archbishop of Dublin, about the year 1500, granted a space of ground, on which to build a stone house for ten poor men.

June 8th, 1504, John Allen, then dean of St. Patrick's cathedral, founded this hospital for sick poor to be chosen from the families of Allen, Barret, Begge, Hill, Dillon, and Rodier, in the diocese of Dublin and Meath; and to be good and faithful catholics of good fame and honest conversation; the dean assigned lands for their support and maintenance, and further endowed the hospital with a messuage in the town of Duleek, county of Meath.

The founder died January the 2d, 1505.

Finglass, in the barony of Castleknock, two miles north of Dublin.

According to Archdall, this monastery was founded in the early ages of the Irish Church, and probably by St. Patrick himself.

One would suppose, that the disciples of St. Patrick were required for the wants of the mission, nor can it be imagined where postulants for admission to all those establishments could be procured all at once.

Saint Kenicus is called abbot of Finglass; his festival was observed here on the 12th of October.

Saint Florentius, whose feast is observed on the 21st of January, according to Archdall, is buried in Finglass. There is a St. Florentius who was contemporary with St. Germain of Paris, who died in 576. Florence was a priest and an Irishman of great reputation, and whose memory is revered at Amboise in France.

Dagobert, son of Sigebert, king of Austrasia, had been sent when a child, to a monastery in Ireland after his father's death, A.D. 655, by Grimoald, mayor of the palace. The monastery in which he was placed, is said to have been that of Slane. Dagobert remained in Ireland until about the year 670, when he was recalled to his own country and received a part of Austrasia from Childeric II. On the death of Childeric, he became sovereign in 674 of all Austrasia, by the name of Dagobert II., and ruled over that country until he was assassinated in 679. After his return to Austrasia, we find some distinguished natives of Ireland, particularly St. Argobast and St. Florentius, and who is different, it seems, from the saint of that name revered in Amboise.

Argobast was living in a retired manner at Suraburg, when he was raised to the bishopric of Strasburgh about the year 673, by king Dagobert. At Suraburgh a monastery was erected in honor of St. Argobast. Being a very holy man, he is said to have possessed a considerable share of learning and to have written some ecclesiastical tracts. St. Argobast died on the 21st of July, 679, and was succeeded in the same year by his friend and companion St. Florentius.

Florentius took up his abode in the forest of Hasle in Alsace near the place where the river Bruscha flows from the Vosges.

Here was founded a monastery either by himself or for him by Dagobert, by whom he was greatly esteemed. It is said that he restored her sight and speech to the daughter of that king. While bishop of Strasburgh, he founded, according to some accounts, the monastery of St. Thomas in that city for Scots or Irish. Having governed the see of Strasburgh eight years, St. Florentius died on the 7th of November, A.D. 687.

A.D. 795, died the abbot Dubhlitter.

A.D. 865, died Robertach, bishop and chronographer of Finglass. If Dublin had been a see as early as some pretend it to have been it would be absurd to have a bishop at Clondalkin and another at Finglass.

There is a remarkable well at Finglass dedicated to St. Patrick; tradition affirms that it was formerly celebrated through the miracles wrought there.

Glassmore. Saint Mochua is said to have presided over this monastery, but without sufficient authority.

Grace Dieu, in the barony of Balruddery and three miles north of Swords.

About the year 1190, John Comyn, archbishop of Dublin, removed thither the nunnery of Lusk and dedicated it to the Virgin Mary. He filled it with regular canonesses of St. Augustine, and granted it an endowment. Henry de Loundres, archbishop of Dublin, added to it the parish church of Ballymaddon with the chapel thereunto belonging instead of the parish church of St. Audeon given by archbishop Comyn.

Felicia, anchoritess of Ballymaddon, claimed an annual rent charge payable by the prioress of Grace Dieu.

A.D. 1531, this nunnery paid £3 6*s.* 8*d.* proxies to the archbishop of Dublin.

The extensive possessions of this nunnery were granted forever to Patrick Barnwell, Esq., at the annual rent of £4 8*s.* 6*d.* Irish money. The grant was renewed on the 8th of January, the first of Edward VI.

In October, 1577, the prioress was seized of a messuage and eighteen acres of land with divers buildings. Towards the south of said buildings, the prioress and nuns with the chaplain had a small dwelling, and celebrated the divine offices in the parish church of Portrane, all of which were held by Isabella Walsh by a demise from the prioress before the dissolution.

Many Catholics obtained grants of property belonging to the monasteries, which they religiously reserved for the use of their inmates.

Holmpatrick. Sitrick, the son of Murchard, founded a priory for canons regular in Innis Patrick.

The blessed Maelfinan, son of Flannagan, prince of the Bregii, resigning his throne, became a monk in this abbey; was afterwards abbot, and died in 898.

A.D. 1148, Gelasius, archbishop of Armagh, and Malachy, apostolic legate, held a synod in this abbey, at which fifteen bishops, two hundred priests, and several others of the clergy were present.

Its insular situation being very inconvenient, Henry de Loundres, archbishop of Dublin, removed it to Holm-Patrick, on the sea-side, fourteen miles north of Dublin. Its ruins are still visible on the island.

A.D. 1280, Adam was prior.

A.D. 1366, Stephen was prior.

A.D. 1383, the prior, Stephen Drake, being dead, the temporals were seized by the king. Proof being furnished by John Randolph, the newly-elected prior, that the founder was Sitric MacMurchard, they were restored.

A.D. 1531, the priory paid to the archbishop of Dublin, the sum of two pounds, thirteen shillings and fourpence as proxies.

Peter Manne was the last prior. The extensive possessions of this monastery were granted, on the 16th of October, twentieth of Queen Elizabeth, to Thomas FitzWilliams.

Innis-Patrick—same as Holmpatrick—now called Ireland's eye. Innis MacNessain, the ancient name, is a small rocky island to the north of the hill of Howth. The book of the four Gospels, called the Garland of Howth, was preserved in this island, of which archbishop Allen of Dublin, says, "That book is held in so much esteem and veneration, that good men scarcely dare to take an oath on it, for fear of the judgments of God being immediately shewn on those who would forswear themselves."

The ruins of the church of the sons of Nessan still remain on the south side of the island. See Mungret, county Limerick.

Kilmainham, adjoining the city of Dublin, on the south side, anciently called Kill-Magnend. St. Magnendus was abbot of this monastery, in the early part of the seventh century; he is said to be the son of Aidus, prince of Orgiel, who died A.D. 6[illegible]. The name of St. Magnend occurs in the Irish calendars at the 18th of December.

Priory of Kilmainham, under the invocation of St. John the Baptist, was founded about the year 1174, for knights Templar, by Richard Strongbow, earl of Pembroke, or Strigul. King Henry II. confirmed his act.

Hugh de Cloghall was the first prior.

A.D. 1205, Maurice de Prendergast was prior.

A.D. 1231, John de Callan was prior.

A.D. 1274, the prior, William Fitz Roger was made a prisoner, with several others, by the Irish at Glendelory, when many of the friars were slain.

A.D. 1301, William de Rosse was prior. He was also lord deputy of Ireland. In 1302, William was chief justice.

A.D. 1307, Walter de Aqua was prior. In this year the Templars were everywhere seized.

Gerald, fourth son of Maurice, lord of Kerry, was the last grand prior of that order in Ireland.

In the space of one hundred and twenty-six years, during their institution, to the time in which the order was suppressed, the knights Templar were in possession of 16,000 lordships. Their lands and possessions of every kind were bestowed on the knights of St. John of Jerusalem, by the Pope, the king confirming the grant.

In England, many of the knights Templar were committed to monasteries, with a daily allowance to each of four pence, and to the grand master of two shillings, daily; the chaplains were allowed three pence daily, and to their servants the sum of two pence were given; and for this allowance they were to perform the former services they had before done for the Templars, while their lands were in their possession.

It is probable that the same mode of treatment was adopted in Ireland by the ministers of the e[illegible].

This priory, which was [illegible] to the knights of the order of St. John, became an hospital [illegible] reception of guests and strangers, totally excluding the sick and [illegible]rm, who had admission before this change. It became exempt from all ordinary jurisdiction.

A.D. 1315, William de Ross was probably the first prior.

A.D. 1316, Roger Outlaw was prior.

A.D. 1321, Roger Outlaw, the prior, was lord chancellor of Ireland.

A.D. 1327, Roger continued prior and lord chancellor.

A.D. 1328, Roger was accused of heresy by Richard Ledred, bishop of Ossory. On enquiry made he was honorably acquitted.

A.D. 1333, Roger was prior.

A.D. 1340, Roger was prior and chancellor; he died this year;—is recorded as an upright and prudent man, who by care and the especial favor and license of the king, had procured many lands, churches, and rents for his order.

A.D. 1340, John Marshall succeeded, as prior.

A.D. 1341, John le Archer was prior and lord chancellor of Ireland.

A.D. 1349, John continued in his offices.

A.D. 1479, James Keating was prior. In consequence of maladministration he was deprived by the grand master of Rhodes, Peter Daubussen, who appointed Marmaduke Lomley, an Englishman, of a noble family, to succeed. Having landed at Clontarf, a commandery of the order, Keatinge, hastened thither with a body of armed men, took Lomley prisoner, and detained him in close confinement until he had resigned all the instruments of his election and confirmation, Lomley protesting against the violence that was offered to his person.

An account of those violent proceedings being forwarded to the king, and to the grand master at Rhodes, Keating, enraged at the sentence of excommunication which was pronounced against himself, expelled Lomley from the commandery of Kilsaran, which he had before assigned him, and threw him into prison, accusing the unfortunate Lomley as the cause of those troubles. The archbishop of Armagh strenuously, but in vain, strove to liberate him. Lomley died, as appears in an act of the tenth of Henry VII., of a broken heart.

Keating was at length dislodged, having kept forcible possession of the hospital until 1491, and ended his factious life, as is supposed, in the most abject poverty and contempt.

Keating having alienated the property of the hospital, it was enacted, in 1494, that all persons who should have in their custody any relic of the holy cross, jewel, or ornament belonging to the priory of Kilmainham, pledged by Keating, should be restored to the present prior, James Wall, who was directed to pay the money for which the said relics were sold or pledged.

A.D. 1496, Sir Richard Talbot was prior; was displaced in the year 1498, by the grand master.

A.D. 1498, Robert Evers was prior; removed in 1591, by the same authority.

A.D. 1535, Sir John Rawson, the prior, surrendered to the royal robber, King Henry VIII. Sir John was created viscount of Clontarf, with a pension of five hundred mares from the estate of the hospital.

A.D. 1557, the prior of the hospital was, by authority of Cardinal Pole, the Pope's legate, whose mother, the countess of Salisbury, King Henry VIII. sent to the block, restored to his former possessions, Queen Mary having confirmed the act under the great seal, on the 8th of March. Sir Oswald Massingberd was made prior, who, on the accession of Queen Elizaboth, withdrew from the kingdom.

The priory of Kilmainham, at the dissolution, was one of the most spacious and elegant structures in the kingdom. By an inquisition taken the thirty-second of Henry VIII., the hospital had three gardens

and an orchard within the walls, four towers erected on those walls, three other gardens, and an orchard, and two hundred and sixty acres of arable land.

Parcels of its possessions were granted to the burgesses and commonalty of the town of Athenry, in the county of Galway; another to Anthony Deering, the twentieth of Queen Elizabeth, to hold forever, at the annual rent of 16s. Irish money; and again, in the thirty-sixth of that good Protestant queen, a grant was made to William Browne, to hold to him, and to his heirs forever, in free soccage, at the annual rent of £57 10s.

Kilnais, near Swords, where St. Cumanea is honored. She is mentioned as the daughter of Aidus, king of Leinster. The daughters of this prince were distinguished by their piety, and lived in a nunnery; their names are given as Ethnea, Sodelbia, and Cumanea. The name of Cumanea does not appear in the calendars.

Killsaghlin, in the barony of Castleknock. In the twenty-eighth of Henry VIII., an inquisition was taken in the county of Dublin, of the lands belonging to this monastery. No more account of it is on record.

Lusk, in the barony of Balruddery, twelve miles north of Dublin.

A.D. 497, St. Culineus or Macculine, was abbot and bishop of Lusk, his feast is there observed on the 6th of September.

A.D. 498, died the bishop Cuynea MacCathmoa.

A.D. 616, died the bishop Petranus.

A.D. 695, died Cassan, the learned scribe of Lusk. In this year a synod was held at Lusk. St. Adamnanus was present; it was also attended by the principal prelates of the kingdom. There are extant certain decrees, usually called the canons of Adamnan, and which are chiefly relative to some meats improper for food, together with a prohibition of eating such of them as contain blood.

Colga, the son of Moenach, abbot of Lusk, attended the synod.

A.D. 734, died the abbot Conmaole MacColgan.

A.D. 781, died the abbot Conel or Colgan.

A.D. 825, the Danes destroyed and ravaged this abbey.

A.D. 835, died Ferbassach, bishop of Lusk.

A.D. 854, the abbey and town were destroyed by fire.

A.D. 874, died the bishop Benacta.

A.D. 882, died the bishop Mutran.

A.D. 901, died Buadan, bishop of Lusk.

A.D. 906, died the bishop Colman.

A.D. 924, Tuathal MacOenagan, bishop of Dulecke and Lusk, died.

A.D. 965, died the blessed Ailild, son of Moenach, bishop of Swords and Lusk.

Many of the ancient monasteries having been totally demolished and wrecked by the Danes, the succession of bishops has been lost and those minor sees became merged in the greater bishoprics. Many of those ancient monasteries have not been rebuilt, as persons desirous to embrace the monastic state, could enter the establishments of canons regular as well as those of the Benedictine and Cistercian order, which were introduced by St. Malachy.

The church of Lusk consists of two long aisles divided by seven arches; adjoining the west end, stands a handsome square steeple, three angles of which are supported by round towers and near to the fourth angle is one of those ancient round towers so peculiar to Ireland, it is in good preservation, and rises several feet above the battlements of the steeple.

Nunnery. This house, which was originally founded for nuns of the order of Aroasia, was afterwards appropriated to the priory of All Saints, Dublin, and in the year 1190, it was translated to Grace Dieu by John, archbishop of Dublin. The walls, said to have been those of this ancient nunnery, are still to be seen at Lusk.

Moortown, considered the same as Glassmore.

Mountown, a grange belonging to the priory of the Holy Trinity, Dublin.

Palmerstown, in the barony of Newcastle, on the river Liffey, and three miles west of Dublin.

Richard, prior of the house of St. Lawrence, near Dublin, sued Reginald de Barnevalle and his mother Joan for a freehold in Tyrnewer, which they held contrary to law.

A.D. 1427, Henry VI. granted the custody of the leper-house, near Palmerstown, to John Waile, to hold the same with all the messuages, lands and tenements, thereunto belonging at the yearly rent of three shillings, so long as the same would continue in his the king's hands.

Saggard, in the barony of Newcastle, and six miles south of Dublin. This monastery was founded by St. Mosacra, from whom it got the name of Teghsacra, *i. e.* the house of Sacra, the original name of the saint. It was afterwards called Tassagard, and has been still more contracted into "Saggard."

The founder is said to have been of an illustrious family, and the son of Senan; he also governed the monastery of Finnagh in Fotharta, for some time. He was one of those abbots, who attended the synod of St. Adamnan and Flann Febhla, archbishop of Armagh, in 695. The

year of his death is not known. The day thereof is marked at the 3d of March.

A.D. 1311, Saggard was invaded by the tribes of O'Byrne and O'Tuathal.

A.D. 1387, a gold ring worth forty pounds sterling was found in a field between Rathcoole and Saggard, by John Lawless and his servant John Browne.

St. Catherine's, in the barony of Newcastle, and near the river Liffey. A priory of canons of the congregation of St. Victor was founded here.

Warrisius de Peche, about the year 1220, for the welfare of his soul and that of Alard FitzWilliam, and also those of his ancestors and successors, granted to the church of St. Catharine, near the salmon-leap, the land in Incherathyn, on which the priory was built, and several parcels of land adjacent, with liberty to said canons to build a mill on the river and to make a mill-dam, whenever they should find it convenient. He further granted to them the church of Lucan with all its appurtenances. Witnesses whereof Henry, archbishop of Dublin, Simon, bishop of Meath, Peter, bishop of Ossory, and Simon, abbot of St. Thomas, Dublin.

John Warrisius was prior, and the lord of Lucan, who was their patron, enfeoffed John with lands to enable him to find six chaplains to celebrate divine offices forever in the priory of St. Catharine, for the souls of all his progenitors. Adam de Hereford, knight and lord of Leixlip, also enfeoffed the prior John with lands wherewith to find six chaplains in the said priory to celebrate as the former ones for the same spiritual purpose.

A.D. 1323, Richard Turner was prior. In his time the priory became so poor and oppressed with debts, that the canons were not able to support themselves. The king, therefore, granted license to the said prior, enabling him to assign to Stephen Tyrrell, abbot of St. Thomas, in Dublin, the said priory with all its lands and possessions. And William de Hastend, descended from the first founder, confirmed the assignment. Witnesses Alexander, archbishop of Dublin, William Rodier, dean of St. Patrick's, Dublin, William de Nottingham, precentor, Peter de Wilby, official to the archbishop, and William Donce, mayor of Dublin.

Saint Doulagh or Dulech, four miles north-east of Dublin. This saint was an Irishman, and the son of Amalgaid, the son of Sinell. The memory of this saint was revered on the 17th of November. The church of Doulagh is one of the most ancient in Ireland.

There is also a beautiful octagonal well at the rear of St. Doulagh's

church, which formerly served as the baptistery and is dedicated to the saint.

Swords, in the barony of Coolock, six miles north of Dublin. By some attributed to St. Columbkille. St. Finan, surnamed the leper, from his having been afflicted with some cutaneous disease during thirty years of his life, governed the monastery of Swords, and very probably was the founder. He was a native of Ely O'Carrol, then a part of Munster, and was of an illustrious family. Two other monasteries are attributed to St. Finan—the celebrated monastery of Innisfallen, an island in the lake of Killarney and that of Ardfinan in the county of Tipperary. Finan spent some time of his life apparently as abbot of Clonmore, which had been founded by St. Maidoc of Ferns. The house of Swords was his principal residence, and probably the place of his death. St. Finan died in the reign of Finachta, monarch of Ireland. The day of his death is marked in Irish and foreign martyrologies at the 16th of March. He is said to have been the disciple of St. Columbkille, but as his death is placed between the years 675 and 695, he could not have been the disciple of that saint, who died in 597. Swords is called "Surdum Sancti Columbæ," a name it may have received from its being of the order of St. Columba.

A.D. 965, died the bishop of Swords, Aillila, son of Moenach. Here again we meet with bishops in the vicinity of Dublin, both at Lusk and Swords.

A.D. 1012, the Danes reduced the town to ashes; in 1016, renewed their ravages.

A.D. 1025, died Marian Hua Cainen, bishop of Swords. He was surnamed the "Wise."

A.D. 1042, died the archdeacon of Swords, Eochogan, a celebrated scholar and scribe of this monastery.

A.D. 1135, Connor O'Melaghlin, king of Meath, sacked and wasted the towns of Swords and Lusk. He was slain in the expedition.

A.D. 1138, the reliques and churches were destroyed by fire.

Nunnery. In the fourteenth year of the reign of king Edward IV., A.D. 1474, there is an actual grant by Parliament of twenty shillings yearly from the crown revenue to Eleonora, prioress of Swords and her successors. No more recorded of it.

Tallaght, in the barony of Newcastle, and five miles from Dublin. St. Maelruan was abbot and bishop of Tallaght. Is reckoned among the learned men of his age, and probably was the first among the authors of the Martyrology of Tallaght. Among his disciples for several years was Aengus, the great Hagiologist. St. Maelruan died on the 7th of

July, A.D. 788. Here another bishop resided within five miles of Dublin.

A.D. 824, Saint Aengus was abbot.

This celebrated saint was of an illustrious family, descended from the ancient princes of Dalaradia in Ulster. His father was Aengaven, son of Hoblen; hence Aengus is distinguished by that surname. He embraced the monastic state in the convent of Clonenagh under the holy abbot Moetlagen, and made great progress in piety and learning. He was accustomed to spend a great part of the day in a lonesome spot not far distant from the monastery, called after him, "Diseart Aengus," where he was engaged in reading the Psalms and in constant prayer. His reputation for sanctity becoming very great, he wished to withdraw to some place in which he would be unknown. Having heard of the strict and exemplary discipline with which St. Maelruan governed his monastery, he resolved to put himself under his instruction and guidance.

When arrived at the monastery of Tallaght, Aengus concealed his name and his rank in the Church and requested to be received as a novice. It is said, that he was employed seven years in the most laborious avocations; and his humility and the austerity of his life were so remarkable, that he was called "Celle Dhia," *i. e.* the servant or companion of God. At length his rank and acquirements were discovered by St. Maelruan in consequence of his having assisted one of the school-boys of the monastery in preparing his task, at which he had been either dull or negligent, and who was afraid of being punished by St. Maelruan. The boy hid himself in the barn, where Aengus was working, and who taking compassion on the youth, assisted him so well, that he was enabled to recite his task to the satisfaction of his master. Surprised at the change of his pupil, Maelruan pressed him to tell how it came to pass, and compelled him to relate the whole circumstance, although Aengus desired him to be silent on the matter.

Maelruan, who had hitherto considered Aengus as an illiterate rustic, repaired to the barn, and embracing him, complained of having concealed his name, and expressed his deep regret for the humble and abject manner with which he had been treated. Aengus prostrating himself at the feet of the holy abbot, begged pardon for what he had done. Henceforth he was regarded with the greatest consideration; and it is probable, that he remained at Tallaght, until Maelruan's death in 788. He must then have succeeded to the abbacy of Tallaght. He became afterwards the abbot of Clonenagh. He was also raised to the episcopal rank without leaving the monasteries, which he governed.

Aengus died on the 11th of March, but in what year is not recorded, and was buried at Clonenagh.

Besides the martyrology of Tallaght, he composed another work on the saints of Ireland, divided into five small books: the first containing the names of three hundred and forty-five bishops, two hundred and ninety-nine priests and abbots, and seventy-eight deacons; the second, entitled the "Homonymous," or saints of the same name, as Colman, &c.; the third, the "book" of sons and daughters, giving an account of holy persons born of the same parents; the fourth, giving the maternal genealogy of about two hundred and ten Irish saints; and the fifth, a collection of litanies, in which are invoked groups of saints, among whom are included several foreigners, who died in Ireland. In this litany he specifies the very places in which they are interred; and as it may be new, as well as interesting on this side of the Atlantic, the reader is presented with it in the Latin language:

"SS. Romanos, qui jacent in Achadh-Galma. in Ybh-Echia in auxilium meum invoco per Jesum Christum, etc.

SS. Romanos de Lettir-Erca, invoco in auxilium meum, etc.

SS. Romanos qui cum Cursecha filia Brochani jacent in Achadh-Dalrach, invoco in auxilium meum, etc.

SS. Romanos de Cluainne Chuinne, invoco, etc.

SS. Peregrinos, de Cluaine-mbhor, etc.

SS. Romanos qui cum' Aido, jacent in Cluan-Darthada, etc.

SS. Conchennacios qui cum Sancto Manchano, jacent in Leth-mor, etc.

SS. Duodecim Conchennacios, qui cum utroque Sinchello, jacent in Kill-Achadh.

SS. Septem Monachos Aegyptios, qui jacent in Disert-Ulidh.

SS. Peregrinos, qui cum Sancto Mochua, jacent in Domnach-Ressen.

SS. Peregrinos de Balach—forchedail, etc.

SS. Peregrinos de Cuil-ochtair, etc.

SS. Peregrinos de Imleac-mor, etc.

SS. Peregrinos, socios sancti Sinchelli, invoco, etc.

SS. Peregrinos Romanos, qui in centum quinquaginta cymbis sive scaphis advecti, comitati sunt SS. Eliam, Natalem, Nemanum et Corcnutanum, invoco, etc.

SS. centum quinquaginta Peregrinos Romanos et Italos, qui comitati sunt sanctum Abbanum in Hiberniam, etc.

SS. Gallos de Saliduic, invoco etc.

SS. Gallos de Magh-Salach, invoco, etc.

SS. Saxones, *i. e.* Anglos, de Rigair, invoco, etc.

SS. Saxones de Cluain-mhuicedha, etc.

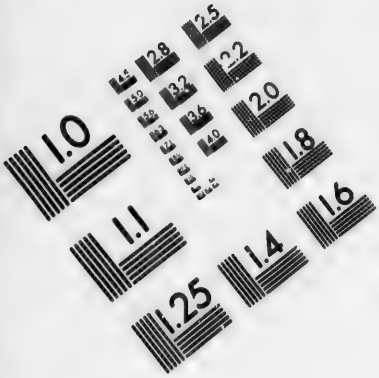
SS. Peregrinos de Inis-puinc, etc.

SS. duodecim Peregrinos de Lethglais-mor.

SS. centum quinquaginta Peregrinos in Gair-mic-Magla, etc.

SS. quinquaginta Monachos de Britannia socios filii Mainani in Glenloire, invoco in auxilium meum, etc.

SS. quinque Peregrinos de Suidhe-coeil, etc.



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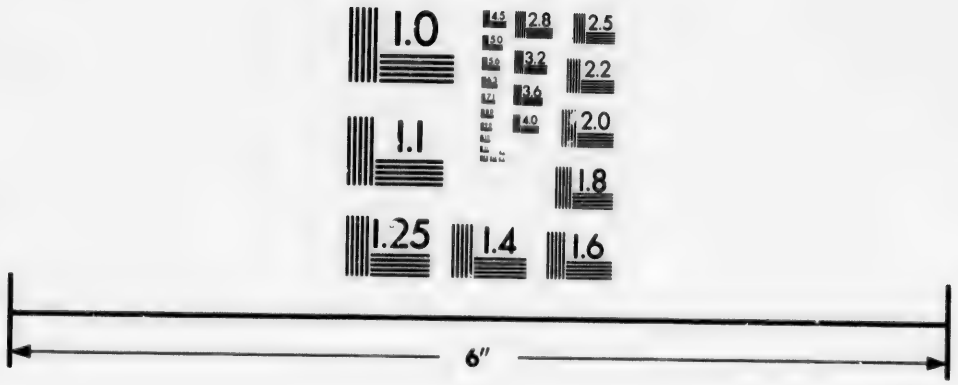

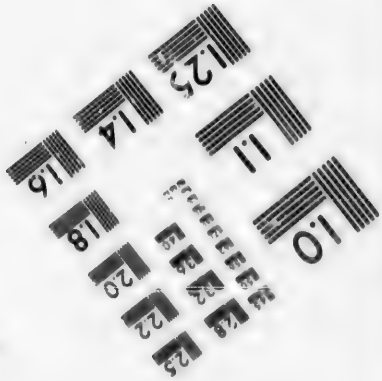

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SS. 150 Discipulos Sancti Manchani Magistri, invoco, etc.

SS. 510 qui ex partibus transmarinis venerunt cum Sancto Boethio Episcopo, decemque virgines eos comitantes, invoco.

SS. duodecim socios sancti Riochi transmarinos, invoco, etc."

In addition to the evidence which this litany supplies of the ancient fame and sanctity of Ireland, and of the esteem and veneration with which the natives of other countries regarded our isle as the asylum of piety, and learning, and hospitality, there are all over the country monumental inscriptions, which evidently demonstrate the truth which the litany of Aengus unfolds. And although Ireland converted myriads in the sister isle, and afforded hospitality to her princes and to her ascetics, still England, and England alone, and wherever she has planted the false tenets of her heretical doctrines, the name of Ireland and of Irish men is despised. While all over the continent of Europe, Ireland and her people are revered and respected.

English, Roman, Italian, Gallic, and even Egyptian saints, seven in number, are recounted in the litany of Aengus. Another work of his, a poetical one, comprises the history of the Old Testament, which he put into the form of prayers and praises to God.

A.D. 889, died St. Dichull. There was an abbot of Louth of this name, of whom St. Patrick is said to have prophesied.

A.D. 937 died Laidgene, comorb of Ferns and Tamlacht.

A.D. 964, died Cronmalius, professor of this abbey.

A.D. 1125, died Maelsuthumius, another professor.

Monastery of Devenish Isle, County Fermanagh.

Monastery of Devenish Isle, County Fermanagh.

CHAPTER XLV.

COUNTY OF FERMANAGH.

Cluain-Inis, an island in Lough Erne, three miles south of Enniskillen. St. Sinell, son of Maynecur, or Moenach, and a distinguished disciple of St. Finnian, was abbot of this island monastery, in Lough Erne. Accordingly he flourished in the middle and latter half of the sixth century, and must have lived, until at least the year 597, that in which the great Fintan Munnu, after having spent eighteen years under Saint Synell, went to the monastery of Hy. The memory of St. Sinell is revered on the 11th of November.

Devenish, an island in Lough Erne, and a mile and a half N.W. of Enniskillen.

Saint Laserian, called also Molaisse, though much celebrated before and after his death, yet his history is but little known. He was the son of Natfraich, and a native of Carbury, in Sligo. He was instructed at the famous school of Clonard, under St. Finnian. Soon after, it appears, he repaired to the island of Devenish, where he erected a monastery, which became very famous, and continued so for many centuries. Here he was settled before St. Columba set out for the north of Scotland, in the year 563. Molaisse is said to have formed a rule for his monastery of Devenish, and was considered as one of the chief abbots of his time. He was visited by divers holy men of that period, among whom was St. Aidus of Killare. The year of his death is not precisely known; some assigning it to 563, others to 571; as to the day, it is marked at the 12th of September. Molaisse founded other religious establishments, which shall be noticed in their proper place. St. Natalis is said to have succeeded him. (See Inver-naile, county of Donegal.)

A.D. 658, died St. Sillan, bishop of Devenish, on the 17th of May.

A.D. 822, the Danes plundered the island and the abbey.

A.D. 917, died the abbot Queran, or Kieran.

A.D. 995, died the abbot Cormac Hua Congaile.

A.D. 1025, Christian, the professor of this abbey, died.

A.D. 1462, died the prior O'Flanagan.

This abbey was a large and curious building, the workmanship of which is exceedingly good. Next to the round tower is a vaulted building of hewn stone, ending in a point, and is called the house of Saint Molaisse; near to this is the bed, in the shape of a stone coffin, in which he used to pray.

The beautiful round tower, seventy-six feet in height and forty-one in circumference, is on the east of the church; the walls, three feet thick, are built of hewn stone, each of which are about a foot square within and without, and with scarcely any cement or mortar; the roof is in the form of a cone, with a richly sculptured band immediately beneath the roof, and finished with a single stone, in the shape of a bell; it has four windows near the top and opposite the cardinal points, each window adorned with the form of a man's face; the door is nine feet from the ground; the interior of the tower is nearly as smooth as a gun barrel, and at the base on the outside is a circle of stone, or plinth, projecting five inches.

In the year 1130, the order of Culdees or secular canons was established in this island.

It became a wreck at the dissolution of religious houses, and its property became confiscated.

Domnach-more, founded in an island called Inismacsaint, by Saint Nennius, who was abbot and bishop.

This saint is called Laomh-dearg, to distinguish him from another of that name, who was contemporary with St. Brigid, and who administered the holy viaticum to her. The founder of this monastery was a disciple of the great St. Finnian of Clonard, and it seems, formed an acquaintance there with Kieran of Clonmacnois, who visited him in this monastery about the year 535. He was also bishop of a neighboring district, in which are the ruins of several churches. (See Ardbraccan, county Meath.

Gola, adjoining Lough Erne. A monastery of the Dominican order, in honor of the Virgin Mary, was founded by the dynast of that place, MacManus. Maguire, lord of Fermanagh, contributed largely to the foundation, and John, son of the founder, who had been educated at Athenry, was extremely solicitous in forwarding the work. Some of its ruins are still to be seen.

Inis-eo, an island in Lough Erne. In the catalogue of illustrious monks, collected by Hugh Kirkstead, a Cistercian, St. Constans, son of Fuasclac, abbot and anchorite of this island monastery, is mentioned. Constans died on the 14th of November, 777.

Mathew MacCatasaid the second, bishop of Clogher, translated the relics of Constans and of St. Fergumith, bishop of Culmain, into shrines.

Inis-rocha. St. Berchan was abbot of this monastery; his festival is observed on the 24th of November. Saint Mobhy "Clairineach" was also called Berchan or Byrchinus. A saint of this name was contemporary with St. Kevin, in whose acts he is spoken of as having lost his sight, and to have been endowed with the gift of prophecy.

St. Berchan belongs to the sixth century.

Lisgool, an abbey under the invocation of the Virgin Mary, was founded in this place for regular canons of St. Augustine, by Mac Noellus Mackenlif, king of Ulster, A.D. 1106.

A.D. 1286, Mathew, bishop of Clogher, was consecrated in this abbey.

A.D. 1320, Nicholas, bishop of Clogher, was consecrated in this abbey.

A.D. 1360, the abbey was consumed by fire.

Cuchonnacht More MacGuire held the right of presentation and patronage of all the churches and vicarages in the county of Fermanagh, until the Pope, in the time of the council of Trent, deprived him of the privilege.

The abbey in want of necessary repairs and divine service being discontinued therein, the abbot Cahill MacBrian and MacGuire entered into terms with the lord of Fermanagh to restore it to its pristine state. By an agreement, which the Pope confirmed, this abbey was to be given to the Franciscans, the abbot receiving a yearly recompense.

Maguire, lord of Fermanagh, began to rebuild the abbey in a most agreeable and pleasant situation; but before it was finished, the work of destruction, under Henry VIII. overwhelmed it in the year 1530.

The possessions of this monastery were granted to Sir John Davis, knight.

Lisgool is situated on the west bank of the river Erne, near Enniskillen.

Ross-Orry, on the west side of Lough Erne, near Enniskillen.

Saint Fanchea is revered in this place on the 1st of January. She is said to be the sister of Enda, and to have been born at Rathmore, near Clogher, formerly a castle and residence of the princes of Orgiel. It does not appear that she founded a monastery here.

CHAPTER XLVI.

COUNTY OF GALWAY.

Abbey Gormogan, in the barony of Longford, and about nine miles east of Loughrea. This monastery de via nova was founded under the invocation of the Virgin Mary for canons regular of St. Augustine by O'Gormogan.

Dermod O'Feigher was abbot of this house about the year 1309, in which William, son of William Hacket, sued the abbot for five acres of pasture and forty of turbary in Corbellynegall. Richard, son of Gilbert de Valle did also sue the prior for fifty-four acres of land with their appurtenances, in Fynounta, of which Dermod O'Feigher, the former abbot, had unjustly disseized his father Gilbert.

July 1st, 34th of king Henry VIII., this abbey was granted to Ulick Bourke, first earl of Clanrickard.

Abbey Knockmoy, of the Hill of Victory, in the barony of Tiaquin, six miles south-east of Tuam. This abbey was founded by Cathol O'Connor "crovdearg," king of Connaught, for Cistercians, in the year 1190, and was dedicated to the Virgin Mary.

Cathol O'Connor, having gained a victory over the English, built this monastery in thanksgiving for the victory, and hence it was called "the Hill of Victory." It was a daughter to the abbey of Boyle.

King Cathol, the founder, was expelled his kingdom in the year 1200. During his exile, William Burke, called the Conqueror of Connaught, totally spoiled the abbey. Cathol was again restored in 1202.

A.D. 1204, died the Conqueror of Connaught, William FitzAdelm de Burgo. His awful death is recorded in the annals of Clonmacnois, as follows: "William Burke took the spoils of all the churches in Connaught, and God and the patrons of these churches shewed their miracles upon him, that his entrails and fundament fell from his privy place, and it trailed after him to the very earth, whereof he died impenitently

without shrive (confession), or extreme unction, or good burial in the kingdom, but in a waste town."

Gerald Barry gives a frightful character of this warrior, and it seems, it was not overdrawn, as the natives of Connaught give the same picture of him and his descendants to the present day. "They are said to be men of honeyed lips and hearts of poison." Sed quicquid honoris, says Barry, cuiquam impendit, semper in insidiis, semper in dolo, semper propinans sub melle venenum, semper latens anguis in herba, vir in facie liberalis et lenis, intus vero plus aloes quam mellis habens.

A.D. 1224, the royal founder, having assumed the Cistercian habit in this abbey, died on the 28th of May, and was interred in the abbey, where his tomb yet remains. The monument of O'Connor is adorned with fresco paintings. One compartment represents our Saviour on the cross; another exhibits six kings. Roderick O'Connor, the last monarch of Ireland, is represented in the group with a shamrock, a plant which the Irish greatly regard, as St. Patrick is said to have held it up as an emblem of the blessed Trinity. The princes on his side are his vassals. The grand falconer holds a hawk in his hand; the other with a sword is the grand marshal. Below sits a brehon or judge with his roll of laws, having pronounced sentence of death on MacMurrogh's son, who was his hostage, for the crime of his father, because he joined the English. The boy is tied to a tree, and two archers are executing the sentence, his body being transfixed with arrows.

Hugh O'Kelly, the last abbot, having acknowledged the supremacy of Henry VIII., obtained a grant of the abbey possessions; but he enjoyed it a short time only, as death put an end to his career. The property in the counties of Galway and Sligo, was extensive. In 1620 Valentine Blake held the abbey and a considerable part of its possessions.

Aughrim, in the barony of Kilconnell, and about four miles east of Ballinasloe. An abbey for canons regular of St. Augustine, under the invocation of St. Catharine, was founded, according to some authorities, in the 13th century, by Theobald the first butler of Ireland.

When the monastery was suppressed, its property was granted to Richard, earl of Clanrickard and his heirs, in capite, at the yearly rent of £68 9*s.* 6*d.*

Ahascrath, in the barony of Kilconnell; and near the river Suck. Saint Cuanna is revered here. See Kilchoonagh.

The islands of Arran. There are three of those islands in the Western Ocean, opposite to the bay of Galway; the principal isle is called Aran of the Saints.

Arran na Naomh. Saint Enda having obtained, through the

influence of Saint Ailbe, of Emly, a grant of the island of Arran from Aengus, king of Cashell, who, it appears, did not know of such an island, hastened from Cashell to Arran, and immediately set about building a monastery, in which he governed one hundred and fifty monks according to the strictest rules of monastic discipline. Enda was of the illustrious family of the Princes of Orgiel, and son of Conal of Clogher, perhaps having been born at or near that place; according to some accounts he was brother-in-law to king Aengus, who is said to have been married to his sister Dairine. The resort of so many celebrated persons to his monastery, and the mention of his name in the calendars and martyrologies, shew that he was a saint both eminent and highly respected. It does not appear that he attained a higher dignity than that of abbott: it is likely that he founded the monastery about the year 480. The festival of this eminent saint is fixed at the 21st of March, and his death is assigned to the year 540.

St. Benedict succeeded. He was the brother of Saint Kieran of Saigir. In the Calendar of Cashell, Benedict is called the "Papa" of the island of Arran. Papa means a father, and the Greeks give that name, "Pappas," to every priest.

Saint Cronan is said to have been abbot of Arran.

A.D. 650, Saint Nemius, who died the 19th of June, is called the comorb of Enda; his tomb is shewn in the churchyard of Teglagh-Enda.

A.D. 755, died the abbot Goimdibla.

A.D. 865, died the abbot Moeltulius.

A.D. 916, died Egnech, bishop, anchorite and comorb of Enda.

A.D. 1020, the abbey was destroyed by fire.

A.D. 1081, the Danes pillaged and destroyed the abbey.

A.D. 1334, the isles of Arran and Bophin were plundered, burned, and hostages taken thence by Sir John Darcy, Lord Justice of Ireland, who surrounded the island with a fleet of fifty-six sail.

A.D. 1400, Donatus O'Leyne was abbot of Arran.

The middle or second island subordinate to the first.

The third is called Ardoilean.

A description of those islands was furnished by Malachy O'Quely, archbishop of Tuam, to Colgan, when compiling the acts of the Irish saints. This archbishop was slain near the town of Sligo, some of the Puritan troops having lain in ambush for him and his followers.

1st. The parish church on the great island, commonly called Kill-Enda, lies in the county of Galway, (it formerly belonged to Munster, and hence the application of Enda to the king of that province,) and

half-barony of Aran; and in it is venerated Enda, as patron, on the 21st of March.

2d. The church called Teglach-Enda, to which is annexed a cemetery, wherein is the tomb of Saint Enda, with one hundred and twenty-seven other sepulchres, in which none were ever buried but saints.

3d. The church called Temple MacLonga, dedicated to a Saint Mac Longuis, is situated near the parish church, sometimes called Kill-Enda.

4th. The church called Temple Mic Canonnagh, near the said parish church.

5th. The church called of St. Mary, not far from the parish church.

6th. The church called Temple Benain, or the temple of Saint Benignus.

7th. The church called "Mainistir Conachtach," or the Connaught Church; it was afterwards demolished, and a chapel built in its stead, dedicated to Saint Kieran.

8th. The church called "Kilnamanach," cell of the monks, which was dedicated to Saint Caradoc, surnamed the rough.

9th. The church called "Temple Assurnuidhe," which is said to be dedicated to Saint Assurnidhe, or perhaps Asserninus; this church is held in the greatest veneration among the islanders.

10th. Called "Tempuil na Creathuir aluin," church of the four beautiful saints, who were Fursey, Brendan of Birr, Conall and Berchan, whose bodies are also said to be buried in the same tomb, lying in the cemetery of the same church.

11th. Called "Tempuil Mic Duach," or the chu[illegible], and is a handsome church, dedicated to that saint.

12th. "Tempuil Brecain," or the church of Brecan[illegible], and formerly the parochial church, dedicated to this sa[illegible]ch his feast is celebrated on the 22d of May.

13th. Another church of Brecan.

The second island has a church called "Tempuil Ceannannach," dedicated to the same Saint Ceannannach, and another dedicated to the Blessed Virgin, both of which are subject to the parish of Saint Enda.

The third island, called Ard-oilen, or High Island.

1st. The church of "Kill-Choemhain," dedicated to Saint Coeman, and in which he is also venerated.

2d. A church consecrated to Saint Paul.

3d. Killgradh an Domhain, in which is venerated Saint Gobnata, on the 11th of February.

High Island does not properly belong to the isles of Arran; it is several leagues north-west of Arran, and is at present known by its modern name (High Island).

In this "High Island" is the church of St. Coeman; in it was a monastery of note, which was erected by St. Fechin.

The abbot, St. Gormgal, died on the 5th of August, 1017, and was there interred, together with divers holy hermits, who lived there with him, ten of whom are mentioned by Colgan, in the life of St. Endeus: Mælsuthunius, Celecharius, Dubhtacus, Dunadachus, Cellachus, Tressachus, Ultanus, Mælmartinus, Coromachus, Conmachus et alii plures. Gormgall was a very spiritual person, and of renowned sanctity, and in the annals of the Four Masters is styled "chief anchoret of the Irish."

High Island is situated about six miles from the coast of Omey, and contains about eighty acres. It is only accessible in the calmest weather, and besides its antiquities, affords views of the Connemara and Mayo mountains, of unsurpassable beauty. The church of this island is among the rudest of the ancient structures, which the fervor of the Christian religion raised, when it was introduced into Ireland. Its internal measurement, long and broad, is but twelve feet by ten, and in height, ten feet; the doorway is two feet wide and four feet six inches high, and its horizontal lintel is inscribed with a cross, like unto that of the one of the doorway of St. Fechin's great church, at Fore, and of others of the same period.

The east window, the only one in the building, is semicircular-headed, and is but one foot high and six inches wide. The altar still remains, and is covered with offerings, such as nails, buttons, and shells, but chiefly fishing-hooks, which may have been tributes characteristic of the calling of the votaries. On the east side of the chapel is an ancient stone sepulchre, composed of large mica slates, with a cover of limestone. The stones at the ends are rudely sculptured with ornamental crosses and a human figure, and the covering slab was also carved. The chapel is surrounded with a wall, allowing a passage of four feet between them; and from this a covered passage, about fifteen feet long by three in width, leads to a cell, which was probably the abbot's habitation. This cell, which is nearly circular, and dome-roofed, is internally seven feet by six, and eight high. It is built, like those in Aran, without cement, and with much rude art. On the east side there is a larger cell, externally round, but within, a square of nine feet, and seven feet six inches in height. The doorways in those cells are two feet four inches wide, and three feet six inches in height. On the other side of the chapel are a number of small cells, large enough to contain each a single person; they are but six feet long, three wide, and four feet high, and they formed a laura, like the dwellings of Egyptian ascetics. There is also a covered gallery, twenty four feet long, four feet wide, and four

feet six inches high, and the doorway or entrance is but two feet three inches square. This apartment may have been a store for provisions.

The monastery is surrounded by a stone wall, without cement, nearly circular, enclosing an area of one hundred and eight feet in diameter. The entrance into this enclosure is at the south-east side, and from it leads a stone passage, twenty-one feet in length and three wide. At each side of this entrance, and outside the great circular wall, were round buildings, which probably were for the use of pilgrims. Within the enclosure are several rude stone crosses, and flags sculptured with rude crosses.

In the surrounding ground there are several rude stone altars, or penitential stations, on which are small stone crosses, and on the south side of the enclosure there is a small lake, from which an artificial outlet is formed, which turned a small mill. And along the west side of this lake there is an artificial stone path, two hundred and twenty yards in length, which leads to another stone cell of an oval form, at the south side of the valley, in which the monastery is situated. This house is eighteen feet long and nine wide, and there is a small-walled enclosure joined to it. There is also adjoining to it a stone altar, surmounted by a cross, and a small lake, which, like the former one, seems to have been formed by art.

Near the church of St. Brecan, on the great island of Aran is a monumental slab, with a cross engraved thereon, and which marked the grave of seven Romans who were there interred, and on which, around the arms of the cross, is an inscription in Roman letters, denoting the fact.

The troops of Oliver Cromwell battered the sacred edifices on the islands of Aran. On the preaching of St. Patrick, and the consequent conversion of the kingdom, the pagan priests, who obstinately refused to submit to the truths of the gospel, fled to those islands, and there practised the errors of their superstition. But to the zeal of St. Enda and his disciples, paganism yielded its last stronghold, and those islands became the isles of saints and anchorites, whose orisons ascended to heaven, bringing back those special benedictions through which Ireland is and has been the fruitful olive of God's church, continually, though oppressed and persecuted, engendering faithful sons, whose tenacity to the faith of their fathers is without parallel in the annals of the world. May that tenacity continue; and if the chastening hand of the Almighty strike still longer, in order to propagate and strengthen the spiritual kingdom of his divine Son, may the Irish people be ever ready to bear every trial—to make every sacrifice of temporal weal, sooner than forego their right to those treasures that are to us invaluable, because purchased for us by an infinite price.

Franciscan Friary, according to Allemande, was founded in one of those isles, in the year 1483.

Athenry, which gives its name to the barony, is a market town.

Meyler de Bermingham, the second baron of Athenry, gave to the Dominicans 160 marcs, to assist in building their house, and granted the site on which to erect the monastery; he also presented them with a hogshead of wine. This noble monastery was dedicated under the invocation of SS. Peter and Paul, A.D. 1241.

A.D. 1242, a general chapter of the order was held here.

A.D. 1252, Meyler, the founder, was buried in this abbey.

A.D. 1256, died Florence McFlynne, archbishop of Tuam. He founded a house for scholars in this friary, and bequeathed many exemplary rules for the friars.

A.D. 1263, Thomas O'Kelly, bishop of Clonfert, was interred in this abbey. He was a great benefactor to it.

A.D. 1374, Thomas, Lord Athenry, who died in this year, was a liberal benefactor to this abbey.

A.D. 1423, Pope Martin V., the monastery being consumed by fire, granted indulgences to all persons visiting it on the feasts of Saint Patrick and Saint Peter ad vincula, and contributing to its repairs. The same Pope issued them a license to found two convents here.

A.D. 1445, Pope Eugene IV. enforced the bull of Pope Martin the V.; and it appears from his bull, that there were thirty friars in Athenry.

Many persons of distinction have been interred in the monastery. In the reign of Elizabeth, the convent, with thirty acres of land in Athenry, and twelve in Ballidana, was granted to the portrieve and burgesses of the town of Athenry, at the yearly rent of 26s. 4d., Irish money.

In the year 1296, a sanguinary battle was fought at Athenry, by the English and Irish troops. Feidhlim O'Connor, the last of his name who assumed the sovereignty of Connaught, with a powerful army, met Sir William Leigh de Burgh, and Richard de Bermingham, the fourth baron of Athenry, who were sent against him; and one of the most bloody battles on record was fought, near the town of Athenry, in which the native troops were signally defeated. O'Connor fell in the battle, and 8000 of his troops are said to have been slain. The walls of Athenry are said to have been built from the spoils of the vanquished; and the power of the O'Connors, which in this bloody struggle received its final blow, was totally destroyed.

The ruins of this monastery shew it to have been a magnificent building; part of it was taken down to erect the present barracks in its

stead. The great east window is bold and of good workmanship. The tombs of the many distinguished persons buried in the church have been defaced by the soldiers and their fragments scattered over the church.

Franciscan Friary of Athenry, was founded A.D. 1464, under the invocation of Saint Michael, by Thomas, earl of Kildare. His wife, Margaret Gibbon, erected the first chapel; the second was built by an earl of Desmond, and the third by O'Tully.

Ballynahinch gives name to the barony.

A monastery for carmelites, or white friars, was founded by O'Flaherty, in the year 1356. No more is known of this house.

Beagh. A monastery for Franciscans of the third order was founded in this place about the year 1441.

In an inquisition, the 28th of Elizabeth, it is called the ruined church of Beagh, in the barony of Clare; its possessions were half a quarter of land, pasture, arable, &c., with its appurtenances and tithes, which were long concealed, and were of the yearly value of 6s. 8d. Irish money.

Boilean-Clair, in the diocese of Tuam.

A monastery was founded here for Franciscans, in the year 1291. Wadding affirms that this house was very rich, and had considerable possessions.

Clare Galway, in the barony of Clare, five miles north-east of Galway, on a small river which falls into Lough Corrib.

About the year 1290, John de Cogan built this monastery for Franciscan friars, in a very elegant and expensive style.

On the 7th of March, 1368, Thomas, lord Athenry, granted the lands of Cloy-melayn, which were contiguous to the town of Clare, for the purpose of purchasing bread, wine and wax, for the celebrating of mass in this friary.

The high tower in the centre of the church, and erected on arches, is a curious piece of architecture. De Burgo erected a strong castle at this monastery.

Clochin Cantualaig. O'Madden founded a monastery for the Franciscans, about the beginning of the 15th century. It is supposed that this abbey was in the barony of Longford, the territory of that family.

Clonfert, in the barony of Longford, and near the river Shannon, and a bishop's see.

Saint Brendan of Clonfert, had been, according to some authorities, a native of Connaught, but the more ancient and consistent accounts assure us that he was born in Kerry. His father was Finloga, of the distinguished family of Hua Alta.

Brendan was born in the year 484, and is said to have received his education under a bishop Ercus. We are also assured that he studied theology under Saint Jarlath of Tuam, who was then old and infirm, or rather conferred with the bishop of Tuam on those religious subjects; he is also said to have attended lectures in the great school of Clonard, under Finnian, who was then probably as old as Brendan himself. To atone for the death of a person who had been drowned, and to which melancholy event Brendan feared he had involuntarily contributed, he is said to have gone to Brittany, through the advice of Saint Ita, who, it seems, was a relative of his. It is said that when he was a year old, the bishop Ercus placed him under the care of this celebrated virgin, and that he was reared by her during the space of five years. Having paid a visit to Gildas, who was then living in that country, and advanced in years, and who retired to Brittany also between the years 520 and 530, he went to another part of Brittany, where he formed a monastery or school, at Ailech (the ancient Alectum, and at present St. Malo). It is also added, that he erected a church in a place called Heth, somewhere in the same province.

According to some accounts, the famous voyages of this saint took place after his arrival in Brittany; but according to the Irish authorities, they were undertaken from a port in Kerry, (Brendan's hill,) and had been terminated before his departure from Ireland to that country. With regard to those voyages, it can be admitted that Saint Brendan sailed in company with some other persons towards the west, in search of some island or country, the existence of which had been known. St. Barrinthus and Mernoc, a disciple of his, are said to have been in that country; and, it is added, that the account given of it by Saint Barrinthus, induced Brendan to undertake his voyage. In that account it is represented as a western country or island, but yet so large, that although they traversed it for fifteen days, they could not reach the end of it. The direction of Brendan's voyage is said to have been "contra solstitium æstivale," by which is probably meant the north-west point, alluding to the setting of the sun in summer. After fifteen days' sailing, the wind ceased, and the navigators, though there was wind now and then, left the vessel to itself, without knowing its course. It could have thus arrived in America; and an idea, one would suppose, existed, that there had been a western country far distant from Ireland. Another native of Munster, who will be noticed in his proper place, set out from his home, resolved to undertake a similar voyage in quest of an unknown island.

It is said, that Saint Brendan laid in provisions for fifty days, which proves that his voyage was considered a long one. His voyages are

said to have continued for seven years. Soon after his return from Britanny, he founded the monastery of Clonfert. For this monastery, and others connected with it, Brendan drew up a particular rule, which was observed for many centuries by his successors, having been particularly esteemed, as an angel is said to have been the dictator of it to Brendan. He presided over three thousand monks, partly at Clonfert and in other houses of his institution, in different parts of Ireland, all of whom maintained themselves like St. Paul, by the labor of their own hands. He established a nunnery at Enachdune, over which his sister Briga presided as abbess. Another cell was erected by him in Innisquin, an island of Lough Corrib.

At a late period of his life, he paid a visit to St. Columbkille in one of the western isles of Scotland. St. Brendan died at Enaghdune in his sister's nunnery, on the 16th of May, A.D. 577, and in the 94th year of his age. From that place his remains were conveyed to Clonfert, and there interred.

This great saint is usually styled abbot. St. Patrick, when in the south of Ireland, foretold that the great Brendan would be born in West Munster (Kerry). The church of Ardfert was dedicated under his name.

A.D. 570, died Moena, who was intended as the successor of Brendan.

A.D. 590, Fintan Corach was abbot and bishop.

A.D. 744, Clonfert was destroyed by fire.

A.D. 801, died the abbot Murdoch.

A.D. 839, the Danes burned the abbey and slew the abbot.

A.D. 845, Turgesius, the Danish tyrant, was guilty of the most horrid depredations. He burned the churches and the dwellings of the religious. Turgesius was afterwards seized by some native nobles, who dressed themselves in female attire, and who drowned him in Lough Ree.

A.D. 867, died Cormac "the Wise," the economist and writer of Clonfert.

A.D. 945, Ceallachan, king of Cashell and Donough his son presented to this abbey the spoils they had taken from the Danes.

A.D. 1170, died Cormac Hua Lomluin, the divinity lecturer of this abbey, and the most learned Irishman of his time.

A.D. 1201, the abbey and town were pillaged by William de Burgo, who again in 1204 plundered it.

Henry O'Gormocain was the abbot at the time of the general suppression; he never surrendered, but kept possession of the temporalities until his death, though the king united them to the bishopric. Immo-

diately on the decease of Henry, William O'Gormacain supported by the O'Maddens, procured the abbey from the Pope, and retained possession thereof till the year 1567, in which the temporals were divided between the bishop and abbot. This abbey paid the bishop 20s. procurations for the rectory of Clonfert.

Clonkeen. About the year 1435, Thomas O'Kelly, bishop of Clonfert and afterwards archbishop of Tuam, converted the parish church of Clonkeen into a monastery of Franciscans of the third order, at the instance of David and John Mulkerrill, professors of the said order.

Pope Eugene IV. confirmed the donation in 1441.

The property of this abbey was seized by the crown.

Clontuskert, in the barony of Clonmacowen, and six miles northwest of Clonfert. Boadan or Broadon, founded this monastery for Augustine canons—was the first abbot. He died about the year 809.

This abbey paid proxies to the bishop of Clonfert. It was granted, with its possessions, to Richard, earl of Clanrickard.

Cloonyvornoge, a cell of the third order of Franciscans; was built about the year 1442.

By an inquisition held in the 28th year of queen Elizabeth, this chapel was found in possession of half a quarter of land, arable and pasture, &c., and the tithes of the same, all of the yearly value of 6s. 8d.

Cluain-fois. An abbey of this name was founded by St. Jarlath of Tuam. Here was a celebrated school about the year 550.

Crevebawn, a friary of Carmelites which it is supposed, owes its foundation to an earl of Clanrickard in the 14th century.

This monastery, with a quarter of land, sixteen acres of arable and twelve of pasture in the town and lands of Crevaghbawn, was granted to the burgesses and commonalty of the town of Athenry.

Dundrynan. Thomas was abbot of this monastery in the year 1374, and in the 29th year of king Edward III. it was dedicated to the Virgin Mary. Of this house no more is known.

Dunmore gives name to the barony, and is six miles north of Tuam. This place was called Domnach-patruic either because St. Patrick founded this church or it was dedicated to him. Archdall places here a bishop Fulartach, whose memory is revered on the 29th of March. See Clonard.

A friary for Augustine Eremites was founded here by Walter de Bermingham, lord Athenry, in the year 1425. A portion of this building now forms the market-place; the remaining part was levelled, while another was converted into a parish church.

Enaghdune, in the barony of Clare and on Lough Corrib.

The nunnery, was founded by St. Brendan for his sister Briga under the invocation of the Virgin Mary.

Pope Celestine II., by a bull, dated the 26th of February, A.D. 1195, did confirm this church, together with the town of Kelgel to the nuns of the order of Aroasia.

The steeple or round tower of this nunnery was erected in the year 1238.

At the suppression it was granted to Richard, earl of Clanrickard.

Saint Mary's Abbey de portu patrum, was founded for white canons of the order of Premonstre.

Nicholas was abbot in the year 1311. Gilbert, bishop of Enaghdune, recovered from him, in right of his church, a messuage, twenty acres of arable land, six of meadow, forty of wood, twenty of moor and sixty of pasture, all in Shanthill.

Franciscan friary, of Enaghdune was considerable, having had a custody to which the Franciscan monasteries of Connaught and Ulster were subordinate.

College of Saint Brendan, in which four priests were supported. It was long concealed from the royal inquisitors of Elizabeth. Twenty-three quarters of tithes belonged to this college. While it was concealed, it was in the hands of Clement Skerrett and Thady MacInyllis, both of whom were priests.

Fallig, the name of the founder, who was according to Wadding, an Irishman.

This house was erected for gray friars in the year 1390. It is now a vicarage, of course a Protestant one, in the barony of Longford.

Fidhard. St. Patrick is said to have built this abbey, and to have placed St. Justus over it. A St. Justus is said to have baptized as well as instructed Saint Kieran of Clonmacnois.

Galway is a remarkable seaport, and sends representatives to Parliament.

Franciscan friary, A.D. 1296, Sir William de Burgh (the gray) founded this monastery for Franciscans, in St. Stephen's island, without the north gate of the town. The founder died A.D. 1324, and was interred in the abbey.

A.D. 1494, died Edward Philbin, who built the dormitory of this house.

A.D. 1513, died the celebrated archbishop of Tuam, Maurice O'Fihely, known as "Flos mundi," the flower of the world, and was interred in this monastery. His humble monument is still shewn.

A.D. 1520, William de Burgh granted this abbey the fishery of the river of Galway.

A.D. 1536, the archbishop of Tuam died, and was buried in the same tomb with his predecessor Maurice.

Provincial chapters of the order were held in this abbey in the years 1470, 1522, and 1562.

March the 9th, 1570, Queen Elizabeth granted part of the possessions of this abbey to the corporation and their successors, which grant was renewed in September, 1578, for forty years.

A.D. 1603, James I. granted the entire possessions of this house to Sir George Carew, his heirs and assigns, forever.

A.D. 1657, all the buildings of the abbey were demolished, except the church, in which assizes were held.

A.D. 1698, the several members of this and the other religious houses of the town were banished; they afterwards gradually returned, and for many years suffered the most severe persecutions, having been frequently imprisoned, tried, transported, and often in danger of their lives.

Galway was, until the mitigation of the penal laws, one of the principal places in Ireland, which afforded refuge to the proscribed ecclesiastics of the religious orders.

Dominican friary is situated on an elevated spot, near the sea-shore, in the west suburbs of the town. It stands on the site of an ancient convent of St. Mary of the Hill, a daughter of the Holy Trinity of the Premonstratenses of Tuam, which was founded by the O'Hallerans. On the nuns forsaking it, the secular clergy entered, and retained possession a considerable time. The inhabitants of the town having petitioned Pope Innocent VIII., it was granted to the Dominicans of Athenry, A. D. 1488.

The Dominican order being thus established in Galway, the convent was richly endowed by many individuals of the town, and several considerable additions were made to the church and monastery. James Lynch Fitzstephen, who was mayor of Galway, in 1493, and celebrated for immolating his only son, because that son stained his hands in the blood of a young Spaniard, at the shrine of public justice, erected the choir of this church.

A.D. 1570, March 9th, Queen Elizabeth granted to the corporation, and their successors, part of the possessions of this monastery, then lately dissolved.

A.D. 1642, Lord Forbes, landing at Galway, took possession of this house, which he converted into a battery, with the intent to reduce the town. Having failed in his design, he defaced the church, and in his brutal rage dug up the graves, and burned the coffins and bones of the dead.

A.D. 1652, the friars surrendered the church and monastery to the corporation, which were soon after razed to the ground, lest they should be converted by Cromwell's troops into a fortification against the town.

Henceforth the friars of this house suffered in common with their brethren of the other orders, all the persecutions, to which they were subjected.

Augustinian friary was situated on an eminence near the sea, in the south suburbs of the town, and within a few hundred yards of the walls. It was founded in 1508, by Margaret Athy, wife of Stephen Lynch FitzDominick, at the instance of Richard Nangle, an Augustinian hermit, who afterwards became archbishop of Tuam. This monastery was commenced by this pious lady during the absence of her husband in Spain. The church and the steeple having been finished on his return, he was surprised at beholding from the bay a building so stately, erected in a place where there was not a single stone laid at the time of his departure. When, on landing, he discovered that it had been erected by his own wife, in honor of St. Augustine, his surprise was converted into joy; and the good man, falling down on his knees on the sea-shore, returned thanks to Heaven for inspiring her with that pious resolution. This lady afterwards made a pilgrimage to Saint James's tomb, in Gallicia (Spain).

A.D. 1517, Richard Edmund de Burgo made grants to this monastery for the souls of himself, his parents and successors.

A.D. 1570, Queen Elizabeth granted to the corporation, and their successors, part of the possessions of this monastery, then lately dissolved, and which grant she afterwards renewed for forty years. James I., A.D. 1603, granted all its possessions to Sir George Carew, his heirs and assigns, for ever.

On the suppression of the monastery, the friars removed to a large house within the town, in which they resided for many years. The church, however, remained standing, and on the building of St. Augustine's fort, in 1602, it was converted into a store for the use of the soldiery. When this fort was demolished, in 1643, the monastery was spared, and delivered up to the friars, by whom it was repaired; but in 1652, being again surrendered to the corporation, it was pulled down, lest it should be fortified against the town. Since that time not a vestige of it remains.

Carmelite friary is said to have been founded by the de Burgo family, but upon what authority or at what period, is not recorded.

In 1647, those friars opposed the Pope's nuncio, Rinuccini, and his treatment of them on the occasion formed one of the principal articles of

accusation against him by the supreme council. The friars having shewn resistance to the wishes of the nuncio, their dwelling was assaulted by night and their persons abused. In a fit of rage he ordered their bell to be pulled down, and placed two priests at the entry to their chapel, to keep the people from resorting there to prayers.

These friars were soon after banished with the other religious and clergy, and have never since been reinstated in the town.

Capuchin friars. On the restoration of the Catholics, in 1689, the Capuchins petitioned the corporation for leave to return and be established in as full and ample manner within the town as their predecessors formerly had been. The request was granted, but they soon shared the fate of the other religious, and have not since revived in Galway.

Knights Templar were established beyond the east gate. The order being suppressed in 1312, its possessions were given to the Hospitallers of St. John of Jerusalem.

Franciscan nunnery of Saint Clare. In 1511, Walter Lynch Fitz Thomas, who was mayor of Galway in 1504, and again in 1513, bestowed on his daughter a dwelling-house near St. Nicholas' church, which was afterwards known as "the house of the poor nuns of the third order of St. Francis."

These nuns having presented a memorial to the corporation, in 1649, praying a grant of as much ground in island Attenagh at the west end of the town, as would be sufficient for erecting a monastery and other necessary buildings; their petition being acceded to, they erected a handsome convent on that island; but they enjoyed it only for a short period, as they were, on the surrender of Galway in 1652 to the troops of the Parliamentarians, obliged to disperse and retreat to foreign parts, where those persecuted and defenceless females endured all the miseries of a long and comfortless exile. After a lapse of many years, and on the change of political circumstances, which took place during the short reign of James II., the few who survived, returned to Galway, and have ever since continued.

During the persecution of 1698, all the convents of the town were, on the 1st of May, broken into by the military; the chapels torn down and every religious emblem destroyed. The nuns were at the same time, forced out, obliged to change their habits and take shelter with their friends in the country. The heat of the persecution somewhat relaxing, they reassembled and came back to their former dwellings. They remained unmolested until the mayor of Galway, Edward Eyre, was directed, in 1712, to suppress the "nunneries." Those defenceless servants of the Most High, whose only offence was the consecration of their lives to solitude and prayer, were again turned out of doors and obliged

to have refuge with their friends. In the height of their distress, John Bourke, the then provincial of their order in Ireland, obtained permission from Edmund Byrne, the archbishop of Dublin, to admit them into his diocese, hoping they would be less noticed in the capital than in Galway, as the government watched the latter so closely. A few of those ladies were sent to Dublin; but scarcely had they reached there, when the lords justices received information of the fact and immediately orders were issued for their apprehension; as if the arrival of a few weak and helpless females was calculated to overthrow the government or endanger the stronghold of the Protestant Church. In consequence of the alarm which this event caused, these ladies were arrested in the habits of their order. A proclamation then issued, dated the 20th of September, 1712, to apprehend the aforesaid John Bourke, the archbishop of Dublin, and doctor Nary, popish priests, who presumed to exercise ecclesiastical jurisdiction contrary to the laws of the realm, and laws which German bayonets mainly established; and it was ordered, that all the laws in force against the Papists should be strictly carried into execution.

In the meantime, the convents of Galway were converted into barracks. The storm again subsiding, the nuns again came forth from their retreats, and at length succeeded in regaining their former habitations. They were visited again in 1731, and have continued since without molestation.

Dominican nunnery. The inhabitants of Galway founded this nunnery by the consent of the general and provincial chapter, about the year 1644. Father Gregory French, a learned and virtuous Dominican, who was afterwards banished from his native country, and who died an exile in Italy, was appointed the first superior.

When Galway was taken, in 1652, by Cromwell's forces, the nuns, with their then vicar, father Gregory O'Ferrall, went to Spain. Two only of the number survived, Julia Nowlan and Maria Lynch, who returned to Galway in 1686, by direction of John Browne, provincial of the order in Ireland. On their arrival, Julia Nowlan was appointed prioress, and the companion of her exile subprioress; a house being provided for them in the town, the community soon increased, and became, before the end of two years, completely established.

In 1698, they were again dispersed. It was most deplorable, says O'Heyne, the historian of those distressing scenes, to witness the cries and tears of those oppressed females, by which their very persecutors were moved to compassion. The convent was converted into a barrack; however, the nuns remained secretly in town amongst their friends, under the direction of Julia Nowlan, the prioress, who was released by

death from all her sufferings, in 1701, at the age of ninety years, and was succeeded by the sub-prioress, Maria Lynch.

They were soon after obliged to depart from the town altogether, and disperse among their relatives in the country, without the most distant hope of returning. In this forlorn condition, Hugh O'Callanan, the provincial of the order, having obtained permission from doctor Byrne, the archbishop of Dublin, to admit them into his diocese, eight of the nuns repaired to the capital, where they arrived in March, 1717, and dwelt together in a house in Fisher's-lane, on the north side of the river. In September following, they removed to Channel-row, afterwards Brunswick-street, where they originated the convent of Jesus, Mary and Joseph, of Dublin. In the meantime, the ladies who remained near Galway returned to the town, and having obtained possession of their former abode, have ever since continued.

The names of the sisters who founded the convent of Dublin, are—Maria Bellew, Elizabeth Weever, Julia Browne, Honoria Vaughan, Alicia Rice, Helena Keating, Catharine Plunkett, and Maria Plunkett.

Maria Bellew was constituted the prioress of the new convent. Catharine Plunkett, having obtained the permission of her superiors, repaired to Brussels, where she remained until recalled for the purpose of establishing a convent at Drogheda.

In the year 1756, there were thirty-one nuns in the convent of Galway; their names are—Anastasia Lynch, prioress; Maria Lynch, subprioress; Maria Lynch, Margaret Darcy, Christina Darcy, Juliana Bodkin, Elizabeth Lynch, Margaret Browne, Brigid Kirwan, Rosa Kelly, Cecilia Kelly, Brigid Geraldine, Marcella French, Catharine Lynch, Elizabeth Browne, Brigid Browne, Barbara Blake, Maria Browne, Theresia Browne, Catharine Nowlan, Elizabeth Bodkin, Marcella Darcy, Anna French, Monica Bodkin, Elizabeth Vaughan, Maria Bodkin, Anna Bodkin, Marcella Blake, Anastasia Blake, Monica Joyce, and Maria Joyce.

May the constancy of those faithful souls, and their heroic example under trial and persecution for the sake of their holy faith, tend to strengthen and support those of their sex who are scattered over this vast country, under every affliction and under every danger to which their morals, as well as their faith, may be exposed.

Augustinian nunnery was established in Middle-street, early in the last century. In 1731, the mayor reported that he had searched the house, and that none were found but servants therein; but that he discovered in it seven rooms, ten beds in which, it was apprehended, the reputed nuns lay before their dispersion.

Nunnery, to the west of the town, was situated in an island of

Lough Corrib, but of its history nothing is recorded. With regard to this nunnery being situated in the island, Archdall must be under a mistake. There is an island called Inisnagoile, on which there are extensive ruins. This nunnery, according to the tradition of the natives, was situated near the shore of the lake, where they still point out an artificial stone path leading from the building. See Inis an Ghoil, &c.

Imay, an island on the coast of Galway county.

Saint Fechin founded the monastery of this island. The annals of the Four Masters record the death of Fergus, vicar of Iomaith. It appears that this island was one of the last retreats of Paganism in Ireland. The account of the erection of this monastery is as follows, from the latin of Colgan:

"On a certain night, the holy man (Fechin) being in the monastery of Ballysadare, (county of Sligo,) was by an angel admonished in his sleep, that it was the divine will that he should go to a certain island of the ocean (Imay), situated in the western district of Connaught. Saint Fechin obeys the warning of the angel, and with the intention of gaining many souls to God and increasing the monastic institute, accompanied by some disciples, he sought the island, where he proposed to dwell and build a church. But the inhabitants, at the suggestion of the devil, endeavoured by all means to exclude him: hence, at night they several times cast into the sea the spades, axes, iron tools, and other instruments, which the monks used in the work of building; but as often as they were thus cast, so often being thrown back on shore, they were found by the monks in the morning. But when the man of God and his monks, thus meeting with the opposition of the people, persisted in continual labours, watchings and fastings, and the people hardened in malice, denied them all nourishment, at length two of the brethren perished, being exhausted through want. But Saint Fechin, having poured forth for his servants a prayer to the Lord, in complying with whose will, those who were thus exhausted had perished, merited that they should be recalled to life. And when the reports of the occurrence had reached the ears of the king, Guarius, son of Colman, he took care that sufficient nourishment in meat and drink should be brought to Saint Fechin. He added also his royal phial, which even to this day is called 'Cruach Fechin.' Afterwards, all the islanders being converted to Christ, were baptized by Saint Fechin, and they consigned themselves and their island to the use and service of the saint and his successors."

The king mentioned in this account was the generous and hospitable Guaire of Connaught, who died A.D. 663.

Inis na Ghoil Craibhtaigh, the island of the devout foreigner.

This island has two chapels—the one dedicated to Saint Patrick, the

other to the saint from whom it is named, and in which, it seems, no one is buried. Murgesius O'Nioc, archbishop of Tuam, died in this island, A.D. 1128.

The first chapel is called Temple-Patrick, and undoubtedly bears marks of a very high antiquity, and is, perhaps, as the tradition of the country asserts, of the same age with the apostle. It is not easy to determine who the devout stranger is, from whom the island has derived its name.

A monumental slab or pillar, about four feet high, situated at a little distance from Temple-Patrick, serves to throw light on the history of the devout foreigner. The letters on this slab are very deeply cut, and in perfect preservation, and are read as follows, in English:

"Lie Lugnaedon Mac Limenueh."

The stone of Lugnaedon, son of Limenueh.

It is related in the transactions of Saint Patrick that when at Oran, in Magh Aoi, the very neighbourhood of which we treat, he was solicited by his Gallic disciples and followers to assign them situations, in which they could lead lives of retirement and contemplation, a request with which the saint complied. Of these Galls or Franks, who were fifteen in number, with one sister, the names of three are only given—Bernicius, Ernicius and Inaepius. As those foreigners have settled in this locality at so early a period, the devout foreigner seems to be one of them. In an ancient list of Saint Patrick's followers or household, a Saint Lugnath is set down as the pilot of the apostle; and, again, the most ancient authorities concur in stating that Lugnath was one of the seven sons of the Lombard, the nephew of Saint Patrick by his sister Liemania. Their names are as follow—Sechnall, or Secundinus, a bishop; Nechtan, a bishop; Dabonna, a saint; Mogornan, a saint; Darioc, a saint; Auxilius, a bishop; Lughnat, a saint. The ancient martyrologies state, that the mother of these sons of the Lombard was Liemania, the daughter of Calphurnius, and sister of Saint Patrick. It does not appear that Restitutus, called the Lombard, was ever in Ireland. Liemania has been buried in Finnuair-abha, on the banks of the Boyne. See Kill-Clogher, county Louth. Other sisters of Saint Patrick are also spoken of, such as Lupita and Darerca; and though there may be room to question the authorities respecting the latter, there seems to be no just ground to call in question the history of the Lombard and Liemania; the constant tradition of the country, moreover, records those seven sons, and also reference is frequently made to the seven churches of those seven brothers.

Inisquin, an island of Lough Corrib, and in the barony of Clare. St. Brendan founded the monastery of Inisquin, and having resigned the

government of Clonfert, he spent the latter part of his life in this retreat, preparing himself for the way of all flesh.

Saint Meldan was the successor of the founder, and was of the Sept Hua-cuin from which the island took its name, and which possessed the country about Lough Orbsen (the ancient name of Lough Corrib). St. Meldan was abbot of Inis-hua-cuin, about the beginning of the 7th century, and was also probably a bishop. The memory of St. Meldan was universally respected. In this island the great St. Fursey, whose mother was a native of Hy-brun in Connaught, repaired to the monastery of Meldan and spent some years under his guidance. St. Meldan died some time before the year 626, and his festival is observed on the 7th of February.

Kilbought, in the barony of Athenry, and four miles east of Loughrea. The family of Waley founded this monastery, and in the inquisition, the 6th of Elizabeth, express mention is made, that the Franciscans of the third order were possessed of this friary.

A.D. 1507, Mathew Macreagh, bishop of Clonfert, died here.

Kilbrenan. The monastery of Kilbrenan with its appurtenances, containing one acre, six small cottages in the town of Kilbrenan, thirty acres of arable land and fifteen of pasture in the said town, were granted, together with the abbey of Mayo, to the burgesses and commonalty of Athenry.

Kilcorban. The church of this monastery was dedicated to St. Corban. This saint is supposed to be the Cerban, of Kilcerban, near Tarah in Meath, who died, A.D. 500. This church was afterwards dedicated to the Virgin Mary.

A.D. 1446, Thomas de Burgo, bishop of Clonfert, with the consent of his chapter, granted this chapel with some land adjoining, to the friars of the third order of St. Dominick, at the earnest entreaty of John Fitzrery, vicar general of that order and his brethren. Pope Eugene IV. confirmed the donation, by bull directed to the abbot of Vianova or abbey Gormogan, in the diocese of Clonfert. The bishop died the same year

In this church of the Rosary of the blessed Virgin, there was a statue of the immaculate mother of our Redeemer, of which John O'Heyne thus speaks, "The frequent miracles which God performs through that statue, daily confirm the Catholics in the true faith and in the veneration of the Queen of Heaven."

Killcolgan, in the baron of Doonkillen, and diocese of Kilmacduach. St. Colgan or Colga was the brother of St. Foila, a holy virgin of the house of Hy Fiachra in South Connaught. Another branch of this family of Hy Fiachra is the O'Dowda of Tireragh, North Connaught.

Saint Colga was the son of Aidus or Hugh, a great grandson of Dathy or David, the king of Ireland, who was killed by lightning at the foot of the Alps, while on a military expedition in that country. The festival of Colga is marked at the 20th of February.

Kilcolgan, in the diocese of Clonfert, over which another Colga, a disciple of St. Columbkille, presided, and to whom Adamnan introduces the sainted abbot of Hy as speaking about his diocese. His feast is also observed on the 20th of February.

Killconnell—see Tearmondearbhill, county Mayo—gives its name to the barony, and is seven miles west of Ballinasloe.

An ancient abbey or church, over which St. Conall presided, or it was dedicated to him. Of this saint scarcely any record remains except that he is spoken of as the brother of the holy virgin Athracta, whose name we shall meet with in another place. Conall is supposed to have been a bishop. His festival is marked at the 18th of March.

A monastery for Franciscan friars was founded in Killconnell about the year 1400 by William O'Kelly, whose death is recorded in the obituary of the abbey, as having occurred in May, 1464.

At the dissolution of monasteries, it was granted to Charles Calthorpe.

A.D. 1604, the Catholics repaired this monastery.

Saint Conall is called one of the four beautiful saints of Ireland.

The reform of the strict observance was received in this abbey about the year 1460. The property of this house was given to Lewis Brisket, Esq., by queen Elizabeth, for the term of fifty years at the annual rent of 32s. Irish.

Killcoonagh, in the barony of Clare. St Cuanna was maternal brother to St. Carthag, of Lismore. Having governed Killcoonagh either as abbot or pastor, he is supposed to have been the abbot of Lismore immediately succeeding Carthag, and perhaps as bishop. Another saint of this name occurs in the Irish calendars, who was a disciple of Saint Columba, and whose church was situated in the county of Sligo, also called after him.

The festival of St. Cuanna is observed on the 4th of February, the year of his death being unknown.

Tipraid, prince of Hy Fiachra, is said to have given the site of this religious foundation.

Kilcreunata, called the nunnery "of the Chaste wood," was founded by Cathal Crovbh-dearg O'Connor, A.D. 1200, for Benedictine nuns. The cells of Inchmean in Mayo, and Ardcarn in Roscommon were afterwards annexed to this nunnery.

A.D. 1301, died the lady abbess Fynola (Penelope), daughter of Felym O'Connor. Derbhill O'Connor was the last abbess.

At the suppression of monasteries it was granted to Richard, earl of Clanrickard.

Killfaile, in the diocese of Kilmacduach. St. Faila or Foila, whose memory is revered in this church, was the daughter of Hugh or Aidus, great grandson of Dathy, king of Ireland. Three brothers of hers are reckoned among the Irish saints, Colgan, Aidus and Sorar. The year of her death is not known. Her festival is observed on the 3d of March. The reputation of this holy woman is very great, as her church has been the resort of pilgrims during centuries.

Killine Bondina. A.D. 1428, was built this monastery for Franciscans of the third order, which, according to Wadding, became one of the most considerable houses of that order.

Killoebhain, in the diocese of Clonfert. It is related, that St. Maccecht, of Domnach-Loebhain, made the famous relic called "Finfaidheach." He was one of the artificers of St. Patrick. The relic was a bell. St. Patrick is recorded to have distributed bells for the use of the churches; and an officer, called "aistire" in Irish, which means a bellman, existed in his time. Thus at Armagh, St. Sinell is styled "Campanarius," the Latin of the Irish word referred to. It is then apparent, that bells existed in the early ages of the Irish church. There has been one preserved on Croagh Patrick, in Mayo, which is said to have belonged to the apostle. Bells have been first invented in a town of Italy called "Campana."

Kilmacduach, called after St. Colman, the son of Duach, a bishop's see.

Maurice Ileyan, bishop of this see, erected, A.D. 1283, a monastery here for canons regular of St. Augustine.

A.D. 1289, John was abbot.

There is a holy well in this place, with a circular inclosure. The church of this building, though small, was a very handsome one. The pillars and arches, from the entrance to the altar and east window, are finished in an elegant style, and the angles at the east end are worked in pillars.

The round tower of Kilmacduagh leans seventeen feet and a half from the perpendicular. The celebrated tower of Pisa, in Italy, leans only thirteen feet.

Killmac-Dara, off the coast of Connemara, and in the parish of Moyrus. This saint is known by the name of Senach, the son of Dara. The island is an inviolable sanctuary, dedicated to this saint. Here his statue of wood remained for ages, until Malachy O'Quely, archbishop of

Tuam, caused it to be buried under ground, probably to prevent asseverations, which were customary, and which the clergy strove to prevent.

The bronze cross of the saint still exists, and his altar is still preserved in the parish church. His festival is observed as patron of Moyrus, on the 16th of July, though marked in the Irish calendars at the 28th of September. The little church of MacDara measures fifteen feet in length, and eleven broad; and its walls, two feet eight inches thick, are built of stones of great size, and its roof of the same material. The circular stone-house of this saint, built without cement, and in the same style, still remains, but greatly dilapidated; it is an oval of twenty-four feet by eighteen, and its walls are seven feet in thickness.

MacDara is venerated as the principal saint of the western coast of Ireland.

Kiltullagh, a cell of the third order of St. Francis, was built here, some time before the year 1441.

Kilmurry, in the barony of Beallymoe, was given to Gilleduff O'Cahan, for a certain term of years, by Elizabeth. It was a mendicant friary.

Kinalekin, a commandery of knights hospitallers, was founded here in the thirteenth century, by O'Flaherty.

A.D. 1310, John was prior. John de Blohely was prior, and a third John succeeded, who sued John de Burgh for a townland in Tullagh M'Ruskyn, of which John O'Leyn, bishop of Clonfert, had unlawfully disseized the former prior.

A Franciscan friary was founded here before the year 1325.

A.D. 1359, Hugh Bernard was provincial of the Franciscans in Ireland.

A.D. 1438, John O'Heyn, the provincial, was made bishop of Clonfert.

A.D. 1447, John With, minister of the order, was elected bishop, but was not consecrated.

Loughreagh, a market town in the barony of Doonkillen.

Carmelite friary. Richard de Burgo, earl of Ulster, founded this monastery in the year 1300, for the Carmelites, under the invocation of the Virgin Mary.

This abbey was granted to Richard, earl of Clanrickard.

A leper-house was also founded in this town.

Maghele. St. Abban, who died A.D. 630, built three churches in this plain.

Meelick, in the barony of Longford, and four miles east of Clonfert. O'Madden, lord of the country founded this abbey for conventual Fran-

ciscans. The situation of it was delightful, and the building itself spacious and beautiful. During the winter months, the friary was surrounded by the inundations of the river Shannon.

In the year 1203, William de Burgo, the conqueror of Connaught, marched at the head of a great army into that province, and on to Meelick; profanely converted the church into a stable, round which he erected a castle, of a circular form, wherein he was seen to eat flesh during the whole time of lent.

The monastery of Meelick was granted to Sir John King, who assigned it to the earl of Clanrickard.

Muck-enis, in Lough-dearg, and bordering on the county of Galway. The festival of St. Regulus is held here on the 16th of October.

Ivar, a northman or Dane, having arrived at Limerick, proceeded along the Shannon, with his followers, and set fire to this establishment, A.D. 946. In this year they were defeated by Comgall II., and again, in 948, this king defeated them in another battle, in which the Danish king, Blacar, and a thousand of his men, lost their lives.

Pallice, eleven miles north-west of Portumna. A friary for Carmelites, under the invocation of the Virgin Mary, was founded at Kaltragh na Pallice, by Bermingham, lord of Athenry, in the fourteenth century.

August 27th, thirty-first of Elizabeth, a grant was made to John Rawson, of this monastery, with a church and chapel in ruins, a quarter of land, sixty acres of arable and sundry other lands in the county, to hold the same forever, in free soccage, at the annual rent of £8 12s. 7d., Irish money.

Portumna, a town on the river Shannon, in the barony of Longford The Cistercians of Dunbrody having forsaken this cell, O'Madden, the dynast of the country, gave it, with the approbation of the former possessors, to the Dominicans, who erected a convent and church dedicated to the blessed Virgin, and to SS. Peter and Paul; they also erected a steeple, cemetery, and all other necessary buildings.

Pope Martin V. confirmed by bull their possessions, and granted, in November, 1426, indulgences to all who contributed towards the building. The walls are still nearly entire, and shew that the monastery of Portumna was not an ignoble structure.

When de Burgo wrote his "Hibernia Dominicana," the earl of Clanrickard was in possession of the property belonging to this abbey.

Among the brothers of this abbey, Malachy O'Loghlin, Richard O'Madden, Edmund MacEgan, (and de Burgo adds another to the number,) Christopher Walsh, were men of publicly acknowledged virtue. Christopher Walsh was a missionary apostolic; having studied in Spain,

and having returned to Ireland, he suffered much during the usurpation of Cromwell. The sisterhood of the order built a hut for him, in which he lay concealed. He was beloved by all for his candor and religion. Christopher died, A.D. 1707.

Rathmat, or Kill-Fursa. Saint Fursey founded this establishment. It was situated near Lough Corrib, and in the deanery of Annadown.

Saint Fursey is called one of the four beautiful saints of Ireland. His acts, as a missionary, are elsewhere noticed. He is said to have had visions, in which he saw the bishops Becan and Meldan, whom he thought, on their approaching him, to be dead; from them he received much instruction concerning the dreadful effects of pride and of disobedience to superiors of every description, the duties of ecclesiastics and monks, but particularly the nature and heinousness of inward and spiritual or sacrilegious sins. They told him, that some glory in what they have received from God, as if they acquired it by their own labor. Others afflict their bodies by abstinence and fasting (abstinence now-a-days is ridiculed by the adversaries of the Catholic church, who glory in the Bible, and nothing but the Bible; should they read in that sacred volume of the fall of man, they will find that the only law which the Lord God imposed on man, the masterpiece of creation, was the law of abstinence,) and are shocked at the slightest external transgressions, while they think nothing of pride, which drove angels from heaven, (because, according to St. John Crysostom, those proud spirits refused to adore the divine Word, when the Eternal Father revealed the incarnation in time,) nor of avarice, *i. e.* the desire of knowing good and evil, by which our first parents forfeited the bliss of the terrestrial paradise; nor of envy, which induced Cain to kill his brother Abel; nor of false testimony, by which our Saviour was condemned,—and thus they regard those that are the most grievous in the sight of God, as sins of the lightest description. And those saints added,—it is not enough to chastise the body, unless the soul be cured of malice and iniquity. "Charity," said they, "is the root and source of all good works." St. Fursey is said to have had those visions in the year 627, having probably founded Rathmat two or three years previously. It seems he resigned the administration of this house, as we find him announcing over Ireland, what he saw and heard in those visions, and for ten years, preaching and exhorting the people to repentance.

There are no traces of this monastery.

Ross, a monastery for conventual Franciscans, was founded in this place, which is in the diocese of Tuam, A.D. 1431. It is a very solitary place, surrounded on all sides by water.

A.D. 1470, the reform of the strict observance was introduced.

Rosserelly, in the barony of Clare, situated on the river of Ross. The Lord Granard founded this monastery for the strict observants, A.D. 1498.

A.D. 1509, a chapter of the Franciscan order was held here.

At the suppression of religious houses, this monastery was granted to the earl of Clanrickard.

A.D. 1604, the Roman Catholics repaired the abbey of Rosserelly; its ruins, which still remain, show it to have been a very extensive building; it has been lately purchased by the archbishop of Tuam.

Sleushancogh, a monastery of conventual Franciscans, which was, at the suppression of religious houses, granted to Sir Francis Sammes, or Symes.

Teagh-Saxon, two miles west of Athenry. This ancient establishment was burned by lightning, in the year 1177.

Its name tells its purpose, and shews that Ireland was at one time the mart of literature and the home of the Saxon stranger.

A friary of small dimensions was erected in the reign of Henry VII. of England, by a member of the Bourke family, for Franciscans of the third order.

It was, with its appurtenances, granted to the burgesses and commonalty of Athenry.

Temple-Moyle, another friary of the third order of St. Francis, founded after the year 1441.

It was granted to Edmond Barrett.

Tombcola, in the barony of Ballynahinch, a monastery of Dominicans, founded by O'Flaherty, about 1427, assisted by the friars of Athenry. There were usually eight members in this house. Though the building was wholly demolished in the beginning of Queen Elizabeth's reign, and the stones even of the church were made use of towards building a castle in the neighbourhood, the friars remained till they were expelled by the Cromwellians.

Richard Martin, of Dangan, had been the possessor of its property, when De Burgo wrote.

Tuam, in the barony of Tuam, is a market town and borough, and the archiepiscopal see of Connaught.

Saint Jarlath is the patron saint. Three abbots of Tuam are expressly mentioned.

A.D. 808, died the abbot Cellach, son of Eochad.

A.D. 877, died in October, Nuadat Hua Bolcain, abbot and anchorite.

A.D. 879, died Cormac, son of Kieran, abbot of Tuam, and prior of Clonfert.

Priory of St. John the Baptist. Tirdelvac O'Connor, king of Ireland, founded this priory about the year 1140, the order of which is not known. The property of this abbey was granted to Richard, earl of Clanrickard.

Abbey of the Holy Trinity was founded by a member of the De Burgo family, about the beginning of the reign of Henry III. of England, for Premonstre canons.

A.D. 1204, William Bourke burned the churches of Tuam. His death has been noticed at Knockmoy. The posterity and followers of this man have supplanted the O'Connors, O'Flaherties, and the Celtic tribes of Connaught; and their Celtic descendants have been, with some few exceptions, reduced to the condition of "hewers of wood and drawers of water." Such has been the bitter fruit of those unnatural dissensions, which have prostrated the energies of the kingdom, and rendered triumphant the adventures of the Anglo-Norman invaders.

Giolla Chriost O'Laghtnan, abbot of this house, was drowned in the Irish sea, A.D. 1251.

August 20th, twentieth of Elizabeth, this monastery and its possessions, half an acre of land, and two quarters, containing eighty acres of arable and twenty of pasture, with the tithes of corn, were granted to the burgesses and commonalty of Athenry.

A.D. 1134, the town of Tuam was stormed, and the cathedral burned by the Dalcassians.

A.D. 1164, the cathedral was again burned.

The cathedral was, it seems, erected between the years 1130 and 1150, when Aod O'Hoissin became bishop of Tuam. In this pious undertaking he was assisted by Turlogh O'Connor, king of Ireland. Of this church, the chancel only remains; and that portion of it makes us acquainted with the general style of its architecture, and shews that it was not only a larger, but a more splendid structure, than Cormac's church at Cashell, and fully worthy of the monarch by whom it was chiefly erected.

The chancel is a square of twenty-six feet, in external measurement, and the walls four feet in thickness. Its east end is perforated by three circular-headed windows, each five feet in height and eighteen inches in width externally, but splayed on the inside to the width of five feet. These windows are ornamented with zig-zag and other mouldings, both within and without, and are connected with each other by string-course mouldings, of which the external one is ornamented with paterae.

In the south wall there is a window similarly decorated, but of smaller size.

The great feature of this chancel is its triumphal arch, which is considered the most magnificent specimen of its kind remaining in Ireland. It is composed externally of six semicircular, concentric and recessed arches, of which the outer is twenty feet six inches wide at its base, and nineteen feet five inches in height; and the inner, fifteen feet eight inches in width, and sixteen in height. The shafts of the columns, which, with the exception of the outermost at each side, are semicircular and unornamented; but their capitals, which are rectangular, on a semicircular torus, are very richly sculptured, chiefly with a variety of interlaced tracery, and in two instances with grotesque human heads. The imposts are, at one side, very richly sculptured with a scroll and other ornaments, and at the other side present a kind of inverted ogive; and these imposts are carried along the face of the wall, as tablets. The bases are unadorned, and consist of a torus and double plinth. The arch mouldings consist of the nebule, diamond frette, and varieties of the chevron, the execution of which is remarkable for its beauty.

The cross of Tuam, which justly ranks as the finest monument of its class and age remaining in Ireland, has been noticed elsewhere. (See the transactions of Aod O'Hoissin, archbishop of Tuam.)

CHAPTER XLVII.

COUNTY OF KERRY

AGHADOE. Aodh, son of Connor, son of Auliffe mor O'Donoghue, king of Eoganacht Lochalein, died in the year 1231, and was buried in his old abbey at Aghadoe. Nothing more is on record regarding this abbey.

Aghamore is situated on a small island, called Abbey isle, near the mouth of the river Kenmare.

This small abbey was founded by the monks of St. Finbharr, in the 7th century, for canons of St. Augustine. The walls of this ancient monastery are washed by the waters of the sea.

At low water the Isle of the Abbey joins the main land.

Ardfert—Mount of the miracles, in the barony of Clanmaurice. St. Brendan, of Clonfert, who was a native of Kerry, is said to have erected the monastery of Ardfert, or it was dedicated to him.

A.D. 1089, the abbey and town were destroyed by fire.

A.D. 1151, it was again destroyed by Cormac O'Cullen.

In the year 1253, Thomas, lord of Kerry, founded a Franciscan monastery at Ardfert.

A.D. 1280, died the founder, and was interred here.

A.D. 1309, William de Bristol was prior.

A.D. 1354, died Desideria, daughter of Gerald Fitzmaurice, who was a liberal benefactress to this house. This monastery was the burying place of the lords of Kerry.

This priery was in high estimation on account of the numerous miracles wrought there. "Ardfert means the mount of miracles." The ruins of this noble structure are a little to the east of the town. The walls of the steeple, the choir with some of the cloisters, the dormitory and the chapel for morning prayer remain entire. In the church is a fine figure of St. Brendan in relief. Adjoining was the round tower, one hundred and twenty feet in height, and esteemed the finest in Ireland. Being neglected, it fell to the ground in the year 1771.

In the 35th of Henry VIII., Ardfert became a ruin.

Ballinaskeligs or St. Michael's Mount, in the barony of Ivereagh. An abbey of regular canons of St. Augustine, under the invocation of St. Michael, was founded in the island of the great Skelig; but the time of its erection is uncertain. This ancient abbey appears to have been a very noble and extensive edifice. The sea is continually demolishing its ruins.

Here is a well dedicated to St. Michael the archangel, which is annually visited on the 29th of September.

Nov. 24th, twenty-eighth of queen Elizabeth, a lease of this abbey was granted to John Blake for the term of twenty-one years at the vearly rent of £6 13s. 4d.

Innisfallen, an island containing twelve acres in the lake of Killarney.

St. Finan, surnamed the leper, founded the monastery of Innisfallen.

A.D. 640, St. Dichul was abbot. There was a Dichull abbot of Louth.

A.D. 1180, this abbey, ever esteemed a paradise and a sanctuary, in which the treasure and valuable effects of the whole country were deposited in the hands of its clergy, was plundered by Maolduin O'Donaghui. Many of the clergy were slain, even in their cemeteries by the MacCarthy. God soon punished their acts of impiety and sacrilege with untimely deaths.

A.D. 1197, died the abbot O'Haurehan. In this year died also Giolla Patrick O'Huihair, in the 79th year of his age. He was superior of this convent and the founder of many religious houses, to all of which he presented books and vestments. He was a celebrated poet and was greatly esteemed for his chaste life, piety, wisdom and universal charity.

A.D. 1215, flourished the author of the annals of Innisfallen: a work which forms one of the most valuable remnants of the ancient and national literature of Ireland. The annalist, whose name is not known, begins with the history of the creation, and in a brief and clear manner brings the reader to the year 430 of the Christian era. From that period he confines his researches to the annals of Ireland, taking of them an accurate, though comprehensive view down to the period in which he wrote. The annals of Innisfallen were continued by another writer, whose name is also concealed, to the year 1320.

August 18th, thirty-seventh of queen Elizabeth, this abbey with its possessions was granted to Robert Callan.

The ruins of this abbey are very extensive, and the situation extremely picturesque. A small chapel at some distance from the abbey,

has been converted into a banquetting house for the reception of visitors to the scenes of Killarney.

Irrelagh, or Muckruss, in the barony of Magunihy, and on the borders of Lough-Leane. Donald, son of Thady MacCarthy, founded, A.D. 1440, this friary for Conventual Franciscans, under the invocation of the holy Trinity. He also repaired it in 1468, a few months before his decease.

A.D. 1603, this abbey was rebuilt; but it went soon after to ruin. The choir, nave and steeple are yet entire as well as the cloisters, which consist of several Gothic arches, all of solid marble, enclosing a small square, in the centre of which stands a tall yew tree, overshadowing and throwing a brown shade over the niches of the whole cloister. The steeple of this extensive building, large enough for a single bell, is supported by a Gothic or pointed arch.

A miraculous image of the Virgin Mary has been preserved here.

The abbey with its possessions Elizabeth granted to Robert Callan.

Killachad-Conchen, is attributed to St. Abban; but it would seem that St. Finan was the founder, and who was called of Kinnitch (Kinnity in the King's county). A holy virgin, Conchenna, is said by some writers to have given name to this monastery. This saint died A.D. 739, and her memory is said to have been revered here on the 28th of April. She is said to have been the daughter of Kellagh Chuallan. Nothing more of her is known.

Killagh, in the barony of Truckanackmy. A priory of regular canons, under the invocation of the Virgin Mary, was founded by Geoffrey de Mariscis, in the reign of king John, the prior of which was a lord of parliament.

The walls of this church are of great length and strong in proportion. These and a noble window in the pointed style, are yet entire. This house possessed a large property in different parts of the country, which was granted for the term of twenty-one years to Thomas Clinton, at the annual rent of £17.

Lislaghtin, in the barony of Iraghticonnor. O'Connor, prince of Kerry, founded this monastery in the year 1464, for Franciscans of the strict observance.

The steeple, choir and many other parts of the building are still to be seen.

At the suppression, the abbey was granted to James Scolls. It was afterwards granted for the term of twenty-one years to Sir Edward Denny, at the annual rent of 71s.

Monaster ni Oriel, in the barony of Glanerought. Smith, in his his-

tory of Kerry, mentions that a religious house was situated in this place. There are traces of an ancient building.

Melchedor's church, or Killmelchedor, an ancient hermitage at Galerus near Smerwick, where the Spaniards landed in 1579.

This cell is worth describing. The door is five feet high and two and a half broad, placed in one end of the building, and at the other end is a small neat window, the sides and bottom of which consist only of one stone, extremely well cut, with scarcely any mark of the chisel upon it. The room is about twenty feet long by ten broad and twenty high on the outside to the top of the arch, and the walls are about four feet thick. The whole is so neatly jointed within, that it would be very difficult to insert the point of a knife between any of the stones, which are dovetailed, for the most part, into each other, and set without the least particle of any kind of mortar. The side-walls incline together from the bottom to the top, forming a kind of parabolic curve.

Odorney, or Kyrie eleison, in the barony of Clanmaurice. This abbey was founded in the year 1154, under the invocation of the Virgin Mary, and was supplied with monks from the Cistercian abbey of Magio, in the county of Limerick.

A.D. 1186, Christian O'Conarchy, bishop of Lismore and legate apostolic of Ireland, having retired from the world, died in this abbey, and was there interred.

A.D. 1188, the abbot Nicholas was appointed bishop of Ardfert, (Kerry.)

A.D. 1537. This being a very rich abbey, Edmond, Lord Kerry was created baron of Odorney and Viscount Kill-maule. In the same year a grant was made to him of several religious houses, among which was this abbey, with its appurtenances, to him and to his male issue: in default thereof they reverted to the crown, (a very wise provision, as a good Protestant substitute could be found to accept them.)

The abbot of Odorney was a lord of parliament.

In the thirty-ninth of Elizabeth, a portion of its property was granted to the provost and fellows of the Protestant college of the Holy Trinity, near Dublin.

It is now a shapeless ruin.

Rattoo, in the barony of Clanmaurice, said to have seven churches, and the residence of a bishop. A high round tower stands in the present churchyard. The architecture of this ancient church is of the Cyclopean character.

A bishop Lughach, one of the earliest propagators of Christianity in Kerry, is supposed to be the founder, of whom nothing more is preserved than his name and festival, the 6th of October.

A brother William is said to have erected a commandery for knights hospitallers here. David, bishop of Ardfert, who was consecrated in 1193, and who died in 1207, was witness to the charter thereof. It was afterwards converted into a monastery of canons regular, of the order of Aroasia, and dedicated to SS. Peter and Paul.

A.D. 1281, the abbot John resigned.

The abbot of Rattoo was a lord of parliament.

A.D. 1600, the rebels, as English writers are pleased to term the Irish, who took up arms in defence of their religion, dearer than life, fortified this abbey; but on the approach of Sir Charles Willmot, they set fire to it, and destroyed the fortifications.

In the twenty-third of Elizabeth, a lease was granted to John Zouche, of this abbey, for the term of twenty-one years, at the yearly rent of seventy-nine pence, Irish money.

Skellig, an island about ten miles from the main land, of the barony of Iveragh. Founded by St. Finan.

A.D. 812, the Danes plundered and destroyed the abbey; kept the monks in close confinement until they perished from hunger.

A.D. 860, the abbey was rebuilt.

A.D. 885, died the abbot Flan MacCellach.

The situation of the abbey being too much exposed, and the ingress and egress extremely hazardous, it was removed to the main land, (Ballynaskelg.)

Tralee, in the barony of Trughanackmy—a parliamentary borough. The Dominican convent of Tralee, under the invocation of the Holy Cross, was founded by Lord John Fitzthomas, A.D. 1213. In 1261 the founder and his son Maurice were slain at Callin, in the principality of Desmond, and were interred in this abbey.

The celebrated Daniel O'Daly, alias Dominicus de Rosario, was a native of Kerry, born in the year 1595, and an alumnus of the convent of Tralee. He retired at an early age to the Dominican convent of Lugo, in Gallicia, where he made his solemn profession, and afterwards completed his ecclesiastical studies at Burgos, in old Castile; he soon after returned to his native convent of Tralee. About the year 1624, the Irish Dominican college at Louvain had been founded. Students, in large numbers from Ireland, repaired thither, and in a few years it became an establishment of importance. In compliance with the instructions of the provincial, Nicholas Lynch, O'Daly proceeded to Louvain, where he was constituted lecturer in divinity. His learning and his virtues rendered him a general favorite; and being moreover a man of consummate prudence and address, he was regarded with peculiar esteem by Philip IV., then king of Spain and Portugal. Daniel O'Daly

long contemplated the design of establishing an Irish Dominican college at Lisbon, and having repaired thither, with three other eminent Irish Dominicans, and having procured the assistance of the Portuguese provincial and the patronage of the archbishop of Lisbon, he obtained possession of a small hospital in the street "Rua nova de Almada," near the king's palace, and was appointed its rector, A.D. 1634.

On the elevation of the duke of Braganza (John IV.), to the throne of Portugal, O'Daly was nominated one of the queen's confessors, and was so highly esteemed by the king, that in 1665, he was sent as ambassador to the court of Lewis IV., in order to treat of a league and affinity between the two crowns; in the meantime his first establishment became celebrated, and it produced several missionaries, eminent for virtue and learning, and who heroically sealed their faith with their blood, during the persecution of Cromwell. Under the auspices of the Queen Lucia, and at the instance of O'Daly, the college of Corpo Santo was founded, on the 4th of May, A.D. 1659. Through the instrumentality of this zealous ecclesiastic, a convent was also erected for Irish Dominican nuns, at Balem, a considerable fortress situated at the north of the Tagus, and about three miles west of Lisbon. Having been appointed to the archbishoprics of Braga and Goa, he declined accepting of those dignities; but at length yielding to the entreaties of his friends, and with a view of advancing the interests of Corpo Santo, he gave his consent to undertake the government of the diocese of Coimbra; but before his consecration could have taken place he died in his own convent of Corpo Santo, on the 30th of June, A.D. 1662, and in the sixty-seventh of his age, having governed that college and the former one with great applause, twenty-eight years.

The twenty-sixth of Elizabeth this friary was found to be in possession of a considerable property, which has been granted to Sir Thomas Denny, by whom the building has been repaired and modernized.

CHAPTER XLVIII.

COUNTY OF KILDARE.

Athy, in the barony of Noragh and Rheban. A friary for crouched friars was erected under the invocation of St. Thomas, by Richard le St. Michael, in the reign of King John.

A.D. 1347, John was prior.

A.D. 1531, the priory paid proxies to the archbishop of Dublin.

A.D. 1575, August the 8th, a lease of this priory was granted to Anthony Power, which, having reverted to the crown, was conferred by act of parliament, in the eighteenth of Charles II., on dame Mary Meredith.

Dominican friary, on the east side of the bridge, was founded by the families of Boiseles and Hogans, A.D. 1253.

General chapters of the order had been held in this convent in 1288, 1295 and 1305.

It was granted, in the thirty-fifth of king Henry VIII., to Martin Pelles, at an annual rent of 2s. 8d.

Castledermot. Saint Diermot is supposed to have been the founder in the 6th century, whose memory was celebrated on the 8th of July. This saint also founded the monastery of Glean-ussen, probably in the Queen's county. He is different from the St. Diermit of Innisclothran, in Lough Ree.

The latter Diermit was contemporary with St. Senan, and a particular friend of his. He is said to have descended of the illustrious house of Hy-Fiachra (Tireragh), of Connaught, and is supposed to have founded his monastery of Innisclothran, in Lough Ree (Longford), about the year 540. He is usually styled priest and abbot. The year of his death is unknown. The day marked as such is the 10th of January. St. Fedlimid of Kilmore is said to have been his brother.

A.D. 842 or 844, the Danes sacked the abbey.

The learned and pious abbot Snedgus, of Castledermot, was the preceptor of Cormac mac Cullenan, bishop and king of Munster.

A.D. 919, died the abbot Carpreus, justly venerated for his years and exemplary life. He was a holy anchorite, and in his time, head of religion in Ireland.

A.D. 1040, the abbey was pillaged.

Abbey of Crouched Friars. In the reign of king John this establishment was founded by Walter de Riddlesford, lord of the town. It was situated without the town walls and adjoining the road which leads to Dublin. According to the tradition of the place, its erection is due to the knights Templar.

A.D. 1264, Richard de Rupella, lord justice of Ireland, with the lord Theobald Butler, and the lord John de Cogan, were taken prisoners by Maurice Fitzgerald and Maurice Fitzmaurice of Tristledermot, alias Castledermot.

A.D. 1531, this priory paid proxies to the archbishop of Dublin.

In the 8th of Elizabeth, Richard Keating was granted a part of the possessions of this hospital. In the 20th of queen Elizabeth, another portion was given to the burgesses and commonalty of Athenry; and Sir Henry Harrington, knight, died, in 1612, seized of this hospital and its possessions.

The castle of this hospital still remains.

Franciscan friary. This house was founded for Conventual Franciscans, in the year 1302, by Thomas, lord Offaley, to which the family of De la Hoyde were great benefactors.

A.D. 1316, the Scotch, under Bruce, destroyed this convent, took away its books, vestments, and ornaments. They were soon after defeated by the lord Edmund Butler, near the town.

A.D. 1328, Thomas, the second earl of Kildare, who built the chapel of St. Mary in this convent, died.

A.D. 1499, on the 26th of August, a parliament was held here, in which an act was passed, imposing a penalty on any lady who did not use a saddle, when she rode out.

Clane gives its name to the barony. Saint Ailbe of Emly is said to have presented St. Sinell, senior, with a cell, in which he had lived himself for some time, at Clane. Sinell was the son of Kinfinnain and grandson of Imchad, of the royal blood of Leinster. It is not known how long Sinell remained at Clane, nor is the year of the donation by Ailbe of Emly ascertained. It may have been about the year 500. As Clane was not then a permanent establishment, Sinell moved to Killeigh, where he established a monastery, which in course of time became very celebrated. St. Sinell, the friend of the great Ailbe, is styled senior to distinguish him from Sinell, who was a relative of his, and a

priest, and who lived with him at his monastery of Killeigh. Having lived to a good old age, he died on the 26th of March, A.D. 549.

Franciscan Friary was erected in Clane some time before the year 1266, by, it is said, Gerald Fitzmaurice, lord Offaley.

A.D. 1546, a provincial chapter was held here.

In the 24th of Henry VIII., this abbey was given, with its possessions, forever to Robert Eustace and John Trevors, at the annual rent of 2s. 4d.

O'Sullivan relates, that Eustace saw, as if in a vision, some one threatening him and foreboding destruction to himself and to his family, should he consent to accept of church property. Be this as it may, James Eustace, the son and heir of the viscount Roland, was driven by the English from his patrimony, and died in exile. Some Irish peers accepted of grants of property belonging to the church; but generally they did not convert it to their own use. The annals of the four Masters, in praise of Pierce Butler, observe, that he did not possess one penny of the property of the church of God "by right of Pope or Prince."

In the parliament held A.D. 1556, the grants of church property made to laics during and after the reign of Henry VIII., are confirmed, and with the approbation of Pope Paul IV. Fourteen abbots sat in that parliament. Six or seven heads of religious orders are stated to have assented to the act.

Cloonagh. At the time of the general suppression, it is related, that the religious house of Cloonagh was dedicated to St. Finan. In time of war, the inhabitants contiguous to it were exempt from the usual burdens of the country. In the centre of a circle there was a stone cross and two yew-trees, from one of which hung a bell.

The house of Cloonagh existed about the year 1396, for at that time the priests thereof procured lands in perpetuity, contrary to the statute of mortmain, and without the king's license. John Lye, of Rathbride, seized of certain lands in the townland of Cloonagh, levelled the limits and tenements of the establishment, threw down the cross, and having destroyed the yew-trees, erected a tower with other buildings on its site; all of which were concealed from the king. They were afterwards discovered in an inquisition held at Naas, in the sixth of James I.

Cloncurry, in the barony of Ikeath and Oughterany. John Roche founded a Carmelite friary in this place, A.D. 1347, under the invocation of the Virgin Mary, having obtained the royal license to do so.

January 18th, thirty-fifth of Henry VIII., this abbey, with ten acres of land in Cloncurry, was granted forever in capite to William Dickson, at the annual rent of 8d. Irish money; and again in the 8th of queen

Elizabeth, this friary, with one messuage, one cottage. twenty-eight acres of arable land, and seven of pasture, adjoining the same, was granted to Richard Hayne, for the term of twenty-one years at the yearly rent of 16s.

In 1618, Andrew Forrester died, seized of this monastery, with a church, hall, and dormitory, ten acres of land thereunto belonging; all of which were held of the king, in capite, by military service, namely, the twentieth part of a knight's fee.

Diseart Fulertach. Fulertach, the son of Brec, and bishop of Clonard, who died in 774, built an oratory in Hy-Falgia (the barony of Offaley) called after him as above.

Glassnoidhen. St. Mobhius, surnamed the lame, was abbot of this monastery. He is reckoned among the relatives of St. Brigid, and studied under the great Finnian of Clonard, among whose principal disciples he is expressly named.

St. Mobhius died on the 12th of October, 545. This house is not known at present.

Grange Nolven. Said by tradition to have been a nunnery.

Graney, in the baronies of Kilkea and Moon. Walter de Riddlesford, about the year 1200, founded this nunnery, under the invocation of the Virgin Mary, for canonesses of St. Augustine or of St. Brigid.

King John granted them a charter of confirmation, and the Pope, Innocent III., in 1207, took this nunnery, and all its possessions, into his especial protection, particularly the grants made by Walter de Riddlesford, which were very large and ample.

A.D. 1409, Margaret was prioress. "The king, on reflecting that the nunnery of Graney, in the county of Kildare, was so surrounded by Irish enemies and English rebels, that neither the prioress nor her tenants could there dwell, without holding communication with them: and also reflecting that the said nunnery is a great comfort and support to his liege subjects of the said county, his majesty grants full license to the prioress, and her tenants, to hold communication with the said enemies and rebels, and to afford them a safe conduct to come to the nunnery, and the tenants of the house, and there safely to abide, and with safety to return: to give and to sell bread, wine, ale, and English and Irish clothing; and that the prioress and her tenants may lawfully pay all fines and ransoms necessary, for the good and conveniency of themselves and their property." This extraordinary patent of King Henry IV. is dated at Kilkenny, the 10th of February.

Aegidia Wale was the last prioress. The extensive possessions of this convent were granted forever to Sir Anthony St. Leger, knight.

Great Conall, a village on the banks of the Liffey, which gives name to the barony.

A.D. 1202, this priory was founded under the invocation of the Virgin Mary and St. David, by Meyler Fitz Henry, and was supplied with canons regular from the monastery of Lanthony, in Monmouthshire.

A.D. 1205, King John confirmed the grants of land made by Meyler, whose father was natural son to King Henry I. The father of Meyler came to Ireland with the first adventurers,—was young, and in high esteem *for his personal bravery and warlike exploits in subduing the Irish.*

A.D. 1209, Henry was prior.

A.D. 1340, William was prior.

A.D. 1380, it was enacted by parliament, that no mere Irishman should make his profession in this abbey.

A.D. 1531, this priory paid proxies to the archbishop of Dublin.

The prior of this house was a lord of parliament. Its property was granted to Edward Randolph, and in reversion to Sir Edward Butler. In Elizabeth's time it was re-granted to Sir Nicholas White, in reversion of sixty-one years, at the annual rent of £26 19s. 5d., Irish money.

The nave and choir of the church measured two hundred feet in length, by twenty-five; two gothic or pointed windows have alone resisted the ravages of time. There are some pillars with curious capitals, and some of the stalls. On an adjoining hill is a small square house, with pediment fronts, seemingly a turret belonging to the priory.

Killybegs, in the barony of Clane. The knights hospitallers had a commandery in this place, of which there is no record.

Kilcock, a town in the barony of Ikeath and Oughteranny. The virgin, Saint Cochea, is honored in the church of Kilcocha, on the borders of the county Meath. St. Cochea is said to have nursed Saint Kieran. She was the first abbess of Ross-Benchuir, in the county of Clare.

Killcullen gives its name to the barony. St. Isserninus, who either accompanied St. Patrick or who followed him to Ireland, was left at Kilcullen as bishop, assisted St. Patrick in drawing up ordinances for the Irish church. St. Isserninus died in the year 469.

A.D. 549, died Saint Mactalius, the bishop of Killcullen, June the 11th.

A.D. 782, died the abbot Moylecraick MacDonnell.

A.D. 936, the town and abbey were plundered by the Danes.

Old Kilcullen was a large walled town, with seven gates, one of which remains, ten feet high, with a handsome arch.

Kildare. St. Brigid, the foundress of Kildare and the patroness of the church of Ireland, was descended of an illustrious family of Leinster. Her father, Dubhtach, was of royal blood, being of the race of Eochad, brother to the celebrated Con, of the hundred battles. Her mother, Brocessa, was of the noble house of O'Connor, in the southern part of the territory of the Bregii (between Dublin and Drogheda). Both were Christians, according to the most creditable account. The mother of the holy virgin is everywhere spoken of as the wife of Dubhtach, and consequently it cannot be admitted that St. Brigid was of illegitimate birth. Her father is represented as a noble and pious man: still more noble through his spouse, and their holy offspring.

"Dubhtachus ejus erat genitor cognomine dictus, clarus homo meritis, clarus et a proavis. Nobilis atque humilis, mitis, pietate repletus, Nobilior propria conjuge, prole pia."

Nor could such an assertion be reconciled with the circumstance of the parents having been Christians, and strict ones, as then were in Ireland, nor with the rank of her mother's family.

Usher, Ware, and others have passed over the narrative of this circumstance, as undeserving of notice. St. Brigid was born at Faugher, about two miles north of Dundalk, and in a district which was formerly considered a part of Ulster. Various are the surmises regarding the year of her birth, but it may, with Usher, be assigned to the year 453. Adhering to this computation, she was twelve years of age; or allowing her birth to have occurred in 451, the earliest assigned, she was in the fourteenth year of her life when St. Patrick died, A.D. 465; neither does St. Brigid, in the most consistent and authentic account of St. Patrick, appear to have been consecrated a virgin, nor to have founded a monastery during the lifetime of the apostle. She may have been known to him on account of her singular sanctity—conspicuous even in her early life. In the tripartite life of St. Patrick, mention is made only once of St. Brigid, when it relates, that the saint listening to a sermon of St. Patrick's fell asleep, and was favored with a vision relative to the then state of the Irish church, and its future vicissitudes. St. Patrick desiring her to tell what she saw, Brigid informed him that she at first saw a herd of white oxen amidst white crops—then spotted ones of various colours, after which appeared black and dark coloured oxen: these were succeeded by sheep and swine, wolves and dogs, jarring with each other. The Almighty conceals from the wise, and imparts to the little ones, in whom there is no guile, the secrets of his ways; and while the scribes and pharisees, and the other enemies of our Redeemer were

contriving plans to ensnare the Son of God and put him to death, the children of Juda received him in triumph, exclaiming, "Hosanna to the Son of David." In the narrative, then, of this vision, there is nothing repugnant to the councils of God.

Our patroness received a good education, and to singular modesty and propriety of manners united an extraordinary degree of charity towards the poor. Instances are related of the interposition of Providence in replenishing the store, which she applied to her benevolent purposes. When arrived at a proper age, her parents were anxious to have her settled in the married state, but she announced her resolve to remain a virgin, to which they assented. She then applied to the holy bishop, St. Maccailleus, who being well assured of her good disposition, admitted her into the number of sacred virgins, by covering her with a white cloak, and placing a white veil over her head. This occurrence is said to have taken place at Usny hill (Westmeath), where probably the holy bishop resided, or was engaged in the exercise of his pastoral functions. St. Brigid must have been then in the sixteenth year of her age, as that was the earliest at which the ceremony of admission was permitted. We are assured, that when kneeling at the foot of the altar during the time of her profession, the part on which she knelt being of wood, recovered its original freshness, and continued green to a very late period. It is also related, that seven or eight other virgins assumed the veil with her, and that some of them, together with their parents, besought her to remain with them in their country—a wish with which she complied; and being named to govern her companions, by the bishop, she remained for some time in a place which the bishop assigned them, in his district, (supposed to have been about Kilbeggan, in Westmeath.) In her new position the fame of her sanctity spread far and near, and crowds of young women and widows applied to her for admission into her convent.

As it would be inconvenient to assemble so many persons in one place, and as the good of the church required that those pious ladies should be established in other districts, and of which they might have been natives; we find St. Brigid visited other parts of the country, Teffia, of which St. Mel was bishop, having been the first. Ere the bishop of Slane was one of her friends, whom she is said to have accompanied to Munster, when paying a visit to his relatives, as he was of that country. A synod having been held in the plain of Femyn, Ere spoke highly of St. Brigid, and of the miraculous powers with which she was endowed by the Almighty. Thence she is said to have gone with her female companions to the house of a person with whom she spent a considerable time, and who lived near the sea. In those early days of

St. Bridget, Patroness of Ireland.

the church of Ireland, before the erection of nunneries, virgins consecrated to God were wont to live with their friends and relatives, and could, as often as duty required, appear in public, their virtue and sanctity being, as Fleury observes, their cloister. We next find her in the plain of Cliach, in the county of Limerick, where she obtained, it is said, from a chieftain, liberty for a man whom he held in chains. From that country she went to the territory of Labrathi, (Hy Kinsellagh) in south Leinster, and tarried there for some time: having not seen her father for several years, she thence proceeded to his residence to pay him a visit, and after a short stay, set out for Connaught and fixed her residence, together with some ladies of her institution, in the plain of Magh-ai or Hai, in the level country of Roscommon. While in this territory, she was occupied in forming various establishments for persons of her own sex according to the rule she had drawn up.

As the great reputation of St. Brigid and the supernatural gifts with which she was endowed, attracted persons from all parts of Ireland to the place of her residence, the people of Leinster thought that they were best entitled to her services as being of a Leinster family: they accordingly sent a deputation to the part of Connaught where she then was, consisting of several respectable persons and friends of hers, to request that she would come and fix her residence among her own people: she acceded to their wishes, and having arrived in that district, was received with the greatest joy—she was immediately provided with a residence for herself and the pious companions of her journeys, and to which was annexed some land as a help towards the maintenance of her establishment; this place obtained the name of Kildare, there being a large oak tree near her habitation. St. Brigid and her nuns were poor and frequently alms were brought to l nunnery—still, whatever she possessed she liberally shared with the poor, and it is said, that in order to find relief for the destitute she gave in charity some very valuable vestments, the bishops used to wear on solemn festivals: to strangers, and particularly bishops and religious persons, she was particularly hospitable; her humility was so great, that she occasionally tended the cattle on her land.

The establishment at Kildare being resorted to from all quarters, it became necessary to enlarge the buildings in proportion to the number of her nuns and postulants; as well as provide for the spiritual direction and assistance, both for the institution itself and its frequent visitors. And knowing that such an advantage could not be efficiently supplied without a bishop, she applied and procured the appointment of a holy man to preside over the nascent church of Kildare and the others belonging to her institute. *Some privilege of this sort* existed in the days

of Cogitosus, as Kildare was the ecclesiastical metropolis of Leinster. This is perhaps one of the earliest instances of religious being exempted from the jurisdiction of the ordinary or the bishop of the district in which such houses were situated—Conlaeth was the person whom St. Brigid recommended as worthy of being raised to the exalted dignity of bishop. In his transit to the other life St. Conlaeth, bishop of Kildare, preceded the holy foundress, having died on the 3d of May, 519. The nunnery of Kildare was founded about the year 487. St. Brigid died on the 1st of February, 525, as St. Columbkille is said to have been born four years prior to the death of our national patroness, A.D. 521.

A monastery for canons of St. Augustine was founded at Kildare, of which St. Natfroich is said to have been the first abbot—he was the priest who attended the institution of St. Brigid before the appointment of its first bishop—he is spoken of as the spiritual companion of St. Brigid, and to have remained with her all his life, notwithstanding the superintendence of Conlaeth, and it is also stated, that he was wont to read in the refectory while the nuns were at their meals.

St. Derlugdacha, who is said to have been a great favorite with St. Brigid, succeeded as abbess and survived her only a year. The feast of this saint is observed also on the 1st February.

A.D. 694, died the abbot Lochen "the wise and the silent."

A.D. 726, died the abbess St. Sebdana, daughter of Corcius.

A.D. 738, died the abbess St. Affrica.

A.D. 747, died the abbot Cathald Mac Forannan.

A.D. 833, died the abbess Affrica: the Danes plundered Kildare.

A.D. 836, the Danes attacked Kildare—destroyed the shrines of SS. Conlaeth and Brigid—her relics were conveyed to Down about this time.

A.D. 862, died Owen Britto, scribe and anchorite of Kildare, aged 116 years.

A.D. 868, died the abbot O'Muredach, a man of exemplary piety and wisdom.

A.D. 870, died the abbot of Kil[illegible] Murrough Mac Briar, formerly king of Leinster.

A.D. 919, died the abbess Morean.

A.D. 962, died the abbess Murenna. The Danes committed awful ravages. Neil Oherluibh redeemed at his own expense as many of the ecclesiastics as could stand in the great house and church of St. Brigid.

A.D. 1009, died the abbess Eithne.

A.D. 1112, died the abbess Gormfhlaith. She was a remarkable exemplar of penitence.

A.D. 1135, Diarmod MacMurrough, king of Leinster, forcibly took the abbess from her cloister and compelled her to marry one of his own

people. It is related that 170 persons of the town and abbey were destroyed during the commission of this sacrilegious act.

A.D. 1220, Henry de Loundres, archbishop of Dublin, extinguished the fire, which had been preserved by the nuns of St. Brigid.

Of this inextinguishable fire, as it is called, nothing was known in the lifetime of St. Brigid. The first author who mentions it, is Gerald Barry.

A.D. 1643, the earl of Castlehaven quartered his troops in Kildare.

In the twenty-seventh of Elizabeth, who has been the disgrace of her sex, and whose infamies were legalized by an act of parliament, the monastery of St. Brigid, with its appurtenances was granted to Anthony Deering, and the renegade of the ancient faith, which the perjured queen of England strove to supplant, Ledwich, has declared the patroness of Ireland as an imaginary person, in his antiquities. Hardiman of Galway, who is justly styled the "light of the west," assures us, that there is not one word of truth in the book of Ledwich except what he has taken from O'Flaherty's Ogygia. A manuscript copy of the four evangelists was preserved at Kildare, in the time of Gerald Barry, said to have been dictated by an angel to St. Brigid, and elaborately described by Gerald as an unequalled specimen of caligraphy and illumination.

Gray Abbey was erected for Franciscans, in the year 1260, by lord William de Vesci.

A.D. 1320, a provincial chapter was held here.

A.D. 1520, the strict observance was received.

Thomas was guardian of this house in the thirty-first of queen Elizabeth.

Daniel Sutton obtained a grant of this abbey and its property, in capite or by military service, at the annual rent of 2s. 3d. Irish money.

A considerable part of the abbey still remains.

Carmelites. A house for this order was founded in the year 1290, by William de Vesci.

Several chapters of this order were held in Atherdee and in Dublin by David O'Bugey, a native of Kildare, and a man of sound erudition; was esteemed as such at Oxford and at Treves in Germany. He was well versed in divinity, philosophy, rhetoric, the civil and canon law, and was generally called the "burning light, the mirror and the ornament of his country." His knowledge of those subjects was so accurate and extensive, that not only the justiciaries but even the parliaments were accustomed to consult him on cases of unusual importance and difficulty. O'Bugey flourished about the year 1320, when he was provincial of his order, and died full of years and full of honor in this friary, where he was interred.

Killhill, in the barony of Salt. Maurice Fitzgerald founded this commandery for knights hospitallers, in the 13th century.

A.D. 1326, the grand prior of Kilmainham held a chapter here.

At the suppression of religious houses, John Allen obtained a grant of this establishment.

Killossy, called after St. Auxilius, the nephew of St. Patrick, and son of Restitutus, the Lombard, was bishop here, and assisted St. Patrick in compiling the ordinances by which the Irish church was to be guided.

St. Auxilius died on the 27th of August, 455.

Killrushe. William Mareschal, earl of Pembroke, founded this abbey, for canons regular of St. Augustine, about the beginning of the 13th century. It was a cell to the priory of Carthmell in Lancashire.

This abbey, with its appurtenances was given to the earl of Ormond.

Leixlip, a town in the barony of Salt. In the year 1463, it was enacted by parliament that the church of St. Columb should be annexed to the monastery of the blessed Virgin, near Leixlip.

Maynooth, a town in the barony of Salt. A.D. 1518, Gerald, earl of Kildare, founded a college adjoining the town, in which he placed a provost and viceprovost with five priests, two clerks and three boys to pray for his soul and that of his wife, an act which was confirmed by the archbishop of Dublin.

At the general suppression of religious houses, this college was seized of twelve acres of land in the Windgates, near Taghtoo.

English policy has enabled the Irish prelates to found a college for the education of the Irish priesthood at Maynooth, whose creed it has proscribed for centuries, and an institution that has become one of the most respectable in Europe.

Monasterevin, in the barony of Offaley. St. Abban founded this monastery, to which was annexed the privilege of a sanctuary. Abban was of a Leinster family. This monastery is supposed to have taken its name from its position, as it was contiguous to the river Barrow, the Irish word "Abhan" meaning a river.

A.D. 1178, Dermod O'Dempsey, prince of Offaley, founded the Cistercian abbey of Monasterevin (de Rosea valle), under the invocation of the Virgin Mary, and richly endowed it.

A.D. 1199, the abbot John was appointed bishop of Leighlin.

A.D. 1297, the abbot, accused of harboring "Irish felons, plunderers and robbers" of Offaley into his house, appeared and pleaded, that his monastery was situated in the marches and out of the pale, and that he never, knowingly, received any persons of this stamp. The jury, how-

ever, admitting that he had not voluntarily harbored such men nor had the power of resisting or detaining them, fined him half a marc, because he did not raise the "hue and cry."

The abbot of Monasteverin sat as a baron in parliament.

At the general suppression, this abbey was granted to George, lord Audley, who assigned it to Adam Loftus, viscount Ely. It has finally fallen into the hands of the earl of Drogheda, by whom it has been modernized, still retaining its venerable monastic appearance, and is at present known as Moore abbey.

Moone, formerly a Franciscan monastery. There is still a large church in ruins. An old cross still remains, with several Irish inscriptions. It has been usual to erect crosses near the entrances to monasteries, by which the sanctity of the place was brought to the mind of the beholder, and by which ladies were reminded, that their presence within the precincts or enclosures of these retreats was not permitted.

Naas, formerly a place of importance, as the kings of Leinster resided at Naas. It is a market town and borough.

The baron of Naas founded the priory of canons regular of St. Augustine, in the 12th century.

A.D. 1317, Thomas was prior

In the reign of Elizabeth it was discovered that part of the possessions of this house was concealed by Edward Misset, of Dowdington.

Richard Mannering obtained by patent, A.D. 1553, the possessions of this house, value yearly £35 18s. 2d.

The Dominican abbey, in the centre of the town, was erected by the family of Eustace, for this order, under the invocation of St. Eustachius, martyr, A.D. 1355, from whose family they were descended.

At the dissolution of monasteries, the property of this house was granted to Sir Thomas Luttrell, who assigned them to John Travers, knight.

A public inn has been erected on the site of this monastery.

The Augustinian abbey of Eremites was founded in the year 1484. Its ruins are still to be seen at the foot of the mount, which lies at the farther end of the town.

June 6th, twenty-sixth of queen Elizabeth, a lease of this abbey, for the term of fifty years, was granted to Nicholas Aylmer.

New Abbey, on the river Liffey, and near Kilcullen bridge.

Sir Rowland Eustace founded this abbey, for the strict observants of the Franciscan order, in the year 1460.

A.D. 1476, the founder died and was interred in the chancel.

August 24th, 1582, a lease of this abbey was granted to Edmond Spenser at the yearly rent of £3 Irish money.

Sir Henry Harrington was seized of its property in May, 1612.

A great part of the church still remains. The steeple fell to the ground about the year 1764.

Saint Woolstan's, in the barony of Salt, near Leixlip, and on the river Liffey. Adam de Hereford founded this priory, for canons of St. Victor, A.D. 1202, in honor of St. Woolstan, the bishop of Worcester, then placed on the calendar. William was the first prior to whom de Hereford granted lands on the river Liffey.

A.D. 1308, John le Decer, Mayor of Dublin, erected the bridge near this priory, at his own expense, over the Liffey.

A.D. 1390, died Maurice, earl of Kildare, a munificent benefactor to this abbey.

A.D. 1536, Richard Weston was the last prior. Henry VIII. granted this abbey, with its extensive possessions, to Allan, of Norfolk, master of the rolls, in 1538, and afterwards lord chancellor, in whose family it continued until the year 1752, when, by order of the court of exchequer it was sold,—purchased by the parliamentary bishop of Clogher, Robert Clayton, who bequeathed it to his niece, Anne, the wife of Thomas Bernard, bishop by royal patent, of Killaloe; and we are now consoled by the fact, that the right reverend purchaser has made extensive alterations and additions, whereby St. Woolstan's has become an elegant edifice, in which (of course) the property of the church a[illegible] the poor of Christ is liberally spent on my lord's sons and daughte[illegible]

In Ireland, the appropriation of the church property to the support of an alien establishment, and to such purposes as the history of Saint Woolstan's develops, is the monster evil of that unfortunate country. In England it is quite otherwise, because the masses of the people have embraced the state religion; and where, if it has not produced the heart-burnings and the massacres which peculiarly belong to it in Ireland, it has engendered evil of another and a worse description: general depravity, indifference to revealed truths, infidelity, blasphemy against God and his saints.

It is a fact, and a melancholy one, and which cannot be controverted, that the families of Protestant clergymen, who decry the salutary discipline of celibacy in the Catholic priesthood, chiefly supply that staff of unfortunate females who infest the streets of London.

Of the ancient priory of St. Woolstan's, which was of considerable extent, two towers and two large gateways, that have been arched, remain.

Timolin, in the barony of Norah and Rheban. Of an ancient abbey founded here, we have no account, except that it was plundered by the

Danes in 835, and that Doulih Mac Sealvoy, who was abbot of Timolin and lector of Glendalogh, died in the year 927.

Robert, lord of Norah, about the beginning of the reign of king John, founded this abbey for nuns of the order of Arouasia under the invocation of the Virgin Mary, and placed therein his daughter, Lecelina. William Piro, bishop of Glendalogh, was a benefactor to this convent.

A.D. 1220, Henry, archbishop of Dublin confirmed the prioress and nuns in their possessions. This house paid proxies to the see of Dublin.

May 6th, twenty-third of Elizabeth, this nunnery, with its possessions, was granted to Henry Harrington, and his heirs, in capite, at the annual rent of £21 19s., Irish money.

Tully, about a mile south of Kildare. A commandery of knights hospitallers.

A.D. 1293, Thomas was prior.

A.D. 1326, a chapter of the order was held here.

A.D. 1337, Richard de Bran was preceptor. A chapter held here. Four others held.

Sir Henry Harrington and his heirs obtained a grant of its possessions, three hundred acres of land, at the annual rent of £21 6s. 8d.

The commandery is now always held by the bishop of Kildare, in commendam.

CHAPTER XLIX.

COUNTY OF KILKENNY.

Callan, in the barony of Kells, formerly a walled town, and of great note.

James, earl of Ormond founded the Augustinian friary of Eremites, about the year 1487.

William O'Fogarty was the last prior. On the 13th of December, 1557, this convent, with a portion of its appurtenances, was granted, for ever, to Thomas, earl of Ormond.

The tower and walls still remain.

Chantry. In the parish church of Callan, were two chantries under the invocation of the Holy Trinity and St. Catharine. The nave of this church, with its fine lateral aisles, still remains in good preservation. The tomb of the founder's family, now ivy-clad, adjoins the choir.

Diarmagh, now Durrow, formerly part of the Queen's county. St. Fintan Maeldubh, who succeeded St. Fintan, abbot of Clonenagh, is said to have been the founder of Dermagh, in the north of Ossory, but nothing satisfactory is known of it.

Fertagh. The family of Blanchfield founded this priory, under the invocation of St. Kiaran, for canons regular of St. Augustine, in the thirteenth century.

A.D. 1396, the prior held the churches of Ferikeragh and Domnachmore, in the diocese of Ossory.

This priory paid proxies to the bishop. In the ninth of Queen Elizabeth, this monastery and appurtenances, consisting of one hundred and one acres of land, cottages, and other property, were granted for ever to James Butler, junior, at the yearly rent of £12 13s. 3d.

Fiddown, attributed to St. Maidoc, bishop of Ferns.

Freshford, Achadur, in the barony of Crannagh. St. Lactean, of Achad-ur, was the intimate friend of St. Pulcherius. Lactean was of the illustrious house of Corpre Musk, of Muskerry, in Cork, one of the

sons of Conar II., formerly king of Ireland; he is called by some the son of Torben, and by others of Corpre, the son of Nuachar. He founded this extensive monastery of Freshford. In the life of St. Carthag, of Lismore, it is related, that while he was at Rathen, before his expulsion from that place, Lactean, moved by pity for the distressed state of Carthag's community, brought him a present of thirty cows, a bull, two herdsmen, and some utensils.

He is called in various martyrologies a bishop. He died on the 19th of March, A.D. 623.

Graignemanach—Vale of St. Saviour. A.D. 1204, was founded this abbey for Cistercians, under the invocation of the Mother of God, by William Mareschal earl of Pembroke.

A.D. 1225, William, junior, confirmed the donations in land of his father to this abbey.

A.D. 1330, Richard O'Nolan was besieged in the steeple of this abbey, and was compelled to deliver his son as a hostage for his future good conduct.

A.D. 1380, It was enacted by parliament, that no mere Irishman should make profession in this abbey.

A.D. 1524, Charles O'Cavanagh, the abbot, made a present to the abbey of a beautiful cross of silver, richly gilt, and adorned with precious stones; he also purchased for the monastery several rich vestments, and attended the Lateran council held in 1515 and 1516, as vicar-general to the bishop of Leighlin.

A.D. 1537, a pension of £10 annually was granted to the last abbot, Charles Mac Murrough O'Cavenagh.

By an inquisition held in the ninth year of Elizabeth, this abbey was found to possess six hundred and twenty acres of arable and pasture land, eight townlands, and eleven rectories, with the tithes and alterages of the same. The properties of this abbey were granted by patent to Sir Edward Butler, of Lowgrange, and to James Butler, junior, at the annual rent of £41 Irish.

Jerpoint, in the barony of Knoctopher. This abbey was founded for Cistercians, in 1180, by Donald, prince of Ossory, and was richly endowed by the founder.

A.D. 1202, died the bishop of Ossory, Felix O'Dullany. Many miracles were wrought at his tomb, on the north side of the altar.

A.D. 1380. Though this house was founded by an Irish prince, the infamous enactment of excluding mere Irishmen was enforced. The abbots of Jerpoint were lords of parliament. Oliver Grace was the last abbot.

By an inquisition taken in the thirty-first of king Henry VIII. the

possessions of Jerpoint consisted of fifteen messuages and 220 acres of land in Jerpoint; four water-mills, forty-three messuages, 1320 acres of land in various parts of the country, together with rectories, all of which were granted to James, earl of Ormond, to hold, in capite, at the annual rent of £49 3s. 9.

Inistioge, in the barony of Gowran, on the river Nore. Thomas, the son of Anthony, seneschal of Leinster, founded this house, A.D. 1206, for canons regular of St. Augustine, and dedicated it to the Virgin Mother of God and St. Columb.

A.D. 1324, died David the prior, who was venerated as an honorable and exemplary man.

Milo Barron, alias FitzGerald, was the last prior. At a great expense he built a new steeple to this priory, and a cloister adjoining it. He obtained an annual pension of £20 Irish money, when the monastery was suppressed. Milo died, A.D. 1551, and was interred in this priory.

By an inquisition in the thirty-first of Henry VIII., its possessions consisted of nine hundred and fifty acres situated in the counties of Kilkenny, Carlow, and Wexford, nine rectories, eighteen burgages, and thirty-nine messuages, all of which, with the exception of the rectories, were granted, in the tenth of Elizabeth, to Edmund Butler and his heirs, at the yearly rent of £28 12s. Irish.

Kells, an ancient walled town, gives its name to the barony.

Geoffrey FitzRobert, founded this abbey, for canons regular of St. Augustine, A.D. 1193, which was dedicated to the Virgin Mary. It was supplied with monks from the monastery of Bodmin, in Cornwall. Strongbow, earl of Strigul, was the adviser of this pious act and the patron of the founder, to whom he assigned the barony of Kells as his share of the spoils. While some of the English settlers were founding monastic establishments, others were engaged in destroying them and the towns in which they were situated.

A.D. 1252, the lord William de Bermingham burned Kells.

A.D. 1327, de Bermingham and the FitzGeralds burned the town.

The foundation of this establishment was confirmed by Felix O'Dullany, bishop of Ossory and by various charters during the reigns of Richard II. and Henry IV. The prior of Kells sat as a baron in parliament. Its last prior was Philip Holegan, who surrendered its possessions, which consisted of forty-five messuages, two hundred and ten acres of arable land in Kilkenny, together with thirty-three messuages, three water-mills and eleven hundred acres of wood and arable land in Desert, Grange, and other parts of the country, all of which were con-

fiscated. James, earl of Ormond, was granted the priory with six carucates of land, and the rectory of Kells.

Killaghy, supposed to have been founded by St. Sinell, whom Aengus invokes in his litany.

Killamery. Colgan is of opinion that the St. Gobban, who received St. Laserian at old Leighlin with much attention, and to whom he assigned that monastery, is the one of that name who governed this church of Kill-lamraighea, alias Killamery, and who died at Clonenagh.

This church was not far distant from the famous Slieve na mhban. He is said to have governed one thousand monks in this establishment. Others say that he presided over them in a church of Teagh da Gobbha in the county of Down.

Killcleeheen, on the river Suir and opposite the city of Waterford.

A.D. 1151, Dermot MacMurchard, king of Leinster, founded this nunnery, as a cell to that of St. Mary de Hoggis, near Dublin. It was also called de Bello-Portu.

John, earl of Morton, and lord of Ireland, endowed it conjointly with David Fitz-Milo.

A.D. 1257, Mabilla de Cursy, the abbess, being dead, license was given to elect another in her stead.

A.D. 1287, the lady abbess, Desiderata le Poer, died.

A.D. 1291, the abbess, Matilda Comyn, died.

A.D. 1310, the abbess, Joanna de Laundesey, being dead, the prioress paid to king Edward II. forty shillings for license to elect a successor.

Katharine Motyng was the last abbess. In the twenty-sixth of queen Elizabeth, this monastery, taken from its pious inmates, was conferred on the mayor, sheriffs, citizens and commonalty of Waterford. Its property in lands and tithes were ample, as they brought a rent of £59 yearly.

Killphian, or Killfane. Archdall, on the authority of Colgan, attributes the foundation of this abbey to St. Phian.

Kilkenny, a beautiful city on the river Nore, and the seat of a bishop. Is a parliamentary borough.

Near Kilkenny, St. Fiachra is said to have built a church, called after him "Killfiachra," or perhaps it was dedicated to him. This great saint is noticed elsewhere.

Kilkenny, the church of Cannice, the saint to whom it was dedicated

St. Kennice, or Cannice, was a native of Kiennacta, in the county of Londonderry, and of which he is the patron saint. His father was a celebrated poet, Laidec of the Sept of Mocudalan. His mother's name was Melda. Cainnech, as he is also called, was born in the year 516,

and having attained the age of discretion, and desirous of acquiring learning and leading a life of retirement and contemplation, repaired to Britain, and placed himself under the venerable abbot Docus or Cadoc of Lancarven, with whom he remained for some years in close application to his studies, and in the practice of monastic discipline. He is afterwards found at the great school of Clonard, and he is reckoned among the principal scholars of the great St. Finnian. Having left the school of Clonard, he is said to have preached for some years in the northern parts of Ireland, and to have been on some occasion, probably when his friend St. Columba visited Ballysadare, after the assembly at Drumceat, near the mouth of the river Moy at Killala, as it then joined the bay by that egress, and to have blessed the port of that town. He is also said to have lived as a hermit in North Britain. Having returned to Ireland, he directed his steps towards the South, and having tarried some time in a religious house, as is supposed, in Lough-ree of the Shannon, wrote a copy of the four Gospels, which was preserved a very long time, and which obtained the name of "Glass Kinnich, *i. e.* the Chain of Cainech, (a name by which a continuous commentary on the Gospels was known in the middle ages).

Thence he proceeded to the country now called Upper Ossory, and being kindly received by the inhabitants, founded the great monastery of Aghaboe, some time before the year 577. In course of time it became the residence of the bishop of Ossory, the see of Saigir having been transferred to it. Cainech, patronized by Colman Mac Feraidhe, prince of Ossory, founded, it is said, some other establishments in that country. With the saints Columba, Brendan, Comgall, Fintan and Pulcherius, he was connected with ties of mutual attachment. Cainech was occasionally endowed with supernatural gifts. Knowing by divine revelation, that St. Columba, to whom he was very much attached, and his companions to have been in a perilous situation at sea in the gulf of Lough-Foyle, St. Cainnech was at Aghaboe engaged in prayer for their safety. He was equally versed in the art of composing books, as a biographer and poet, a life of Columba and hymns in praise of the Irish church being attributed to him. Having governed his monastery of Aghaboe as abbot and priest, St. Cainnech died in the 84th year of his age, on the 11th of October, A.D. 599.

A.D. 1084, the town was consumed by fire.

A.D. 1173, Donald O'Brien, King of Thomond, retracted his homage to king Henry II., and at the head of his troops of Munster demolished the castle of Kilkenny, and destroyed all the English settlements in that country.

St. John's abbey was founded in the beginning of the 13th century,

about the year 1212, by William Mareschal, the elder, Earl of Pembroke, on the east side of the town and near the head of the small bridge, for the relief of the indigent poor, to which he made large and extensive grants.

A.D. 1308, Robert was prior.

A.D. 1500, James Shorthall was prior.

Richard Cantwell was the last prior; in the thirty-first of Henry VIII,, he was forced to surrender the monastery, being then seized of the same, a church, belfry, and cemetery, hall, dormitory, six chambers, a kitchen, store, granary, two orchards, three gardens and sundry other closes, containing four acres within the precincts of the abbey. The ruins of this building still remain in John street.

The prior paid £4 proxies to the bishop. This monastery was granted to the mayor and citizens of Kilkenny, with 102 acres of land and forty gardens; a water-mill, a wood and 200 acres of land adjoining, with ten messuages and 200 acres in Drakeland in the county, and one other messuage in Kilkenny, to hold the same for ever in mortmain.

The Black Abbey in Irishtown was founded for Dominicans in the year 1225, by William Mareschal, junior, earl of Pembroke, in honor of the holy Trinity.

A.D. 1259, Hugh, bishop of Ossory, made many donations to this house—a chief rent arising from two messuages in Friar street and the well of St. Canice with an aqueduct.

General chapters of the order were held in the years 1281, 1302, 1306, and 1346.

Peter Cantwell was the last prior. Was found seized by the royal inquisitors of the said priory, containing within the precincts a church and belfry, a small castle near the church, a dormitory, and beneath it the chapter-house, a chamber, called the king's chamber, and adjoining it a small turret, a castle over the gate and three small gardens, &c.

In the thirty-fifth of Henry VIII., this monastery with its property was granted to Walter Archer, the sovereign and to the burgesses and commonalty of Kilkenny for ever, at the yearly rent of 12s. 4d. Irish.

This noble structure was situated in that part of the Irish-town, called the Buts. These Buts or marks were erected for archers trying their skill, before the material of gunpowder was discovered. The friars continued until the year 1744, that in which they were altogether removed from the convent through the bigotry of local and inferior magistrates.

This ancient and beautiful edifice had been entirely demolished with the exception of the tower and the principal south aisle of the church. About the year 1816, the abbey was repaired and adorned in a style of

superior elegance. Its immense window of stained glass, and the internal decorations, contrasted with the ivy-mantled tower and the massive pile of ruins which surround it, have contributed to render the black abbey of Kilkenny one of the most venerable and magnificent remains of monastic antiquity in the kingdom.

The air of Kilkenny is the most salubrious of Ireland; its coal being of the anthracrite description, burns without flame, and does not produce smoke.

The Franciscan friary, situated on the banks of the river Eyre, improperly called Nore, was founded for conventual Franciscans, by Richard Mareschal, earl of Pembroke.

A.D. 1244, King Henry III. granted £20 annually to the Franciscans of Kilkenny, Dublin, Waterford, Cork, and Athlone, for the purpose of buying them tunicks.

A.D. 1277, a provincial chapter of the order was held here.

A.D. 1347, died Elizabeth Palmer, who built, at her own expense, the forepart of the choir. It is said that she died a virgin at the age of seventy years, though married very young, and to several husbands. This is not an extraordinary instance in Ireland, remarkable as it is above any other country for the purity and virtue of its mothers and daughters. The most embittered enemies of Ireland and of the faith, which the masses of her people profess, are coerced into the admission of this fact so creditable to the character of the Irish female. Even in the British senate, the lords and commoners of the empire bear testimony to the truth of their virtue. And on a recent occasion, a tourist, Sir Francis Head, who was desirous to obtain "particular information on this particular point," acknowledges this extraordinary characteristic of Irish women.

In country parishes, with a population of several thousands, the parochial registry seldom attests an illegitimate birth; but this is the case in parishes where the members of the Protestant church are not located.

A.D. 1350, this year a great and universal pestilence raged throughout the kingdom, of which vast numbers died, and amongst the rest the celebrated annalist and friar John Clynne.

John Clynne was the first guardian of the Franciscan convent of Carrick-on-Suir, in 1336. Soon after he repaired to the abbey of Kilkenny, in which he is said to have written the greater part of his annals; they commence with the Christian era, and in a concise but perspicuous manner, are brought in chronological order to the year 1313. From this period the annalist becomes more circumstantial, and continues his chronicle to the close of the year 1350. During the time

that he was compiling his annals, in 1349, this dreadful pestilence raged all over the country, so that it was almost depopulated, and our annalist, as is supposed, became a victim to this frightful visitation. At the conclusion of his annals, in 1349, giving an account of this merciless visitor, he says: "But I, brother John Clynne, a Franciscan friar of the convent of Kilkenny, have, in this book, written the memorable things occurring in my time, of which I was either an eye witness or learned them from the relation of such as were worthy of credit. Moreover, that these notable transactions might not perish by time, and vanish out of the memory of our successors, seeing the many evils that encompass us, and every symptom placed, as it were, under an evil influence, expecting death among the dead, until it comes. Such things as I have delivered with veracity, and have strictly examined, I have reduced into writing; and lest the writing should perish with the writer, and the work should fail with the workman, I leave behind me parchment for continuing it, if any man should have the good fortune to survive this calamity, or any one of the race of Adam should escape this pestilence, and live to continue what I have begun."

These annals remained in the possession of the Franciscans of Kilkenny until about the time of Cromwell; they were afterwards faithfully transcribed through the means of Sir James Lee, earl of Marlburg, on which occasion the copy was carefully deposited in the hands of Henry, earl of Bath, on condition that it should be printed.

The last guardian of this abbey was Patrick Delany; and in the thirteenth of Henry VIII. it was, with its appurtenances, nine townlands, granted to the sovereign, burgesses, and commonalty of Kilkenny.

The building, with its offices, occupied the entire site, from the river to the street of Irishtown. The great chancel of the church still remains, with its tower, which is both light and lofty. Its halls of philosophy and divinity were frequented during a long series of years; and the venerable ruins, still remaining, clearly evince its former grandeur and magnificence.

Near the infirmary of this abbey is a well, which was sacred to St. Francis, and which was formerly celebrated for the miracles said to have been performed there.

Killmanagh, in the barony of Crannagh, and eight miles west of Kilkenny. St. Natalis is said to have been the founder. He was the son of King Aengus, of Cashel, and is much spoken of in the transactions of St. Senanus, of Inniscathy. His memory is celebrated at Killmanagh, on the 31st of July. As his father, Aengus, was slain in 490, we can form an idea of the time in which this saint flourished. There

is mention of another St. Natalis, of Breffmy and Devenish, whose festival is observed on the 27th of January, and who is said to have been abbot of the latter monastery, St. Molaisse having died A.D. 564 or 571. These saints are considered to be distinct persons (Lanigan is of this opinion). St. Natalis, son of Aengus, if young at the time of his father's death, could have lived to succeed St. Molaisse, as his immediate representative. Whether they be different or otherwise, the Irish saints seem to have been of a migratory disposition, and were, many of them, fond of solitude and retirement, in places where they were not known.

A.D. 842, died the abbot Breasall MacAngne. Others place him as abbot of Killmanagh, in the county of Sligo.

Knoctopher gives its name to the barony, formerly the territory in which the Walshes were located.

A.D. 1356, James, second earl of Ormond, founded a Carmelite friary in the town of Knocktopher, under the invocation of the Virgin Mary.

A.D. 1396, Henry Brown was prior.

William was the last prior. The priory, with its appurtenances, was granted in the thirty-fourth of Henry VIII., to Patrick Barnewall, for ever, at the annual rent of 4s., Irish money.

Kossbercan, in the barony of Ibercon, on the river Barrow. The families of Grace and Walsh founded the abbey of Rossbercon., for Dominicans, under the invocation of the Virgin Mary, in September, 1267.

At the period of the foundation of this ecclesiastical edifice, the family of Walsh enjoyed vast possessions in this county. The baron of Courtstown, Grace, married Honoria, the dowager of Walter Walsh, of Castle Hoel, Baron Shanacher and lord of Walsh's country, and by the marriage of his descendant with Elizabeth Walsh, and of John Bryan, of Bawnmore, with Ursula Walsh, whose only surviving child, Elizabeth Bryan, married Oliver Grace, of Gracefield, the two daughters and eventual co-heirs of Walter Walsh and of Magdalen Sheffield; the Graces of Courtstown and of Gracefield, became the representatives of the Walsh of Castlehoel, or the elder branch. From the younger branches sprung the Walshes, lords of Brabant and counts of Serant in France.

Count Walsh, the last survivor of the Irish brigade, died in France, in the month of December, 1852.

Mathew Fleming was the last prior of this house, which he surrendered, *i. e.*, forced to, in the thirty-first of King Henry VIII. The

royal spoliation was conferred, by patent, on John Parker, and afterwards on John Blake.

From the ruins of this monastery, it can be inferred, that it was not an ignoble structure.

Tibrach-Fachtna, a town of ancient repute, and on the banks of the Suir. St. Domnoc, or Modomnoc, *i. e.*, my Dominick, as the "Mo" was a prefix, expressing affection, or endearment—a disciple of Saint David; was of the princely house of the Nialls, son of Saranus, and fourth in descent from Eugene, one of the sons of Niell Neigilliach. Scarcely anything is known of the earlier part of his life, except that, on returning to Ireland from St. David's, after having completed his studies, he brought with him swarms of bees to Ireland, which are strangely said to have been the first in the island. This assertion is a mistake, as St. Patrick makes mention of wild honey, as well-known in Ireland, and as the rule of St. Ailbe of Emly orders that a portion of honeycomb should be allowed the monks at their meals.

St. Domnoc settled in this place of Tipraid; but it is not known whether it was a monastery or a simple church. The year of his death is not on record; the day for his festival was observed at this church on the 13th of February.

St. Domangart is mentioned as a brother of his, who is different from the saint of that name who founded his monastery at the foot of Slieve Donard, and from whom that mountain has taken its appellation.

CHAPTER L.

KING'S COUNTY.

Birr, in the barony of Fercail. St. Brendan, senior, of "Biorra, or Birr," to distinguish him from Brendan, junior, of Clonfert, was the son of Luaigene, and is stated to have been of an illustrious family of Munster. He is reckoned among the relatives of St. Erc, of Slane, and the descendant of prince Corb, who resided in the Decies. Clonard was the school in which he received his education, and among the principal disciples of St. Finnian he was highly esteemed for his sanctity and supernatural gifts as a prophet. He was intimate with the Kierans, Brendan of Clonfert, and chiefly with Columbkille, to whom he rendered an important service.

St. Adamnan relates, that a certain synod, supposed to have been held in Geashill, in the King's county, had issued a sentence of excommunication, not a just one, however, against Columba, on account of some venial and excusable proceeding. On the arrival of Columba at the synod, Brendan, who saw him at a distance, rose up, saluted him with great respect, and embraced him. Some of the assistants or principals at the synod, taking Brendan apart, remonstrated with him for having shewn such attention to a person whom they had so severely censured. Brendan replied, "If you had seen what the Lord has been pleased to make manifest to me this day concerning this elect of his, whom you are dishonouring, you would never have passed that sentence: whereas the Lord does not in any manner excommunicate him in virtue of your wrong sentence, but rather exalts him still more and more." They, then asking how this could have been, were assured by Brendan, that he saw a luminous pillar advancing before this man of God, when on his way, and holy angels accompanying him through the plain. Therefore, added Brendan, I dare not treat with contempt, him whom I see preördained by God, as a guide of nations unto life. Upon which the whole proceedings were withdrawn, and the whole synod paid Columba the greatest respect and veneration.

At what precise period St. Brendan founded the monastery of Birr is not recorded. It must have been founded before the year 563, that in which St. Columba repaired to the north of Scotland. Brendan died on the 29th of November, A.D. 571. The exit of Brendan to the other life was revealed to St. Columba, then in Hy, the very moment it happened. In one of the lives of Columba it is said, that Brendan had composed some verses concerning the virtues and exemplary conduct of St. Columba, who was much esteemed by the abbot of Birr.

During the administration of the abbot St. Kilian, in the seventh century, the reputation of the school of Birr had been so high, and the influx of foreigners so great, that numbers of the native students generally yielded to the strangers, and proceeded to other monasteries, in which they completed their studies; and so unbounded was the hospitality of this abbot, that the monks themselves were frequently sent out by St. Kilian, through the surrounding country, to discover if there was any person in distress. This good abbot died A.D. 690.

A.D. 780, died the abbot Joseph O'Foilan, "the Wise."

A.D. 842, the abbey was plundered by the Danes.

The last superior was Sioda MacNamara, who died in the year 1311, after which this venerable establishment was permitted to moulder; nor does it appear that any effort was made to restore it to its former splendor.

Clonfert-Mulloe, in the ancient diocese of Roscrea, now Killaloe. St. Molua was the founder. See Killaloe.

A.D. 622, St. Lactean, who educated St. Laidgen, a monk of extraordinary sanctity, and whose memory has been highly respected, died A.D. 661.

A.D. 792, died the abbot Momagh.

A.D. 858, died the abbot Aengus. Was held in high estimation, and was surnamed "the Wise."

A.D. 948, the Danes devastated this monastery.

Clonmacnoise. St. Kieran was the founder. See diocese of. Saint Tigernach succeeded the holy founder.

A.D. 594, died St. Alither, who was abbot of Clonmacnoise when St. Columba visited it.

A.D. 663, died of the plague, the abbot Baothan Hua Cormac.

A.D. 665, died of the plague, the abbot Colman Casse.

A.D. 751, Clonmacnoise was consumed by an accidental fire.

A.D. 784, died the eminent abbot Murgall.

A.D. 834, the Danes plundered this abbey. The monastery was repeatedly ravaged by the Danes.

A.D. 987, on the 16th of January, the saintly Dunchad O'Braoin departed this life in his hermitage, at Armagh.

This saint was of the illustrious family of the Nialls, and was born in a district of the county of Westmeath, now called the barony of Brawny. At an early age he repaired to the monastery of Clonmacnoise, where he embraced the monastic state, and made great progress in learning and piety. In the schools of this celebrated establishment, Dunchad gave lectures on the sacred Scriptures, and was considered the most eminent among the divines of the Irish church, in the tenth century. The applause which his learning procured him, became so great, that he formed the resolve of retiring for ever from public life. Urged on by his resolution, he withdrew to a solitary spot in the mountains of Ely O'Carroll, where he was completely shut out from the world, and lived as an Anchoret for many years. On the death of the abbot Tuathal, who had been both abbot and bishop of Clonmacnoise, in 969, Dunchad was unanimously chosen to succeed him in the abbacy, and having been brought from his solitude, was reluctantly compelled to undertake the government of the monastery, but his love of retirement would not permit him to remain long in the exalted situation of abbot. He accordingly withdrew to a distant part of the island, where he would be altogether secluded from the intercourse of the world. Having chosen Armagh, in 964, he expected to find a retreat which would suit his disposition; but in this expectation he was disappointed, as his reputation for learning and holiness soon spread throughout the neighbourhood, and the respect with which his virtues were regarded, again prompted him to seek elsewhere a solitude more congenial with his love of retirement. His determination becoming known to the inhabitants, a deputation, composed of the principal persons of the country, waited on the saint, requesting of him to remain another year in their vicinity—a request to which he acceded with much reluctance. Dunchad is said to have performed many miracles, and to have restored to life the infant child of a widow. Tigernach, author of the annals of Clonmacnoise, affirms, that Dunchad was the last of the Irish to his time, 1088, through whose intercession God restored a dead person to life. The year having elapsed, the saint was preparing to depart, when the inhabitants of Armagh renewed their request, which they repeated year after year, until his death.

A.D. 1088, died at Clonmacnoise, the abbot and annalist Tigernach O'Braoin, who by his talents and research cast new light on the ancient records of his country. This eminent man belonged to a sept that inhabited an eastern part of Connaught, probably Roscommon, having been the abbot of Roscommon before his election to that of Clonmac-

noise. In this latter one he compiled his celebrated annals of Ireland, which he brought down to the year of his death. It is observed, that in this invaluable work there are frequent quotations from Latin and Greek authors, such as Horace, Virgil, Pliny, Eusebius, Origen, Saint Jerome, Julius, Africanus, Anatolius, Bede, &c., and not only quoted from with accuracy, but frequently contrasted, weighing their authority with much critical acumen.

A.D. 1130, the jewels stolen from this abbey in 1108, were this year found in the possession of Gill e Comdhan, a Dane of Limerick, who was taken by Conor O'Brien, king of Limerick, and delivered to the community of Clonmacnoise. At the time of his execution he openly confessed that he was at the ports of Cork, Lismore and Waterford, in expectation of a passage thence to another kingdom: that all the other ships left their harbours with fair winds; but as soon as any vessel he entered into set sail, he saw St. Kieran with his staff return it back, and that the saint continued to do so till he was taken.

A.D. 1170, money was coined at Clonmacnoise.

A.D. 1198, Roderick O'Connor, monarch of Ireland, was interred in this abbey, on the north side of the high altar.

A.D. 1201. As king Henry II. undertook to reform the "rude and barbarous church of Ireland," the following instance of the improvement, which his vassals were intent on effecting, is recorded. In this year the English of Melick, on the Shannon, did rob, prey and pillage the church of Clonmacnoise on the feast of St. Gregory; and though they seized a very rich spoil, the same company from the abbey of Melick which they also pillaged, came the succeeding day and forcibly carried off every article which remained, plundering the church of the holy vestments, books and chalices, the abbot and monks of all their provisions, flesh, corn, &c., and to complete the devastation, they laid waste the whole of the crops, gardens and houses in the town.

A.D. 1204, William Burke, the Conqueror of Connaught, whose death is recorded in the history of the abbey of Knockmoy, ravaged this monastery.

A.D. 1205, Melaghlin O'Melaghlin erected an altar of stone in the great church of Clonmacnoise.

A.D. 1230, died the abbot Moylemoory O'Moeloin. He was a good and reverend man, and while he presided over this abbey, constantly exercised an unbounded hospitality.

A.D. 1552, the English garrison of Athlone plundered and devastated the abbey of Clonmacnoise, an act which the annals of the four masters record of those *pious reformers* in the reign of Edward VI. in the following words, "they took the large bells out of the cloicteach

(the steeple or belfry) and left neither large nor small bell, image, altar, book, gem nor even glass in a window in the church, that they did not carry away with them, and that truly was a lamentable deed to plunder the church of Ciaran, the patron saint."

The situation of this monastery on the right bank of the Shannon and within ten miles of Athlone, is delightful and picturesque. There were two round towers, elegantly built of hewn stone. The larger one, called O'Rourke's, wants the roof, is sixty-two feet in height and fifty-six in circumference. The erection of this tower has been ascribed to Fergal O'Rourke, who was king of Connaught, about the middle of the 10th century. The family of O'Rourke had their cemetery near it and as the annals of the four masters record an injury done this tower by lightning in the year 1135, the family of O'Rourke may have only repaired it. The other tower, called MacCarthy's, is seven feet in diameter, the walls are three feet in thickness and fifty six in height, including the conical shape of the top. The next considerable building is the cathedral of the ancient abbey, the doors of which are richly carved.

This monastery, which belonged to the canons regular of St. Augustine, was peculiarly and universally esteemed. It was uncommonly extensive and wonderfully enriched by kings and princes; hence the cause of the savage depredations which the Danes, the English (really worse than the former, as they were pagans), and even some Irish princes, committed on this noble sanctuary. Its landed property was so great, and the number of cells and monasteries subject to it so numerous, that almost half of Ireland was said to be within the bounds of Clonmacnoise.

Lynch, in his life of bishop Kirwan of Killala, sums up the numbers of monks in some of the ancient establishments of Ireland, which were usually called canons of St. Augustine. They afterwards obtained the name of canons regular, and were introduced by Lunr the holy preceptor of St. Malachy of Armagh, when the church of Ireland enjoyed repose from the awful devastations of the Danes, whose Pagan fury was chiefly directed against the Asyla of religion and literature. He also asserts that St. Patrick, being a member of the first order, founded Armagh and Saul for those canons. As St. Patrick has been instructed by St. Martin of Tours, it is supposed that he embraced the institute of this celebrated bishop, and hence it is that the name and festival of St. Martin are so much revered in Ireland. Kildare, founded by St. Brigid, of the same class. Durrow, Derry and Kells, by St. Columba. Clonard, with its three thousand monks, by St. Finian. Foure, Cong, Balysadare, which contained three hundred monks, by St. Fechin. Imay, Termonfechin, Bile, by the same Saint. Devenish, with fifteen hundred, by

St. Molaisse. Aran, with a similar number, by St. Enda. Bangor, with its three thousand monks, by St. Comgal. Clonfert and Annadown by St. Brendan, with a like number of blessed inmates. Mayo, founded by St. Colman, and which St. Gerald, an Englishman, supplied with three thousand three hundred monks. Many other monasteries were possessed by the order of Canons Regular of St. Augustine, when they became confiscated to the crown.

The cemetery of Clonmacnoise contained about two Irish acres, on which ten churches were erected by kings and princes of the adjacent country: Temple Righ, built by O'Melaglin, king of Meath; Temple O'Connor, built by O'Connor Don; Temple Kelly; Temple Finghin, erroneously supposed to have been built by MacCarthy of Munster: this church was, according to Tigernach, dedicated to St. Finnian, one of the primitive Irish Saints, whose grave is situated beside the church, and which is still used as one of the principal penitential stations of this famed sanctuary, and whose well, held in the greatest veneration, still bears the name, which the annalist Tigernach O'Braoin gave it, "Tiproid Fingen." Such was its name A.D. 778, and again A.D. 1015 it is recorded that the great oak of Fingen's church, at Clonmacnoise, was prostrated by a storm, which occurred in the autumn of that year. It is also worthy of remark, that the round tower, which is attached to this church, and which forms an integral part of the building, has its entrance-doorway within the chancel and on a level with the floor, a circumstance which throws much light on the use of the round tower. The chancel of St. Fingen's church was lighted by a single round-headed window in the eastern wall, in the south wall of which there is still in perfect preservation a curiously ornamented piscina. This church, it seems, in after ages became the burial-place of the MacCarthys, and the name of Fingen became patronymic in the family. Temple-Kieran, the church of the holy founder; Temple-Gauny; Temple-Doulin; and lastly, Temple-MacDermot, before whose west door stands a large cross of one entire stone, with an inscription in antique and unknown characters. The north doors are very low, but guarded with small pillars of fine marble curiously wrought. Another of these churches hath within it an arch of greenish marble, flat wrought and beautifully executed, the joints of which are so close, that the whole appears to be of one entire stone. In the cemetery, besides the cross of Temple-MacDermot, there are three other crosses. Those crosses were erected in many of the sanctuaries and cathedrals of Ireland, commemorating the event of their erection, as well as the names of the founders, as at Tuam, and the limits of the sanctuary.

On the west side of the cemetery the ruins of the episcopal palace may still be seen.

Nunnery of Clonmacnoise was founded early in this place; in the year 1180 the church of this nunnery was consumed by an accidental fire.

A.D. 1170, Dervorgilla, the daughter of Murrogh O'Melaghlin, king of Meath, and wife to Tiernan O'Rourke, rebuilt the said church.

Drumcuillin, in the Barony of Eglish. St. Barrinthus or Barrindeus was Abbot of Drumcuillin; he was also Abbot of Killbarron, in Tirconnell, county of Donegal. This Saint is mentioned in the voyages of St. Brendan, and his travels in a western country are alluded to in the Acts of the Irish Saints: "Terra repromissionis sanctorum quam Dominus daturus est successoribus nostris in 'tempore novissimo.'" The land of repromise of the Saints, which the Lord is about to give to our successors in distant ages. Let the reader pronounce on the coincidence between this passage and the great emigration from Ireland to America in those late years.

Barrin.'eus was of the Niall family: this saint died on the 21st of May, the year of which is uncertain.

Durrow in the barony of Ballycowen.

Saint Columba founded the abbey of Durrow about the year 546.

Saint Cormac Hua Liethain, a disciple of the great Columba, is said to have succeeded him in the monastery of Durrow.

It is related of Cormac that he and some companions of his sailed from the district of Erris, in Mayo, three times, in search of some uninhabited spot in the ocean, which he thought adapted to the accommodation of a religious community, but without success. In the second voyage he was obliged to take shelter in one of the Orkney islands, where he would have been put to death, had not the timely recommendation of St. Columba, who foresaw the event, obtained St. Cormac the protection of the prince of the islands. In the third voyage, being driven northwards for fourteen days, he was in danger of perishing, but the wind having providentially changed, he was enabled to put back from that latitude.

His being called a descendant of Liethain seems to indicate that he was of the sept of the Hua Liethains, in the County of Cork, (Barrymore): the memory of St. Cormac is revered on the 21st of June; the year of his decease is not known.

A.D. 980, the abbot Mulkieran O'Mayney was slain by the Danes of Dublin.

A.D. 1059, a great slaughter of Leinster Danes was made at Durrow through the interference and merits of St. Columba.

A.D. 1175, the English laid this house of St. Columba and the adjacent country waste.

A.D. 1186, Hugh de Lacey who made himself Lord of Meath, by conquering and massacring the Irish natives, was slain on the 25th of July, by a laboring man, whose name was O'Mey, who happened to to be along with the conqueror while inspecting the works of his new castle, on the site of Durrow Abbey, and who, while de Lacey was in a stooping position, severed with one blow of an axe the head from the body. Having aspired to the sovereignty of all Ireland, the death of de Lacey freed Henry II. from the uneasiness, which the ambitious views of this powerful subject had created in the royal mind.

In the annals of the four masters, de Lacey is styled "the profaner and destroyer of the sanctuaries and churches of Ireland:" his executioner or rather the avenger of the sacrileges, which de Lacey committed, fled, and (as the annalists have it) by his fleetness of foot, made his escape from the English and Irish to the wood of Killclare. He afterwards went to the Fox and O'Brien, at whose instigation he had killed the earl: it is not certain that O'Mey was a laborer, others put him down as a person in disguise.

It was on account of the relics of this sacrilegious plunderer, that the abbeys of Bective, in Meath, and St. Thomas, in Dublin, had the controversy, which was eventually decided in favor of the latter.

A similar disaster has some years since happened at Durrow: the noble proprietor, Lord Norbury, having prevented the surrounding families from burying their dead in this ancient cemetery of Durrow, and having built a castle on the site of de Lacey's, was assassinated by a hand still unknown.

A.D. 1204, John de Courcey and the Englishmen of Meath fell into great contentions, strife and debate, among themselves: de Courcey is also styled by the four masters "the plunderer of churches;" the ultimate fate of de Courcey, the conqueror of Ulster, is not known. In one of those contentions to which the annals allude, he was attacked unarmed, and having no weapon at hand, he ran towards a wooden cross that stood in the church-yard, and having torn the shaft from its socket, he dealt so formidably on his assailants that he killed thirteen of them at the moment; being however finally overpowered, he was put in fetters and delivered to de Lacey who had him conveyed to London, where he was confined in the tower and condemned to perpetual imprisonment. Sad was the fate of the mighty champion, who had imbrued his hands in the blood of Ulstermen, who ravaged Armagh, and who spoiled the sanctuaries of St. Patrick.

Having procured the favor of King John he was at length set at

liberty, and restored to his conquests of Ulster. He then committed himself to the mercy of the sea, but was put back by contrary winds which rose suddenly on his embarcation: his attempt he renewed for fifteen days, and upon every repulse was admonished at night in a vision, that all his attempts to cross the sea to Ireland were vain, for it was preordained that he should never set foot on Irish ground, because he had grievously offended there by pulling down the master and setting up the servant. On being driven back the fifteenth time, his visions wrought so powerfully upon his imagination, that he submitted to the decrees of Heaven—passed sentence on himself—and withdrew to France, where he died, A.D 1210.

Sir Henry Spellman, in his history of English and Irish sacrilege, enumerates the frightful punishments which have befallen the original spoliators who aided Henry VIII. in robbing the churches of England and Ireland, as well as those which visibly have happened to their heirs and successors.

The abbey of Durrow paid annually to the bishop of Meath two marcs as proxies. A manuscript copy of the four evangelists of St. Jerome's translation, adorned with engravings on silver plates, setting forth that it was written by St. Columba in the space of twelve days, was preserved in the abbey of Durrow.

October 18th, fourth of Elizabeth, a lease of this abbey was granted to Nicholas Herbert, Esq., for the term of twenty-one years, at the annual rent of £10.

Frankford, in the barony of Ballyboy. Hugh O'Mulloy, head of his sept, founded this monastery for Carmelites, under the invocation of the Virgin Mary.

A.D. 1454, Hugh, the founder, died on the feast of St. Remigius.

A.D. 1468, died the prior, Edward Brakan.

At the general suppression of monasteries, this convent and possessions were granted to Robert Leicester.

Gallen, in the barony of Garycastle, and near the river Brosna. St. Patrick having left Munster, arrived at Brosna, where he was entertained by Trian, a bishop and a foreigner, who lived at a place called Craobech; thence he proceeded to Hy-failge, where a chieftain of that name, and an obstinate pagan, formed a plan for murdering St. Patrick. Odran, the faithful servant of the apostle and his charioteer, having obtained information of the impious resolve of the chieftain, without communicating the matter to the saint, requested permission to sit a while in the easy part of the vehicle, feigning himself greatly wearied; the apostle of Ireland complying with his desire, condescended to act in the mean time as driver. As they were going along, Failge ad-

vanced, and mistaking Odran for St. Patrick, transfixed him with a lance. Failge was soon after struck dead by the Almighty, in punishment of his crime.

Gallen monastery was founded by St. Canoc, or Conoc, of which he was abbot, probably about the middle of the sixth century. He is said to have been a native of Brecknock, in Wales, but son of an Irish prince, who had settled there, and from whom it derived its present name. Brecan, such was the father's name, is said to have had a great number of children, of whom Canoc is usually stated to have been the eldest.

A.D. 820, Felim MacCromhain destroyed the church and sanctuary of Gallen. There was a celebrated school here for scholars from Wales; it was ravaged repeatedly; still it continued to exist, when Colgan compiled his acts of the Irish saints, at which time it belonged to the canons regular of St. Augustine.

Of this abbey and its extensive possessions, Sir Gerald Moore became the fortunate patentee.

Kilcolgan. This church is attributed to St. Colga. See Kilcolgan, Galway.

Kilcolman, Doire-mor, in the barony of Ballybrit, and diocese of Killaloe. Saint Colman, son of Aengus, called so, because a descendant of his and of Darrine or Daire; is distinct from Colman-elo.

He was of the royal blood of the kings of Cashel and a lineal descendant of Aengus, king of Cashel, who was slain in 490. Colman was a bishop in the reign of Failbhe Fland, king of Cashel, who succeeded immediately to the throne on the death of his brother, Finghin, A.D. 619. He resided in his monastery of Doire-mor (the great grove), which he had himself founded. It is related that the king of Cashel having done an injury to Colman, upon which he applied to St. Pulcherius, who had great influence over the king, to accompany him to the royal residence, for the purpose of obtaining redress. Having represented the case to the king, who addressed him in a haughty tone, and refused to accede to the wishes of Colman, Pulcherius then accosted the king, saying: "It does not become you to answer in this manner to a great pontiff, who is most holy in the sight of God, and not inferior to you, according to the nobility of this world, for ye are of the same stock." Pulcherius continued his discourse, reprimanding the king so severely, that becoming greatly alarmed, he granted what St. Colman desired. The materials of his life are so scanty that the year of his death is not on record. His festival was kept at Doire-mor, on the 20th of May, as the anniversary of his new birth for heaven.

Kilcomin, in the barony of Clonlish. Many saints of the name,

Cumin, occur in the Irish annals. The founder of this church is said to have enriched, and to have presented to it many relics of SS. Peter and Paul. See Kilcummin, in Mayo.

Killagally, in the barony of Garrycastle. St. Trian, a bishop, and a foreigner, is said to have presided over this establishment, as abbot. See Gallen.

A.D. 872, Donogh Mac Moylduin, abbot of Killcalga, was slain by the Danes.

Killhuaillech, in the territory of Fercal, which contains the present baronies of Ballycowen, Ballyboy, and Fercal. St. Lonan is said to have presided over this establishment before the middle of the sixth century. In process of time the monks of Clonmacnoise exchanged it with those of Clonard, for the churches of Killochuir and Cluain-alahd-deirg, both situate on the eastern coast of Louth. Killochuir is said, by others, to have been on the coast of Down.

Killeigh, in the barony of Geashill. St. Sinchell founded this monastery for canons of St. Augustine. See Clane, Co. Kildare.

A.D. 849, died Reaghtawry, abbot of Killeigh.

June 28th, eighteenth of Elizabeth, this monastery, with three messuages, one hundred and twenty-four acres of arable land, twenty-four of pasture, three of meadow, and four of underwood: and three messuages, six cottages, twenty acres of arable land and seven of pasture, in the town of Donfeigh, in the county, with the tithes, were granted for ever, in capite, to John Lee, at the yearly rent of 45s. 6d.

May 16th, 1578, this abbey, with all its temporal possessions, was granted to Gerald, earl of Kildare, and his heirs, at the yearly rent of 33s. 4d., with an obligation of maintaining one able horseman.

A nunnery for canonesses of St. Augustine existed here. Its erection is attributed to the Warrens; but before the English settled in Ireland, this establishment was in existence. They may have repaired it.

Gray friary. This house was erected in the reign of King Edward I., by an O'Connor, as some suppose.

A.D. 1303, Donald O'Bruin, guardian of this monastery, was made bishop of Clonmacnoise.

At the general suppression, this abbey was granted to John Alee.

Killeigh was formerly a place of note, and its religious houses were amply endowed, particularly the monastery of the canons regular.

Killiadhuin, founded by St. Kieran, of Saigir, for his mother, St. Lidania. See diocese of Ossory.

Kinity, in the barony of Ballybritt. St. Finan was abbot of Kinnitty about the end of the sixth century. Supposed also to have been the founder of Kill-achad-Conchin, instead of St. Abban.

A.D. 839, This abbey was destroyed by the Danes.

A.D. 850, died the abbot Kellach, son of Crunmal.

A.D. 871, died the abbot Colga Mac Conagan, esteemed the best and most elegant poet in the kingdom, and also the principal historian.

Lemanchan, or Lemanaghan. St. Munchen or Manchen, surnamed the wise, is considered the founder of this monastery. He was a descendant of Cormac Cas, king of Munster, and was held in high veneration throughout the territory of Thomond, both for learning and sanctity. Ware is of opinion that he was the first bishop of Limerick, but at this early age there was neither a city nor bishopric there. Manchen may have founded a convent, over which he presided as abbot; others think, with more probability, that he was the abbot of Mundrehid, in the present barony of Upper Ossory. In all the ancient calendars the title of bishop is not annexed to his name. St. Munchen was the founder of several religious houses, and having been greatly revered for his sanctity, it is probable that many churches have been dedicated to him—Limerick among the rest. The day assigned to the festival of St. Manchen, "the wise," and the Munchen of Limerick, is the 2d of January, being the one fixed in all the Irish calendars for Manchen. The death of St. Manchen occurred A.D. 652.

A.D. 694, another St. Manchen, of Leth, lived after this year.

A.D. 1205, Gillbrenan O'Rocholly, abbot of Leithmanchen, died.

The ruins of this establishment are still to be seen, surrounded by a bog or marsh.

Leathmore. St. Pulcherius, or Mochoemoc flourished, in the sixth and seventh centuries. He was the son of Boean, a native of Coumacne, in Connaught, (Conmacne, of Galway,) who, having left his own country, settled in Hy-Conall-Gaura, in the west of the county Limerick, where Pulcherius was born, about the year 550. His mother's name was Nessa, of the Nandesi sept, and through her he was nephew to the celebrated St. Ita, called the Brigid of Munster, with whom he remained twenty years. Being well prepared for the ecclesiastical and monastic state, he went, with her consent and approbation to place himself under the guidance of St. Comgall, of Bangor. Qualified to preside over others, the holy abbot of Bangor advised him to found a religious establishment for himself, wherever the Almighty would direct.

Having, in compliance with the instructions of Comgall, repaired from the austere retreat of Bangor to his own country, and having been introduced to the chieftain of Ely O'Carrol, who received him with attention, and generously offered his own residence, for the purpose of converting it into a monastery; he declined the offer of the prince, but Pulcherius accepted the grant of a lonesome spot in a thick forest, to

which he gave the name of Leathemore. Here he spent some years shut out from the intercourse of the world, training up a numerous body of disciples in the duties and observances of a spiritual life. The prince, who was his benefactor, having died, Ronan, his successor, intended to expel the saint from his territory, and went with this resolve towards the monastery, having in his train a party of soldiers to execute his mischievous design. When he arrived near the monastery, Pulcherius was celebrating the divine mysteries. Ronan, suddenly struck by the vengeance of Heaven, could not stir from the spot on which he stood. Repenting his rashness, the prince sent word to Pulcherius, requesting that he would come and relieve him from his situation. The message was not conveyed to Pulcherius until he had finished not only the sacrifice, but likewise Tierce, a part of the divine office. Pulcherius replied, that he would not go out of the monastery until after finishing another part of the office, called None; having done so, he visited Ronan, and having imparted his benediction, relieved the prince from the awkward position which his own temerity had procured.

Thenceforth a great friendship existed between them; and after Ronan's death, the saint fervently supplicated the father of mercy for the repose of his soul. At a later period, Failbhe Fland, king of all Munster, being displeased with Pulcherius for preventing some horses of his to graze in the field belonging to his monastery, ordered the chieftain to expel him from that country. Pulcherius having proceeded to Cashel, remonstrated with the king on the injustice of his order; but the king, who received him in a very insulting manner, was immediately seized with violent pains in one of his eyes, and was deprived of its use. The courtiers having entreated St. Pulcherius to procure him some relief, he blessed water, which, on being applied to the eye, the pain ceased—the blindness still continuing. On the following night the king had a vision during his sleep, in which he thought he saw from his castle on the rock, the plains, north and south of the city, covered with all the saints of Ireland, and was told by a venerable-looking person, that they had assembled in defence of Pulcherius, and that he and his posterity would be destroyed in case of not complying with the request of Pulcherius. Accordingly, the king on the next day sent for him, and granted what the saint required: henceforth Pulcherius was held by the king in great veneration. Several miracles are attributed to Pulcherius, among others, his having cured of blindness a holy virgin Cannera, daughter of Fintan, who is considered to have been the relative of St. Molua, of Clonfert Molua. The celebrated Dagan was, in his younger days, a disciple of St. Pulcherius, as was also Cuanchear, of whose history little is known. Besides St Cainnech, Colman of

Doire-more, Pulcherius was intimate with St. Molua of Clonfert-molua, St. Lactean, of Achad-ur, a St. Finbhar, and St. Luchern, who had been his fellow-students at Bangor.

Through the sanctity and labors of Pulcherius, a desolate and uninhabited forest became the abode of saints and scholars. Our saint died, having lived to a great age, on the 13th of March, A.D. 656.

A.D.747, died St. Cuangus Mac Dall, a man of eminent sanctity and learning, and abbot of Leathmore, where his festival was observed with that of the founder, on the 13th of March.

A.D. 868, died the abbot Dubhdatul.

A.D. 900, died the abbot Flannan O'Lonain.

A.D. 1014, Maclenna, abbot of Lethmore, was killed.

Lynally, in the barony of Ballycowen, and four miles from Durrow. St. Coiman-elo, the founder. See Muckamore, county Antrim.

A.D. 709, died the abbot St. Tedgalius, whose feast is observed on the 16th of April.

A.D. 861, died Aidhecar, abbot, and a learned scribe, of Lynally.

A.D. 884, died Euchedius, son of Congan; he lived to a venerable age, and was called bishop of Launella.

Monisteroras, in the barony of Collstown, near Edenderry. Sir John de Birmingham, earl of Louth, in the year 1325, founded this monastery for conventual Franciscans; it was called from his own name, in the Irish language, Monaster-Feoris.

A.D. 1511, Cahir O'Connor was slain near this monastery, by his own countrymen.

This monastery was once a place of strength, having held out a considerable time, in the year 1521, against the earl of Surrey, then lord lieutenant.

At the general suppression it was granted to Nicholas Herbert.

Mugna. St. Finnian, of Clonard, is said to have erected a monastery in Mugna of Hy Bairrche, having obtained the site from Carbreus, king of Leinster. Nothing more is known of it.

Rathbeg, in the barony of Clonlish, east of Birr. St. Abbhan is said to be the founder.

Rathlibthen, in the barony of Ballycowen and Ballyboy. St. Illand founded this monastery. He flourished about the year 540; is said to have been the descendant of the monarch Leogaire, in the fourth generation. St. Aidus, son of Brec, was educated in this monastery. The memory of the founder is revered on the 10th of June. The statue of the saint is still to be seen in this church, with his episcopal mitre, and a crozier in his hand. The head of the statue was broken off by some sacrilegious wretch.

Reynagh, in the barony of Garrycaste, and near Banagher. St. Regnach or Regnacia, sister to the illustrious Saint Finnian, of Clonard, was abbess of this church, called after her, Killreynach. The mother of both those saints is also called abbess of this convent; if so, Talacia, or Talech must have lived to a great age, as it seems the daughter was the foundress, or she might have resigned the charge to her mother.

Saint Lasra, one of the pupils or "eleves" of St. Regnacia, became distinguished not only for piety but for knowledge, having been instructed by St. Finnian, and who afterwards erected a church in her own country, at Doire Mac Aidmecain, a place now unknown.

Seerkieran, in the barony of Ballybritt, and four miles east of Birr. St. Kieran, the founder. See Ossory, &c.

A.D. 841, the abbey was pillaged, and set on fire by the Danes.

A.D. 876, died the abbot Cormac, a learned scribe.

A.D. 1079, died the abbot Cellach.

On the surrender of this monastery, the prior was seized of the site containing one acre, in which were the walls of a church, a small tower, a great stone house, covered with thatch, and two other houses, then the residence of the canons. The villa of Shyre belonging to the canons, in which were six cottages and forty acres of arable and pasture lands; the rectory of Shyre or Seirkeran, its tithes and alterages, all of which were granted to Sir William Taaffe, who assigned them to James, earl of Roscommon.

CHAPTER LI.

COUNTY OF LEITRIM.

Annaduffe, or Anaghyew, in the barony of Leitrim, near Loughboffin. An abbey was erected here, A.D. 766. The ruins of the ancient church still remain. The Protestants wishing to give their creed a semblance of antiquity. call it their parish church, having erected a conventicle there. In the thirty-seventh of Elizabeth, this house possessed half a townland, and two quarters.

Balleguarcy. In the year 1518, Cornelius O'Brien founded this beautiful monastery for conventual Franciscans.

Cloon-cholling, in the barony of Mohill. St. Froech, a priest, founded this monastery, which was once very famous. He lived in the sixth century, and died on the 20th of December, the day on which his memory was revered.

In the thirty-seventh of Elizabeth, an inquisition being taken, it was found that this house was endowed with three townlands and a quarter, making in the gross fifty-two small cartrons.

Crevelea, in the barony of Dromahare, situated on the river Bonid, which falls into Lough Gille.

This monastery was founded for Franciscans of the strict observance, A.D. 1508, by Margaret, daughter of Lord O'Brien and wife to Eugene, Lord O'Rourke; she died in 1512 and was interred here; the building was never completed.

By an inquisition taken in the first of King James, the last abbot was found to be seized of one carucate of land, and the rectory of Krellew containing two carucates of glebe land: the rectory of Clonlogher, one carucate: the rectory of Drenleis, two carucates of glebe: the rectory of Ballcyhinechain, four quarters; the rectory of Killkrumena, one carucate; the rectory of Lisanemis, four quarters; the rectory of Killifargen, four carucates and all the tithes of the same.

The walls of this abbey are still entire, and the altar nearly so; the building is of the same extent with the abbey of Sligo, but inferior in execution.

Doiremelle, situated on the banks of Lough Melve, in lower Breffny.

St. Tigernach founded this nunnery for his mother, St. Mella, who died about 787.

Having lost her husband, she resolved on leading a religious and a secluded life; in this monastery, which her son had built, she collected a number of pious females, whom she governed as abbess for many years; she had another son, Cannech, who was a priest, and who was also a very holy man. St. Mella is mentioned twice in the calenders at the 9th and 31st of March, under the name of Doire-Melle, the oak grove of Melle, the name by which her nunnery is distinguished. Her pious and saintly son Tigernach, founded another for himself, called Killacadh. See Cavan.

Drumlias, in the barony of Drumahare and bordering Lough Gille.

St. Patrick is said to have founded this church, and to have placed over it St. Benignus; if so, Benignus must have remained a very short time, as he was the constant companion of the apostle.

Drumahare. See Crevelea.

Feenah, in the barony of Leitrim, Saint Caillin having converted Aodh Fin, the son of Feargna, the chief of the country, that prince resigned unto him his Cathair or stone fortress, in order that Caillin might erect his monastic building within it; of this fortress there are vestiges still remaining.

According to the book of Feenagh, a copy of which taken in the year 1517, for the abbot O'Roda is still preserved; it appears that this fortress was of very great antiquity as well as importance; its erection is attributed to Conaing, the fearless, the sixty-fifth monarch of Ireland in the Irish regal list, and who flourished nearly four-hundred years before the Christian era.

In mentioning the resignation of this fort and the surrounding district to St. Caillin, by Aodh Fin, reference is made to the door of the fortress, which was closed by a huge stone.

"Aodh came out to the rock in the chief door of the Cathair, *i. e.* fortress, so that he gave land to Caillin, his spiritual friend."

A similar resignation of a pagan fortress is on record, and which was given to St. Patrick and Benignus, by Lughaid, lord of the country near Tuam, Co. Galway, in which a church called Killbannon was erected: in many other instances groups of religious buildings are found within fortresses of the greatest celebrity in Irish history; buildings

which obtained the name of Cashells, the principal one of which shall be described in its proper place. See Innismurry, Co. Sligo.

The festival of this saint is observed on the 13th of November; St. Caillin is by some called bishop of Down, but without sufficient authority; he flourished in the fifth and sixth centuries.

A.D. 1377, died the abbot John O'Rodaghan, a truly good man.

In the east end of the church is a window of curious workmanship; this place was formerly celebrated for its divinity school, and was the general resort of students from every part of Europe; there is a well about half a mile from the church dedicated to St. Caillin.

Jamestown, a town on the banks of the Shannon, and formerly a place of note, in the Barony of Leitrim.

A Franciscan friary was erected here; but there is no record of its foundation.

Here the catholic bishops and clergy met, who were opposed to the peace with Inchiquin, and who were favorable to the views of the Nuncio Rinuccini.

There are vestiges of the ancient church as well as of the fortifications, which were erected to defend the ford of the Shannon.

Killdareis. Probably the same as Carcuirshineil, *i. e.* the reclusory of Sinell, in Lough Melvin.

In the books of Ballymote and Lecan, he is called "the man of the ringing of the bell," or Campanarius. Killdareis means the cell of the two palms of the hands.

Killnaille. St. Natalis is named as the founder; he is already noticed at Killmanagh.

Mohill, in the barony of the same name and diocese of Ardagh. St. Manchan is the founder; was also Abbot of Mohill. He is by some considered as identical with him who was surnamed "the wise," but in the calendars they seem to be different persons. St. Manchan's festival was observed on the 14th of February, while that of Manchan the wise is held on the 2d of January.

St. Manchan built his monastery of Mohill about the year 608. He is the patron of seven churches. Many glebes, lands, vassals, fees and tithes were given to this church, which was dedicated to the Virgin Mary.

At the suppression of religious houses, this abbey was seized of two cartrons of land, each containing eighty acres, together with five other cartrons in different town lands, all of which were valued at £2 6*s.* 8*d.* The value of money was at this time very high, a shilling then being nearly worth a pound of the present currency.

There were five other small establishments, which were seized by the government, viz:

Killynonyre, on an inquisition taken in the thirty-seventh of Elizabeth, found to be endowed with a townland, or four quarters.

Killyre, in the same year, found to be seized of a townland and four quarters.

Kilronamna, in the same year, seized of four quarters of land.

Killtaghwerke, in the same year, found to be seized of four quarters of land.

Killtebberd, in the same year, found to be endowed with four quarters of land.

Thacineling, a monastery for Grey Friars, was found ed in a place of this name, A.D. 1414, by William O'Reilly. It was afterwards given to the strict Observants by Malachy O'Reilly. This place is not known. As Cavan was the Breffney O'Reilly, this house more properly belongs to Cavan.

CHAPTER LII.

COUNTY OF LIMERICK.

ABBINGDON-WOTHENY. This abbey was founded, A.D. 1205, for Cistercian monks, by Theobald FitzWalter, lord of Carrick, and chief butler of Ireland, who richly endowed it, and having died, was interred here in 1206. It was supplied with monks from the abbey of Savigniac in France.

A.D. 1228, William was abbot.

A.D. 1290, the abbot, having harbored the king's enemies, was fined in the sum of sixty marcs.

A.D. 1307. It appears the abbot of Abbingdon paid to the convent of Kells, in Ossory, the sum of 100s.

John O'Mulryan was the last abbot. At the suppression of monasteries, eleven rectories and fifteen townlands in the counties of Limerick and Kerry were granted, at an annual rent of £57 2s. 3d., to Peter Walsh for ever in capite, and who was by compact bound to maintain one horseman on the premises. April 1st, eighteenth of King James, Sir Edward Walsh, knight, was found to be seized of its possessions. In Spelman's history of sacrilege it is related, that this family have gone to desolation.

Abbey Feal, in the barony of Connilio. An abbey of Cistercians erected A.D. 1188; made a cell to Monasternenagh, which see.

Adaire, formerly a place of note, in the barony of Kennery.

Trinitarian Friary. This house was founded for the order of the holy and undivided Trinity, for the redemption of captives, in the reign of king Edward I., by John, earl of Kildare.

November 15, thirty-seventh of Elizabeth, this abbey, with all its possessions was granted to Sir Henry Wallop, knight, for ever, by fealty only in free and common socage, at the annual rent of £26 17s. 8d. Irish money, Sir Henry engaging to maintain two horsemen on the pre-

mises, and that no part whatever of the same should be alienated to the Irish.

From the invasion of Ireland by Henry II. to the close of Elizabeth's reign, almost a period of four hundred years, the insidious policy of England has exhibited, because it has engendered them, the most tragic scenes of infatuated misrule on the one side and of insubordination necessarily arising from oppression and of resistance, sanguinary but unsuccessful, on the other; ever since that fatal period, the history of Ireland is that of physical or moral opposition as circumstances dictated to the leaders of Ireland; and during this melancholy period, the actuating principle, which guided the rulers of England in their schemes of devastation and horror—a principle which according to even Protestant writers, originated with the false and insidious Cambrensis, whose mode of civilizing the Irish was "to exterminate them and seize their estates," seems to have been inherited by their successors of the present day, who have manifestly improved on the system of their predecessors, adding thereto all that infuriate malice and bigotry of which the government of England, as well as her people, are so susceptible, when a consciousness of her strength can dictate aggression on the rights as well as the religion of the Irish people.

Some large and perfect ruins of this abbey still remain. The steeple resembles a castle, and is supported by a plain arch, with four diagonal ogives meeting in the centre, and stairs leading to the battlements.

Augustinian friary, situated on the south side of the river Mague, was founded by John, earl of Kildare, son to earl Thomas, who died A.D. 1315. King Edward II. confirmed the grants of the founder, A.D. 1317.

This friary, with its possessions, was granted to Sir Henry Wallop, knight, on the terms of the former grant of the Trinitarian property.

A great part of this friary still remains in good preservation. The steeple, similar to the former, is supported on an arch; the choir is large, with stalls, and the nave answerable thereto, with a lateral aisle on the south side. To the north of the steeple are some beautiful cloisters, with pointed windows, within which, on three sides of the square are corridors, and on most of the windows are escutcheons, with English crosses, ranged alternately with saltire ones. The workmanship is simply elegant, the principal parts being of hewn stone, which appear so fresh as to give it a modern, yet venerable appearance. Adjoining the cloisters were several apartments, which seem to be more ancient than the other parts of the building.

Gray friary was founded in the year 1465, by Thomas, earl of Kildare, and his wife Joanna, at their sole expense, and was consecrated

the following year; the founders presenting it with two silver chalices and a bell, which cost £10.

No vestiges of this building remained in 1781, except a lofty square steeple. This abbey and its possessions were granted to Sir Henry Wallop, knight.

Any, in the barony of Small County, situated on a broad and pleasant, though shallow river

This friary was founded for hermits of St. Augustine, in the reign of Henry II., by John, son of Robert, and sundry others.

June 23d, thirty-first of Elizabeth, a lease was made to Edward Absley, to John and Mary Absley of this monastery, for the term of forty years, at the annual rent of £47 7s. 6d.

Ardpatrick, an ancient abbey of which there is no historical account.

In the thirty-second of Elizabeth, this abbey was found to be seized of the lands of Ballingowsee, Ballycowsynye, Ballnanyone, and Ballygertayne, containing forty acres of the great measure; annual value, besides reprises, 6s. 8d.

In the thirty-ninth of Elizabeth it was found, that the hill named Ardpatrick, containing three acres of the large measure, or twenty-one of the small measure, was in former times granted to the Corbeship or Termonland, founded in the church of Ardpatrick; that the said office of Corb or Erenach had continued by succession from time immemorial, in the sept of the Langanes, and that Maurice Langane was at that time the possessor.

There was a noble castle belonging to the FitzGeralds, earls of Desmond, situated on the river.

Askeaton, in the barony of Conillo, and on the river Deel, formerly a walled town, now a depopulated village. Many of the towns of Ireland owed their origin to the monasteries, and since the destruction of those religious establishments, those towns have gradually disappeared.

James, the seventh earl of Desmond, founded, A.D. 1420, this monastery, which adjoined the castle, for conventual Franciscans.

In 1490, it was reformed by the strict observants.

A.D. 1564, while persecution was raging in all its fury under Elizabeth, a provincial chapter of the order was held in the convent of Askeaton. It was soon after suppressed, and in its ruins reminds the beholder of that tenacity with which the Irish Catholic has constantly adhered to the ancient faith, and of the unavailing efforts of the persecutor to extinguish that creed.

Ballynabrahir—town of the friars, in the barony of Small County. The family of Clangibbon founded this monastery for conventual Franciscans, in the thirteenth century.

February 4th, thirty-fifth of Henry VIII., this friary, with three acres and a stang of arable land, was granted for ever to Robert Browne, at the yearly rent of 12d. Irish money.

James Gould died in the year 1600, seized of this priory and of one carucate of land, in free and common soccage.

Ballynegall, town of the strangers, in the barony of Killmallock. The family of Roche founded a monastery in this place for Dominican friars, in the fourteenth century.

In the patent of Elizabeth, and in the thirty-ninth year of her reign, it is expressly called a Carmelite friary. It was, with a half carucate of land, granted to the university of Dublin.

Donoghe O'Dangane was the last prior, who was, in the reign of Philip and Mary, seized of the site of his monastery, containing two acres and a church; also a water mill, and four acres of arable land, with six in pasture, in Ballynagall.

Ballynwillin, town of the mill. A house founded for Dominicans, and of which there is no account, except what the records of confiscation supply. It was granted, with sixteen acres of land in Ballynwillin, to the patentee of Ballynabrahir, which see.

Carrigogonill, on the river Shannon, six miles west of Limerick. A house for knights Templar was erected in this village. A.D. 1350, it was the seat of Donogh O'Brien, lord of Poble O'Brien.

A.D. 1691, it was a place of strength.

Castletown-Maceneiry, in the barony of Conillo, and the seat of Mac Enery. Here are the ruins of a very large monastery, and other buildings, which sufficiently evince the piety, dignity and splendor of this ancient family.

Cluain-creadhuil, or Kilita. St. Ita, styled the Brigid of Munster, was of the princely house of Decies, now in the county of Waterford; her father's name was Keenfoelad, her mother's, Necta, both Christians, as it appears St. Ita was baptized in her childhood. The year of her birth is not known, but it is supposed she was born about 480.

From her earliest years she appeared to be animated with the Holy Spirit, observing, besides her other religious duties, even the fasts which the church prescribed, and displaying an extraordinary degree of modesty, sedateness and sweetness of temper. It is related, that while she was still very young, a room in which she was asleep, seemed to be all in a blaze, and that some persons who hastened to extinguish what they considered to have been material fire, found it uninjured, and on her awaking, observed Ita to exhibit an angelical form, of exquisite beauty. Having reached an age which rendered her competent to choose a permanent state of life, she applied to her mother, and having

dilated on the divine commandments, requested of her to procure her father's permission to consecrate herself to the service of her Redeemer, the true spouse of the soul. The mother, in accordance with the pious wish of her daughter, sought the father's permission, but he obstinately refused, particularly as a powerful and noble young man had made proposals for obtaining Ita in marriage. The holy virgin said calmly to some persons who were near: "Let my father have his own way for a while; I tell you that he will soon not only permit, but order me to give myself up to Christ, and will allow me to go whithersoever I please, for the purpose of serving God."

Not long after she fasted for three days and nights, during which time she was constantly assailed with the attacks of the enemy of mankind, which she resisted with invincible firmness. On the third night her father was admonished in a vision not to oppose the inclination of his daughter any longer; and without loss of time, having informed her of what occurred, he advised her to go and take the veil immediately. Affairs being thus arranged, she repaired to the church, and was, in due form, clad with the veil, and enrolled in the list of consecrated virgins, by the holy prelate, St. Declan, of Ardmore. Soon after she prayed to God to direct her to that place where she might best serve him, and was instructed in a vision to proceed to the territory of Hy-Conaill, and to remain in the western part thereof, at the foot of the mountain Luachra. Thither she went and fixed her residence in a secluded spot, called Chuaincredhuil, where she was soon visited by a number of pious ladies, who flocked from all parts of Hy-Conaill, to place themselves under the direction of St. Ita. (This saint is by some called Ida, as later Irish writers often use "d" instead of "t," which the ancient ones preferred), she is also called Mida, which signifies "My Ida."

The princes of Hy-Conaill, on being informed of the extraordinary sanctity of this holy virgin, waited upon her and offered a large tract of land adjacent, for the purpose of maintaining her establishment; she, however, accepted of no more than a small garden, which she deemed sufficient. As another instance of her disinterestedness, it is related, that an opulent individual laid before her as an offering, a considerable sum of money, which he could not induce her to take; she happened to touch it and then called for water to wash the hand which had been as if defiled by the contact of corruptible silver. She carried abstinence and fasting to such a degree, that it is said she was admonished by an angel to be less abstemious for the future, and not exhaust her frame by an austerity so excessive. Several miracles, some of which are of an extraordinary kind, have been attributed to her, one of them is said to have been performed on a man, named Feargus, whom she delivered

by her prayers from excruciating pains in his eyes and whole body, by which he was brought to the last extremity. She was favored with the gift of prophecy and with the knowledge of persons whom she had never seen, and of distant and secret occurrences. When Columbanus, a Leinster bishop, was on his way to visit her without giving any previous notice, she ordered an entertainment to be prepared, and on his arrival sent to ask his benediction, before she could have known, in an ordinary manner, that he was a bishop, and mentioned other circumstances, which she could not have learned, except by supernatural means. A theft had been committed in a nunnery, which was established at Doire Chuisgribh, (and which must have belonged to her own institution); one of the nuns was unjustly accused; and the affair being involved in obscurity, the abbess and the whole community waited on St. Ita to consult her: she immediately declared, that the nun who was charged with the offence was innocent, and told them, at the same time, who was the guilty person; one of her own maidens had misbehaved, and having left the nunnery, rambled up and down until she was reduced to the necessity of becoming a servant somewhere in the province of Connaught. St. Ita knowing by inspiration how she was situated, and that she would do penance if an opportunity was afforded her, sent to her friend, St. Brendan, of Clonfort, to request that he would procure liberty for this distressed creature. Brendan attended to the message and sent her back to the nunnery, where she was received with great joy by St. Ita, and everything turned out as she had foreseen.

She had a knowledge of some transactions even of the other world, an instance of which is related; an uncle of hers having died, she sent for his eight sons, who lived in the country of the Nandesi, and upon their waiting on the saint, she said to them, "Your father, who was my uncle, is alas! now suffering in the lower regions for his offences," such was the term by which the state of purgation was then expressed and still used in the liturgy; "Libera me, &c., de pœnis inferni et de profundo lacu," "and the manner in which he is tormented has been related to me. Let us do something for the good of his soul, that he may be delivered. I therefore desire that each of you do give, every day during this whole year, food and lamps to the poor, for the benefit of his soul, and then at the end of the year return to me."

They being wealthy, acted according to her instructions, and on their returning she said, "your father is half raised from his first situation through your alms and my prayers: now go and repeat your donations during this year and come to me again." They did so, and then she told them that their father was quite out of the lower world, but that

he was still without clothing, (not fit for that heavenly clothing of which St. Paul speaks, 2 Cor., ch. v., v. 2), because in his lifetime he had not given clothes to any one in the name of Christ. Now," said the saint, "Let your alms consist of clothes during this year, that he may be clothed." Having obeyed her orders, they returned at the end of the year, and were informed that through the great mercy of God, their alms and her prayers had been attended to, and that their father was then in the enjoyment of eternal rest.

Saint Ita had been once as far as Clonmacnoise and there received the body and blood of Christ from the hand of a worthy priest without its being known who she was. When discovered that she had been there, the priest who had given her the Eucharist, set out with some others of the clerical order for Cluain-credhuil for the purpose of receiving her blessing. One of them, having lost his sight on the way, recovered it immediately through the intercession of St. Ita. She asked the same priest to sing mass in her presence; which done, she ordered the vestments, in which he had sacrificed, to be given him. He said that he could not take them, as the abbot Aeneas had enjoined them not to accept of anything from her, but her prayers. She replied that he would not be displeased, mentioning a circumstance, which she desired them to communicate, and adding, that the abbot on hearing it would receive her present with joy. This induced the priest and his companions to take the vestments; and the affair ended as St. Ita had assured them. Other holy abbots of those times held her in great veneration. St. Comgan, abbot of Glen-ussen, finding his end approach, sent for St. Ita, and in the persuasion, that her attendance would be conducive to his eternal happiness, prevailed upon her to lay her hands upon his lips and close his mouth at the moment of his death, which is supposed to have taken place at Cean-indis, on the banks of the Shannon. She was often visited by St. Luctigherna, abbot of Ennistymon, who brought with him the abbot of Drumliag. (See Ennistimon). The great St. Brendan was wont to consult her on the nature of Christian duties, and the answers which she gave, were full of wisdom and discretion. This extraordinary virgin, having reached a great age, called together her nuns and told them, that her decease was near at hand; soon after she was taken ill, and having given her blessing to them, to the clergy and people of Hy-Conaill, departed this life on the 15th of January, A.D. 570.

A crowd of people from the whole country assembled around her remains, and several miracles took place on that occasion. They were then deposited in her own monastery. The clergy and people adopted St. Ita as their patron saint. The veneration in which she has been

held, extended far beyond that territory. Alcuin in one of his poems joins her with St. Brigid.

Cluain-claideach, in Hy-Conaill. St. Maidoc, of Ferns, erected this monastery.—See Ferns.

Galbally, in the barony of Coshlea. A member of the O'Brien family founded this monastery, which was a considerable one, for gray friars. Its ruins shew it, along with those of several other religious foundations, to have been a place of magnificence.

January 20th, and 35th of King Henry VIII., this monastery with three gardens, six messuages, and six acres of arable land, was granted to John, of Desmond, for ever, at the yearly rent of 4d. Irish money.

Hospital, in the barony of Small county. It is always called the hospital of Any, though situated a mile north of that village.

A commandery for knights hospitallers, under the invocation of St. John the Baptist, was founded in the reign of king John, by Geoffry de Marescis, who was chief governor of Ireland in the year 1215.

A.D. 1326, John le Mareschal was preceptor.

A.D. 1543, Aeneas O'Heffernan, the last master of Any, was made bishop of Emly.

Queen Elizabeth granted this hospital and its possessions to Sir Valentine Browne, who erected a magnificent castle on the site of the same, which is now in ruins.

The walls of the ancient church still remain; and in a niche on the north side of the high altar is the tomb of a knight, in alto relievo, which is said to be the tomb of the founder.

Kildimma. A St. Diuma is said to have been the preceptor of St. Ailbe, of Emly.

St. Diuma is supposed to have been an Irish priest, who accompanied St. Aidan on his mission to Northumbria. St. Finan, the successor of this illustrious apostle, having preached with great success to the Middle-Angles, and the number of converts becoming so large that it was deemed expedient to appoint a bishop for them, Diuma was chosen for this purpose, and being consecrated by St. Finan, was placed over not only the province of the Middle-Angles, but likewise the kingdom of Mercia, which had fallen under the dominion of Oswin. During the short time, that he lived, St. Diuma acquired a still more numerous flock for the Lord, and was succeeded by Kellagh, an Irishman, who soon returned to Hy.

Lingard, in his history of the Anglo-Saxon church does not mention those Missionaries as Irish, he merely calls the companions of Finan "four Northrumbian priests," three of whom were English, and the fourth, Diuma, an Irishman, though Bede expressly states, that the lat-

ter was not of English descent. He does not even mention Finan or his Irish missionaries, who have been of such signal service to that country. He studiously passes over the great obligations that England is under in this respect to Ireland. It seems as if English priests as well as English rulers are not disposed to do justice to Ireland. Catholic England has robbed Catholic Ireland of her property, and eventually England, become Protestant, would fain plunder Ireland of her religion as she has left nothing else to extirpate.

Diuma has given his name to this church.

Kill-fiachna, in the barony of Conillo and adjoining the mountain Luachra. The cell of St. Fiachna was near Coningnibh in this district of Conillo. Fiachna was the disciple of St. Carthag. Aidan, another disciple of St. Carthag, had another cell called after him, and in which, it appears, that Fiachna was buried, both cells having been in Conillo. Fiachna is in all probability the saint whose memory was revered at Inispict, on the 30th of March. From the fact of the burial, Killaidan got the name of Kill-fiachna.

Killmallock. St. Mochellock is said to have been the relative of St. Finan of Kinnity. He was the disciple of the priest Dimma and is said to have been a bishop. He is usually called Mochelloc of Cathuir mac Conchuibh, once a town in the county of Waterford. Beside some establishment at this place, the foundation of the church of Killmallock (supposed a contraction of Killmochelloc) is usually attributed to him.

The St. Mochelloc died very old some year between 639 and 656. His acts are mentioned at the 26th of March.

Killmallock was formerly a town of great repute, being walled, and its houses beautifully and elegantly built of hewn stone; and even in its ruins it has been called "The Balbec of Ireland." Lamartine, in his eastern tour, describes the ruins of Balbec.

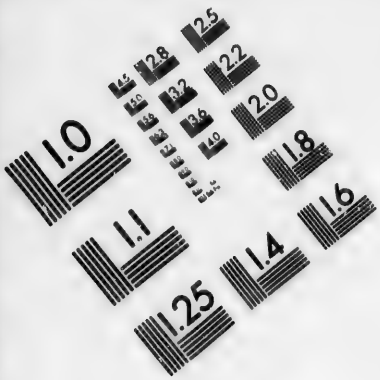
Dominican Friary. This order was established at Killmallock, A.D. 1291, by Gilbert the second, son of John, lord Offaley, according to tradition.

A.D. 1340, a general chapter of the order was held here.

April 24th, thirty-sixth of Elizabeth, a grant of this abbey was made to the sovereign and corporation of Killmallock to hold the same for ever in free soccage at the annual rent of 53s. 8d. Irish money.

The ruins of this monastery, which was within the town, still convince the observer, that it was an elegant edifice.

Killratha. The foundation of which St. Patrick is said to have foretold. Archdall makes a St. Coeman founder of it, whom he also calls a disciple of St. Patrick, but without sufficient authority. It cannot be ascertained at present, where this monastery stood.



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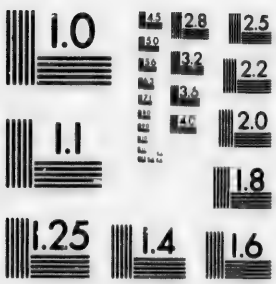

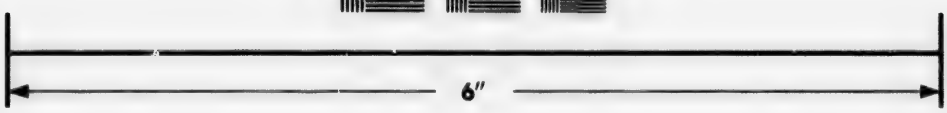

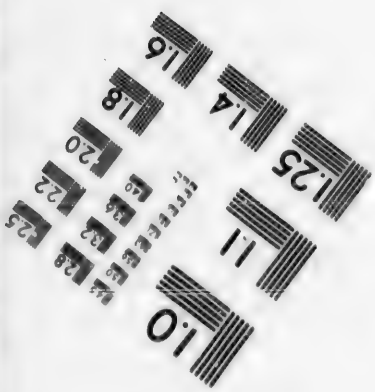

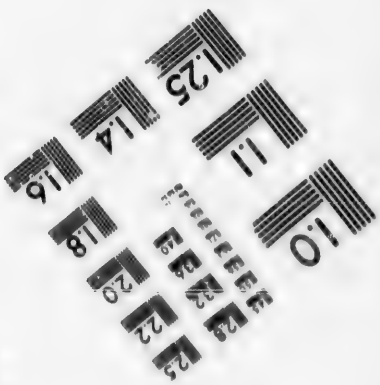

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Killshane, in the barony of Conillo. A friary of conventual Franciscans was established here by FitzGerald lord of the territory of Clenlis, and bordering on the county of Cork.

Cistercian abbey, founded in the year 1198, and dedicated to the Virgin Mary. It was subject to the abbey of Corcumroe and afterwards became a cell to it.

Florence O'Tigernach, abbot of this house, was made bishop of Kilfenora, in the year 1273.

Kilteel, in the barony of Coonagh. The knights Templar had a church here, which was erected on an eminence.

Kill-teidhil, in the territory of Ara-cliach. St. Patrick foretold the erection of this church. It is supposed the same as Killteel. Seven bishops are said to have been here interred.

Kynnethin. In Michaelmas term, 1300, a writ issued to the sheriff to distrain the abbot of Kynnethin, at the suit of Robert de Bland, for the sum of thirteen marcs, an arrear due of the annual rent of forty shillings. No other mention is made of this house.

Limerick is the capital of the county and the seat of a bishop; was taken by the English in 1174, and has been famous for withstanding the arms of William III. in 1690 and 1691.

Nunnery. Donald O'Brien, king of Limerick, founded this nunnery for black nuns of St. Augustine, and was dedicated to St. Peter.

Priory of canons regular. In the reign of king John, this house was founded, under the invocation of St. Mary and St. Edward, king and confessor, by Simon Minor, a citizen of Limerick, for this order.

The prior of this house had the first voice in the election of mayor, according to Sir James Ware. In the inquisition taken with regard to the monasteries, it is mentioned that this privilege belonged to the Eremites of St. Augustine.

A.D. 1319, Nicholas le Bloand was prior.

A.D. 1413, John Fleming was prior.

This priory, which was situated near Ball's bridge, was granted at the suppression, to Edmund Sexton.

Dominican friary. Donagh Carbreagh O'Brien founded this monastery, under the invocation of our holy Saviour. Seven bishops are interred in the cemetery of this abbey. The founder was buried here in 1241.

A.D. 1279, a general chapter of the order was held here.

A.D. 1504. This monastery was reformed by Vincentio de Blandello, of Newcastle, master of the order, by authority of Pope Julius II.

At the suppression of religious houses, Edmond was prior, and then was found to be seized of the site, church, steeple, and dormitory, three

chambers, a cemetery, and sundry closes, containing an acre and a half within the precincts, a garden of four acres without the walls of the monastery and thirty acres of arable and pasture land within the liberties of the city, its possessions in and about the city of Limerick.

In the thirty-fifth of king Henry VIII., this sumptuous monastery, with its appurtenances, was granted to James, earl of Desmond. In 1623, James Gould, who died in 1600, was seized of its possessions. Part of the monastery has been converted into a tan-yard. A large barrack has been erected on another portion.

Gray friary. O'Brien, a lineal descendant of the kings of Thomond and Desmond, founded this monastery in the reign of Henry III.

A.D. 1376, the bishop of Limerick treated those friars with much indignity.

A.D. 1534, this monastery received the reform of the strict observants.

Donogh was the last guardian. Its possessions were seized and granted for ever to Edmond Sexton.

This monastery stood without the town wall. On the site of which the county court-house is erected. The old church has been converted into a county hospital. Wadding affirms that another Franciscan monastery was founded in the year 1293, in the King's island, near Limerick.

Augustine friary, called the house of the blessed Virgin Mary and of the Holy Cross. It was founded, in the 13th century, by O'Brien, the lineal descendant of the kings of Limerick and Thomond.

A.D. 1472, Aquile, general of the order, gave command, that regular discipline should be observed in this house.

Stephen Sexton, who had the first voice in the election of mayor of Limerick, as prior of this house, died in the year 1594. A vestige of this house does not remain. It is supposed, that it was situated near Quay-lane.

Knights Templar had a commandery near this house of the Augustinians, which has also disappeared.

Milltown, in the barony of Coonagh. Nellan O'Mulloy erected this house for Carmelite friars. Nothing more is recorded of it.

Monasternenagh, in the barony of Poble O'Brien. This abbey was founded in honour of the Virgin Mary, A.D. 1151, by Donald O'Brien, who furnished it with Cistercians from the abbey of Mellifont.

A.D. 1174, Donatus was abbot.

A.D. 1304, Isaac was abbot.

A.D. 1307, William was abbot.

A. D. 1365, Henry was abbot.

A.D. 1579, Marshal Malby, at the head of 100 horse and 500 foot, defeated 2000 of the Irish, though the later fought valiantly at first; 260 were slain, among whom was Dr. Allen, the famous legate from the See of Rome, *so state the English accounts.* O'Sullivan Bearre does not mention Dr. Allen in his history.

The abbot of Monasternenagh was a baron of parliament.

This monastery, with its appurtenances, was granted to Sir Henry Wallop, knight, the patentee of Adaire.

Monasterna-galliagh, in the barony of Small county, near Lough-Gir. A house formerly of canonesses of St. Augustine, which was dedicated to St. Catharine.

The rectories of the parishes of Drishane, Cullen, Nohavel, Kilmeen, and Drumtariff, in the barony of Duhallow and county of Cork, belonged to this nunnery. It was, with its possessions, given to Sir Henry Wallop, knight.

Mungret. St. Nessan, who died, A.D. 552, was the disciple of St. Ailbe, of Emly. Nessan was most probably the founder of Mungret monastery; he never attained in the church a higher dignity than that of deacon, by which title he is constantly known; yet his reputation is so great that he is reckoned among the fathers of the Irish church.

His festival was celebrated at Mungret, on the 25th of July.

The monastery of the island, called Ireland's Eye, in the county of Dublin, is said to have been founded by a St. Nessan. That isle, originally called Inis-faithlen, obtained the name of Inismac-nessan, from the sons of Nessan, who were revered there on the 15th of March. Their names are Dichull, Munissa, and Neslug.

A.D. 552, died the abbot St. Nessan. St. Manchin, called the first bishop of Limerick, is said to have been abbot of Mungret.

A.D. 760, died the abbot Ailill.

A.D. 820 and 834, the Danes devastated the abbey of Mungret.

A.D. 1102, the 5th of October, the blessed Mugron O'Moore, principal professor of divinity at Armagh, and in all the west of Europe, died in this abbey.

A.D. 1107, this abbey was again sacked.

The psalter of Cashel relates, that this establishment had at one period six churches within its walls, and contained, exclusively of scholars, 1500 religious, 500 of whom were learned preachers, 500 were psalmists, and the remaining 500 applied themselves to contemplation, works of charity, and other spiritual exercises.

Newcastle, in the barony of Conillo. The knights Templar erected a castle in this place, and adjacent thereto a town sprung up, which

was walled, and became a corporation. In process of time it fell to decay, and is now in ruins.

Rathkeale, in the barony of Conillo. A priory, under the invocation of the blessed Virgin, was founded at this place by a person of the name of Harvey, for Augustin canons of Aroasia.

Before 1280, John was prior. In this year Eleonora Purcell granted to this priory the tenth loaf of every baking, and tenth flagon of every brewing, the tenth pork and tenth mutton, and a considerable portion of every ox or cow killed in her manor of Mayer, to the due performance of which she bound herself and her heirs for ever. In default of this obligation the prior sued her son Hugh, who replied that his mother made the same grant to the prior posterior to the settlement she had made upon him, of this manor; upon which the prior rejoined, that after the death of Eleonora, the prior John was put into the possession of the said charity by the said Hugh, who ratified his mother's deed.

The affair was compromised in a friendly manner between both parties. Some of the ruins of this house still remain.

Saint Michael's. An inquisition taken in the thirty-second of Elizabeth, finds that certain lands in the barony of Clan-William, containing three acres of the great Irish measure, granted in mort-main to the church of St. Michael, in the said barony, were of the annual value, besides reprises, of 3s.

Timolynne. Of this monastery there is no account, except what is supplied by the royal commission, which the government instituted, with a view to its being suppressed. In the twentieth of Elizabeth, it was found, that the rectory of Urgire, in the diocese of Limerick, annual value 20s., was appropriated to the abbot of this monastery, who was also patron of the vicarage.

CHAPTER LIII.

COUNTY OF LONGFORD.

Abbey Shruel, in the barony of Shruel, and near the river Inny.

A.D. 901, died the abbot Moelpoil.

A.D. 952, died the abbot Macatalius.

O'Ferrall founded an abbey for Cistercians, under the invocation of the Virgin Mary; the year of its erection is said to have been 1150 or 1152.

May the 2d, the eleventh of Queen Elizabeth, the site of this monastery, with its appurtenances, twenty-four cottages in the town of Vore, one hundred and eighty acres of land in the vicinity of the same, eighty acres of pasture and underwood adjacent, one messuage, four cottages in the town of Cranaghe, and sixty acres adjoining; two messuages, four cottages in the town of Ballynemanagh; and sixty-four acres, two messuages, three cottages in the town of Knockaghe, and sixty-four acres adjacent thereto, were granted to Robert Dillon, and his heirs, at an annual rent of £10 14s. 4d. In another inquisition it was discovered that the abbot was seized of some possessions, which were until then concealed.

Ardagh, in the barony to which it gives its name.

Canons Regular:—St. Mel was bishop of Ardagh. See diocese of.

Archdall almost invariably calls the friars of St. Augustine canons regular, though no such order existed in Ireland until they were introduced by St. Malachy and Imar, they were then called canons of St. Augustine or secular canons, as St. Augustine drew up no particular rule for men.

St. Melchuo, said to be the brother of St. Mel, succeeded as abbot and bishop. See diocese of.

A.D. 741, died the abbot Beochuil.

Franciscan friary, not known when it was founded. Reformed by friars of the strict observance in the year 1521.

Ballynasaggard. The family of O'Ferrall erected this house for brothers of the third order of St. Francis.

Cloone. Archdall places here a monastery, founded A.D. 663, but of which, he informs us, there is no particular account.

Clonebrone, in the barony of Granard, between Granard and Edgeworthstown. The two Emerias are said to have been placed here in the time of St. Patrick, and they are also said to have been the daughters of the unfortunate Milcho, who refused to listen to the words of salvation from the lips of St. Patrick, because the saint had been his captive. It is also said, that at the time of receiving the veil, they left the impression of their feet in the stone on which they stood.

A.D. 738, the virgin and abbess of Clonebrone, St. Samthanna, daughter of Dyamranus, died. Her festival is celebrated on the 19th of December.

A.D. 771, died the abbess Sithmath.

A.D. 775, died the abbess Forblaith.

A.D. 778, this nunnery was destroyed by fire.

A.D. 780, died the abbess Elbrigh.

A.D. 791, died the abbess Lerveanvan.

A.D. 804, died the abbess Finbil.

A.D. 810, died the abbess Gormley, daughter of Flathnia.

A.D. 1107, died the abbess Cograch, daughter of Unon.

Deirg abbey, in the barony of Moydoe. A priory of canons regular was founded here, in the reign of King John, by Gormgall O'Quin.

A.D. 1217, died Oisin, abbot of this monastery.

At the suppression of monasteries, this house, with its possessions, was granted to Nicholas Aylmer.

Druimcheo, said to have been a nunnery, in which St. Lupita presided. Armagh seems to have been the place where she dwelt. Lanigan thinks that the nunnery of Druimcheo should be attributed to St. Brigid, as she visited St. Mel, of Ardagh, and spent some time in the neighborhood.

Fairgney, which Archdall omits, or rather places in Westmeath, was founded by Munis, a bishop, supposed to have been the brother of St. Mel, about the year 486.

The festival of this saint was affixed to the 18th of December.

Hospital of Clondaragh. Inquisition, 27th January, thirty-seventh of Elizabeth, finds that this hospital, or termon, erenach or corbship, was endowed with four cartrons of land.

Hospital of Clonebrone was endowed with eight cartrons of land in the barony of Granard.

Hospital of Clonoghrir found endowed with three great cartrons of land, in the barony of Moydow.

Hospital of Granard-Kill found to be endowed with two cartrons of land, in the barony of Granard.

Inchmore, in the barony of Granard, and in Loughree.

Founded by St. Senan, of Inniscathy. See Inchmore, in County Clare.

St. Boedhan of Inismore died on the 14th of January; there was a bishop of this name at Ardcarn, in Roscommon.

A.D. 748, died Dicolla McMenidi, abbot of this house.

A.D. 800, died McLaisre, the abbot, surnamed, "the excellent."

A.D. 804, the Danes destroyed this abbey.

A.D. 895, Toictiuch, the abbot, died.

A.D. 1414, died Edmond McFindhair, prior of Inismore.

Inisbofin, an island in Loughree. St. Rioch founded this monastery, which continued for several centuries. He is said, but erroneously, to have been the nephew of St. Patrick; he is called Mac Laing or Hualaing. St. Aidus, bishop of Killare, visited him in the island of Inisbofin, which existed in or about the year 540. St. Rioch, though usually styled abbot, was also bishop—the year of his death is not recorded—his festival was the 1st of August.

A St. Roc is still held in veneration, by the people of Connaught, somewhat similar to that which in Italy is paid to St. Anthony, of Padua; according to tradition, St. Roc was a most holy man, and a worker of miracles; his church, which is said to have been a sanctuary, is at present a ruin on the south side of Black-Sod bay, County of Galway. There are many ancient churches of Ireland not at all enumerated in the monastic histories. Whether the Rioch of Loughree, and Roc of Galway, be identical, cannot be determined. St. Rioch is said to have been the son of Darerca, alias, Lemania, sister of St. Patrick. St. Rioch is not one of those whose name is to be found among the holy sons of Liemania. See Inisanghoill, Co. Galway. This saint then belongs to the 6th century, the one in which his visitor, St. Aidus, flourished.

A.D. 750, died the abbot Fienglach.

A.D. 770, the abbey was destroyed by fire.

A.D. 809, died the abbot Blathmac.

A.D. 1010, the abbey was plundered by the men of Munster.

A.D. 1025, died the abbot Chonfal.

A.D. 1087, the men of Munster renewed their ravages.

A.D. 1089, the Danes plundered the abbey.

Inisclothran, an island in Lough-Ree, St. Diermit founded this

monastery about the year 540. See Castle Dermot, County Kildare.

A.D. 719, died the abbot Senach.

A.D. 780, the abbot Eochy Mac Foharty, flourished.

A.D. 1050, the abbey was plundered.

A.D. 1089, the abbey was plundered by the Danes and the men of Munster, under O'Brien.

A.D. 1136, Aodh O'Finn, bishop or abbot, flourished.

A.D. 1160, died Nehemias O'Dunin, principal of the schools in this abbey, and a celebrated scholar, poet and historian.

A.D. 1170, died the abbot Diarmoid O'Braoin.

A.D. 1193, Gilbert de Nangle, an English adventurer, plundered the monastery of Innisclothran.

Island of All Saints, Inis-aingan, in Loughree. Anciently called Inis-aingan, given to St. Kieran, of Clonmacnoise, by Dermod, monarch of Ireland, who used to take shelter in this island, when persecuted by his predecessor, Tuathal; others affirm that it was given by a priest Daniel, "Et venit ipse presbyter Daniel repletus Dei gratia et insulam angin, quœ erat in sua possessione, Deo et santo Kierano in æternum obtulit." See diocese of Clonmacnoise.

St. Kieran founded the monastery of All Saints, about 542; here he was surrounded by a number of excellent monks; this was the first establishment of St. Kieran; he continued to govern it till 548, when, having left Adamnan or Domnan, a Munster man, in charge of this monastery, he proceeded to found the celebrated abbey of Clonmacnoise.

A.D. 1087, the men of Munster ravaged this abbey, assisted by the Danes.

A.D. 1272, died the prior Aractac Y-Finn.

It is related that a descendant of Sir Henry Dillon, of Drumrany, erected an abbey on this island, and probably on the site of the ancient abbey of St. Kieran.

A.D. 1405, died Augustin Mac Graidin, and was buried in this monastery; in many of the monasteries, both ancient and modern, there were erected subterraneous cemeteries under the churches.

Augustin Mac Graidin was a learned Augustinian canon of this abbey: the only works of his that now remain, are his Lives of the Saints of Ireland and a chronicle, which he continued to his own time. This latter work had been brought down to a later period by another, a portion of which, in manuscript, was in the possession of Sir James Ware, and is preserved in the Bodleian library at Oxford.

This abbey was granted at the suppression, to Sir Patrick Barnwall.

Killglais, to the south of Ardagh; where a sister of St. Mel,

Echea, is said to have presided as abbess; perhaps founded by St. Brigid.

Killinmore, in the barony of Granard, Archdall, quoting Allemande, conjectures that a St. Palladius, who flourished about 450, founded this church.

Lerrha, near Granard. This monastery was dedicated to the Virgin Mary. A saint Guasact, or Gosachus, who is said to have been a disciple of St. Patrick, presided here. His festival is remembered on the 24th of January. Some call him the son of Milcho.

A.D. 765, died Fiachra, of Granard.

A.D. 1205, Lord Richard Tuite founded an abbey for Cistercians, whom he brought from St. Mary's, near Dublin.

A.D. 1211, the founder having been crushed by the fall of a tower at Athlone, was interred here.

A.D. 1315, Edward Bruce ravaged this abbey.

A.D. 1541, Richard O'Farrell, the last abbot, was made bishop of Ardagh. Its property was seized by the crown.

Longford, a market and borough town, situated on the river Camlin. A monastery was founded in the early ages of the Irish church in this place, over which St. Idus or Aidus, a disciple of St. Patrick, presided as abbot, and whose feast is celebrated on the 14th of July.

A.D. 1400, a very fine monastery was founded by O'Ferrall, prince of Annaly, under the invocation of the Virgin Mary, for Dominicans. De Burgo affirms, that Cornelius O'Ferrall, bishop of Ardagh, was the founder, who died A.D. 1424.

A.D. 1429, the monastery was destroyed by fire. Pope Martin V., by a bull, granted an indulgence to all who would contribute towards the rebuilding of it. Pope Eugene IV. granted a similar indulgence.

A.D. 1448, three righteous friars of this monastery died of an infectious disease.

In the reign of Philip and Mary, Richard Nugent obtained a grant of this monastery, and its possessions. In the twentieth of Elizabeth they were granted to Sir Nicholas Malby.

A.D. 1615, King James I. granted this monastery to Francis Viscount Valentia. Sudden changes in the possessors have taken place.

Instead of the children of St. Dominick, the Protestants of Longford are at present in possession of the ancient monastic church.

Moydoe, or rather Killmodan, in the barony to which it gives name. A bishop Modan resided here, he was surnamed the "Simple." He is, styled abbot of Killmodan and bishop of Carnfurbuidhe, by Archdall, and his death is set down at 561.

Erclacus, a disciple of St. Patrick, as Archdall is pleased to call him, was a priest of Killmodhan. It would seem better to place Killmodan, or Rathmodan, in the diocese of Connor, county of Down.

St. Johnstown, in the barony of Granard. There was a gray friary (Franciscans), dedicated to St. John the Baptist. It was situated at or near this town.

CHAPTER LIV.

COUNTY OF LOUTH.

ARDEE, or Atherdee, gives name to the barony. Roger de Pippard, lord of Ardee, built a magnificent castle in this town; and for the health of his soul, his wife's, Alicia, his father's, W[illegible] mother's, Joan, and his brethren, Gilbert and Peter, found[illegible] under the invocation of St. John, for cross-bearers, or [illegible] of St. Augustine's order, A.D. 1207.

A.D. 1425, John Hyde was prior.

George Dowdall, the last prior, surrendered the monast[illegible] the 6th of December, thirty-first of King Henry VIII. On giving up the property of the abbey, George Dowdall was allowed an annual pension of twenty pounds until he should be preferred to some ecclesiastical benefice. He afterwards became archbishop of Armagh, and strenuously opposed the innovators.

A.D. 1612, King James, by letters patent, bearing date the 4th of June, conveyed the extensive possessions of this abbey to Sir Garrett Moore, at the annual rent of £79 8s. 4d.

The continuators of Sir Henry Spellman allude to the sacrileges which the Stuart family have committed, and attribute the visible punishments which have been inflicted on that family as justly due to their aggressions on the rights of the church. Catholic writers assign them to the defection of James I., of England, from the faith of their

fathers, and Irish annalists might add, the spoliation of Ulster and Connaught, by that pedantic sovereign. Whatever may have been the cause of the evils which have been attendant to the posterity of James, manifold as are the evils which Ireland has endured at the hands of the ungrateful Stuarts, still the descendants of Irish parents, whose ancestors shed their blood in defence of the second James, and the last Catholic sovereign of England, will with pleasure learn, that his children have profited by the lesson which adversity supplied, and that the inheritance of an eternal crown became to them of more importance than all the splendor, and pomp, and majesty, which temporal sway confers.

James II. left a son, prince of Wales, who was, on the death of his father, declared in France, by the sovereign of that country, king of England, Ireland and Scotland, who, as the rightful heir of those realms, under the name of James III., made unsuccessful attempts towards recovering the throne of his ancestors. He is described by de Burgo, bishop of Ossory, to have been as prudent as he was pious, as martial as he was magnanimous. Having been frustrated in his hopes of regaining the crown of England, he repaired to Rome, where he was received by the pontiff, Clement XI., and the cardinals, with marks of particular distinction. He there married the princess Maria Clementina Sobieski, the grandchild of John Sobieski III., king of Poland, who was unquestionably the greatest hero of his age, and the liberator of Europe from the fate which the arms of the Saracens menaced.

Who can, says de Burgo, sufficiently extol this renowned queen, distinguished by prudence beyond her sex, endowed with beauty, as with every virtue? Who can, as is meet, describe the austere manner of her life, though engaged to fulfil the obligations of the married state, while she wonderfully brought under subjection her flesh by prayer, fasting, vigils, and other acts of mortification, refreshing her spirit with the bread of life? Who can narrate those acts of piety, charity and penance which she daily practiced, and as studiously concealed,—the innumerable benefits which she conferred on the members of religious communities—the extraordinary humility by which she waged a perpetual warfare on the vanity and folly of this world, by which, devoted to acts of mercy and sympathy, she attended the sick in the hospitals, relieved the indigent, became the patroness of the poor, the destitute and the widow? This eminent queen having been the model of matrons, especially at Rome, where she dwelt so many years, and the pattern of perfection, was esteemed and honored, on account of her singular sanctity, which even endeared her to the enemies of her faith, and was, after her death, an event much regretted, both in the Eternal city, as well as in foreign countries, rendered still more illustrious by the mira-

cles which are said to have taken place, and adorned her exemplary life.

She died at Rome on the 18th of January, 1735, and was, at her own request, in the habit of the Dominican nuns, interred in the Vatican Basilica, where a marble mausoleum was erected to her memory.

James III. had two sons by the illustrious Maria Clementina Sobieski: Charles Edward, born on the 31st of December, 1720, whose genius, in unison with absolute prudence and the acutest judgment, as well as his great fortitude in arduous undertaking, combined with courage and bravery and skill in military tactics, has shone conspicuously in the wars of 1745 and 1746, having been present in person. Charles Edward, is the person whom the English people dreaded so much, as the "Pretender" to the throne of his fathers.

The other son, Henry Benedict, duke of York, was born on the 6th of March, 1725, and was adorned as much by his virtues as he was by his manners and habits of life. Benedict XIII., who was a Dominican, administered to the young prince the sacrament of baptism, conferring on him, at the same time, the name of "Benedict." Though young, but advanced and matured in wisdom and intellect, Henry Benedict was enrolled in the college of Cardinals by the illustrious pontiff, Benedict XIV., who was created or raised to the purple by his predecessor. The cardinal duke of York was appointed bishop of Frascati, a town in the vicinity of Rome. Animated with zeal in the cause of the church, his singular piety, his charity, remarkable prudence, fortitude, invincible constancy, integrity, and his love towards the poor, with other virtues, by which he conciliated the good-will and esteem of all towards his person, stamp upon his brow a crown of imperishable glory. This good bishop daily visited the churches of Rome, never omitting to assist at the perpetual adoration of the holy eucharist, and thus edifying the faithful, so as to have been a model to the city, and as if a mirror, by which his sanctity and good works were reflected.

When the Pope was compelled by the emperor of the French to abandon his capital, and the cardinals were dispersed, the cardinal duke of York took refuge in London, and having renounced his claims to the throne of England, was allowed a considerable pension from the British government, about the year 1798.

White friary. A Carmelite friary was founded here, to which Ralph Pippard, in the reign of King Edward I., granted certain allowances, yearly, out of his manor in Ardee.

A.D. 1315, the church of this friary, filled with men, women and children, was consumed to ashes by the Scots and Irish, under the command of Edward Bruce.

A.D. 1320, John Sugdæus, provincial of the Carmelites, held a chapter in this abbey.

A.D. 1489, another chapter was held.

A.D. 1504, the provincial synod, which Octavian de Palatio, archbishop of Armagh, had summoned to meet at Drogheda, in the month of July, was, on account of the plague then raging, removed to this church.

Patrick, the last prior, surrendered the priory and its possessions to the royal commissioners, being then seized of the same: the walls of a church, a dormitory, and certain chambers, with five messuages and four gardens thereunto belonging; sundry messuages and gardens in ruins; four other gardens, a park, and other property, all of the annual value of 27s. 2d., besides reprises.

Ardpatrick, a church said to have been built by St. Patrick. No account of which remains, except that the apostle had lived there for some time.

Carlingford, a borough and market town in the barony of Dundalk. Richard de Burgh, earl of Ulster, founded the monastery of Carlingford for Dominicans, A.D. 1305, under the invocation of St. Malachy of Armagh.

Thirty-fourth of King Henry VIII., the prior was found seized of a church and belfry, chapter-house, dormitory, hall, kitchen, and other buildings, one acre, one park, a close, seven messuages, and a water-mill, with their appurtenances, of the annual value, besides all reprises, of £4 6s. 8d.

This monastery, with its appurtenances already enumerated, was granted for ever to Sir Nicholas Bagnell, who assigned them to Viscount Hamilton, of Claneboy.

The ruins of this monastery bespeak its former magnificence.

Cluain-braoin. St. Patrick foretold the birth of a Dichul, called Abbas Ernatiensis. He was abbot of Louth, A.D. 700. Colgan conjectures, that he was the Dichul, whose memory was revered at Cluain-braoin. Perhaps he was the son of Nessan, of Ireland's eye. See Mungret, county Limerick.

A.D. 750, Kelbhil was abbot of this monastery.

Drogheda, on the river Boyne, a parliamentary borough; was a walled town with four gates, which were shut, agreeably to ancient custom, every night at the hour of twelve. Was besieged by Oliver Cromwell; quarter was offered and accepted; the enemy having entered the town, the pledge, which had been given, was now violated; and as soon as resistance on the part of the besieged had ceased, Cromwell ordered or tolerated a general massacre. "During five days the streets

of Drogheda ran with blood. Revenge and fanaticism stimulated the passions of the soldiers. From the garrison, they turned their swords against the inhabitants, and one thousand unresisting victims were immolated together within the walls of the great church, whither they had fled for protection."—Lingard's England, 1649.

Cromwell, in his despatch to the speaker of the house of Commons, informs that officer of his success in the following words:—

"Sir.—It has pleased God to bless our endeavours at Drogheda. After battering, we stormed it. The enemy were about three thousand strong in the town. I believe we put to the sword the whole number of the defendants. I do not think thirty of the whole number escaped with their lives; and those that did, are in safe custody for the Barbadoes. This hath been a marvellous great mercy. I wish that all honest hearts may give the glory of this to God alone, to whom indeed the praise of this mercy belongs. For instruments they were very inconsiderable to the work throughout. O. Cromwell."

Really England is intoxicated with the blood of Irish victims; and as indulgence renders the appetite more insatiable, she still thirsts after the extinction of the Irish name and race, lest Ireland be a standing and a permanent memorial of her sanguinary and unrelenting oppression.

Regular canons, or the canons of St. Augustine, whom Archdall too frequently confounds.

The period of their institution in Drogheda is not known.

A.D. 738, Cuan, the scribe, died here.

A.D. 1170, the abbot Amlave, was expelled from this monastery. See Moville, county Down.

Saint Mary's hospital, situate without the west gate of the city, was founded by Ursus de Swemele, who, with the consent of his wife Christiana, granted all his possessions in Ireland for the aid and support of the sick and infirm in this house. The transfer of the property was witnessed by Eugene, archbishop of Armagh.

The cross-bearers, following the rule of St. Augustine, were introduced; but the period is uncertain.

A.D. 1377, John Aumell was prior.

A.D. 1476, William was prior.

At the suppression of religious houses, this establishment and its possessions were granted to the mayor of Drogheda.

Saint Lawrence's priory, situated near the gate of that name which still remains, is said to owe its foundation to the mayor and citizens of Drogheda.

A.D. 1300, Martin, of Termonfeckin, having slain Lawrence de

Hell, in the dwelling-house of the master of this priory, took sanctuary in the church of St. Mary's hospital.

On the suppression, it was granted to the mayor of Drogheda.

Dominican friary, was founded, under the invocation of St. Mary Magdalene, in the north part of the town, by Luke Netterville, archbishop of Armagh, who began its erection, A.D. 1224.

A.D. 1227, the founder having died, was buried in his own monastery.

A.D. 1271, died the primate Patrick Oscanlain, and was interred here.

A.D. 1290, a general chapter of the order was held here. Pope Boniface IX. granted indulgences to all persons visiting the church of this monastery in the years 1399 and 1401.

A.D. 1451, a parliament was held in the city of Drogheda.

A.D. 1494, a parliament was held in Drogheda, which enacted the law of Sir Edward Poyning, rendering the introduction of any bill by the Irish commons informal without the previous consent of the English cabinet.

Peter Lewis was the last prior. Its possessions were granted to Walter Dowdal and Edward Becke for ever.

In the year 1722, March the 28th, Hugh MacMahon, in the primatial chair of Armagh, initiatory steps were taken towards the revival of the Dominican order of nuns in Drogheda.

Katharina Plunket, having returned from Brussels, was constituted the prioress. She received young ladies of respectable parentage and innocence of life soon after, as novices, who were many of them successively chosen as superioresses.

The head of the martyred Oliver Plunkett, archbishop of Armagh, kept in a silver shrine, has been preserved in the convent of Drogheda, which has been dedicated to St. Katharine, of Sienna. The first prioress died on the 1st of July, 1757.

A.D. 1759, there were eighteen nuns in this convent. Brigid Taaffe, prioress; Maria O'Reilly, sub-prioress; Eleanor O'Neil, Maria Plunkett, Maria Balfe, Maria Bellew, Eleanora Jolly, Brigid Dillon, Rose Bellew, Margaret Savage, Frances O'Reilly, Catharine Ford, Catharine Clarke, Anna Tracy, Marianna Bath, Maria Kirwan, Maria O'Kelly, Maria Dodd.

Gray friary. The family of Plunkett founded this monastery, near the north side of the Boyne, for conventual Franciscans, in the year 1240.

A.D. 1300, Richard Deblet, Robert Savage, and John Bole, effected their escape from the prison of the town, and took sanctuary in the

church of this abbey, where they abjured the land. Thomas le Morson having killed John de Middleton, took sanctuary here in the same year where, secure from all danger of arrest, he abjured the land.

A.D. 1330, the monastery was materially damaged by an inundation of the Boyne.

A.D. 1518, the strict observants reformed this house.

Richard Molane was the last guardian, when in the thirty-fourth of Henry VIII., this convent, with its appurtenances, six acres of meadow, and a messuage in Swords, was granted for ever to Gerald Aylmer, at the yearly rent of 3s. 6d. Irish.

Augustinian friary, was founded in the reign of king Edward I. The family of Brandon did afterwards repair this monastery.

A.D. 1359, a general chapter of the order was held here.

At the suppression, it was granted to the mayor and burgesses of Drogheda in the thirty-third of king Henry VIII.

House of St. James. Richard is mentioned as master of this house, at Drogheda, in the year 1302. There is no more account of it.

House of St. Bennet. In the parliament held at Drogheda, A.D. 1467, before John, earl of Worcester, lord deputy, it was ordered, that divers lands should be granted to the house of St. Bennet, in Drogheda, together with sundry rents in Dublin.

Dromcarr, five miles east of Ardee, between it and the sea.

A.D. 811, died the abbot Kellagh.

Dromfioinn. St. Finnian, the first instructor of St. Columbkille, in monastic discipline, and bishop of Maghbile, according to some authorities, founded this establishment. In the several Irish calendars there is no allusion to this monastery as belonging to St. Finnian. See Maghbile, county Down.

Dromshallon, church of—not far from Drogheda, was founded by St. Patrick. It does not appear that it was a monastery in the time of the apostle.

A.D. 664, the abbot St. Ronan, the son of Berach, died of the plague. This saint was intimate with St. Fechin, who also died of the plague. St. Ronan's relics were deposited in a shrine which was ornamented with silver and gold.

A.D. 876, died the abbot Tiernach, son of Muiready.

A.D. 879, St. Aidus VI., surnamed Finliath, king of Ireland, and who held the throne sixteen years, died in this monastery.

A.D. 969, the Danes took possession of this abbey. It was attacked by Muirceartagh, prince of Oileach and son of Donnell, king of Ireland, and, observes Archdall, during the perpetration of this sacrilege, many

of the Danes were slain, as if it were sacrilege to expel pagan robbers, who spared nothing sacred.

Dundalk, a market town and parliamentary borough.

Cross-bearers. Bertram de Verdon, lord of the town, about the close of the reign of king Henry II., founded this religious structure for the order of Crucifers following the rule of St. Augustine, and dedicated it to St. Leonard. It was afterwards an hospital for both sexes, and admitted the sick, the aged, and the infirm.

A.D. 1270, Patrick Oscanlin, primate of Armagh, died here and was interred in the Dominican convent of Drogheda.

A.D. 1287, Richard was prior.

A.D. 1425, John Myleard was prior.

Patrick Galtrym was the last prior. He surrendered the hospital in the thirty-first of Henry, being then seized of a church and chapter-house, a dormitory, hall and other buildings within the precincts. This hospital, with its appurtenances, was granted to Henry Draycot and his heirs, at the annual rent of £11.

Gray friary, was erected on the east side of the town, in the reign of king Henry III., by lord John de Verdon. In the east window of this church was some curious and elegant workmanship.

A.D. 1282, a chapter of the order was held here.

The possessions of this friary were found by inquisition to consist of a church, belfry, and dormitory, a park, an orchard, two gardens, one messuage, a park called Brandon's, a rood of land, all of the annual value of 10s. besides reprises.

April 30th, thirty-fifth of Henry VIII., this convent, with a messuage and close, and four acres of arable land, was granted to James Brandon, at the fine of £9 10s., and the annual rent of 6d., all Irish money.

Ernatiensis. See Clonbrone.

Faugher, the birth-place of St. Brigid.

Nunnery of Fochart-Bridhe, said to have been founded by St. Monenna, about the year 630. The accounts of this holy virgin are not satisfactory.

Her father was Maughteus, prince of the great sept of the Conalls, about Dundalk, and in the county of Down, and ruler of an extensive territory, stretching from Iveah to the neighborhood of Armagh. The time in which she flourished, is variously stated. She is said to have gone to Britain and to have established seven churches in different parts of that country, in one of which she died, during the lifetime of St. Columbkille. If so, the convent of Fochart-Brighde must have been founded much earlier, as St. Columba died A.D. 597. Usher remarks, that Columba, the first bishop of Dunkeld, was probably the person, in

whose lifetime St. Monenna died; the church, in which she died, is called Lanfort, which is supposed to have been near Dundee, in Scotland.

That there had been in Britain an Irish virgin is beyond controversy, as Camden says, "that Modwenna, an Irish virgin famed for her wonderful piety, built a nunnery near Pollesworth, in Warwickshire."

It is related that she governed over one hundred and fifty virgins in the nunnery of Fochart-Bridhe and having resigned the government thereof to Orbila or Servila, she built another for herself at Killslieve, in the county of Armagh. See Killslieve, in Armagh.

If St. Modwenna or Monenna died in the lifetime of Columba, bishop of Dunkeld, her death may be placed about the year 640.

Canons, following the rule of St. Augustine, are said to have been established here in honor of St. Brigid.

Inismochda—the church of—pillaged by the Scandinavians or Danes, A.D. 940. It is more probable that Inismochda should be placed in the barony of Slane, county Meath. It was again ravaged and burned in the years 1026, 1139 and 1152.

Iniskin-Deghadh. St. Dageus, who attended St. Moctheus, of Louth, and who administered to him the holy viaticum, is said to have been of the royal blood of Neil Neigillach, and to have distinguished himself by his assiduity in transcribing sacred books and ingenuity in making elegant covers for them, as also utensils and bells for the service of the church, many of which he distributed gratis in various parts of Ireland. He also governed a college or monastery, and it is related that he performed several great miracles. He was bishop of Inis-chaoin-Deghadh, but he seems not to have been consecrated, when attending Moctheus. He lived to a good old age, as he did not die until A.D. 587. His festival is marked at the 18th of August.

A.D. 779, died the abbot and bishop Flann.

A.D. 853, died the abbot Robartagh, a learned scribe.

A.D. 871, died the abbot Dungal.

A.D. 879, died the abbot Duibhinse.

A.D. 881, died the abbot Conallan.

Asicus, bishop of Elphin, Biteus and Tassach, who fabricated sacred utensils, are noticed as such as well as Dageus. The ingenuity of the last saint is described in his life, which Colgan quotes, "Idem enim episcopus (Dageus) abbatibus, aliisque Hiberniæ sanctis, campanas, cymbala, baculos, cruces, scrinia, capsas, pixides, calics, discos, altariola, chrismalia, librorumque coopertoria: quædam horum nuda, quædam vero alia auro atque argento, gemmisque pretiosis circumtecta, pre amore Dei et sanctorum honore, sine ullo terreno pretio, ingeniose ac

mirabiliter composuit." Another celebrated artificer in brass, and of the fifth or sixth century, is Conla, who was the manufacturer of a shrine remarkable for its beauty, preserved at Dunĕruthen near the eastern shore of Lough Foyle, about the beginning of the 16th century; and Colgan tells us, that so great was the fame of this artificer, that it had given origin to several popular sayings.

"Præstantia illius artificis fecit locum diversis proverbiis Hibernis familiaribus. Quando enim volunt quempiam tanquam bonum auri-ficem seu ærarium artificem laudare, dicunt." "Nec ipse Conla est eo præstantior artifex." "Item quando volunt ostendere aliquid esse irrepa-rabile vel inemendabile." "Nec hoc emendaret ærarius artifex Conla." From the many references to shrines in authentic Irish annals, it would appear, that previously to the irruptions of the Danes, there were few, if any, of the distinguished churches of Ireland, which did not possess costly shrines, containing the relics of their founders, and other cele-brated saints. Hence we find that the Danes invariably ravaged and plundered the shrines of the saints, wherever they were discovered. The relics of St. Ronan, abbot of Drumshallon, were put into a shrine, which was ornamented with silver and gold. The relics of St. Conleath, first bishop of Kildare, according to Cogitosus, who described it, were deposited in a shrine of gold and silver.

Kill-clogher, on the banks of the Boyne, anciently called Kil-finnabhair, where St. Liemania is interred. She was the sister of St. Patrick and the mother of his seven nephews. St. Nectan, one of them, and a bishop, is said to have presided here. In the calendar of Aengus, he is called Nectan de Kill-unche. His festival is noted at the 2d of May.

Kill-saran, in the barony of Ardee. Maud de Lucie founded this commandery for knights Templar, in the twelfth century; in the reign of Edward II. it was given to the hospitallers.

A.D. 1327, Friar Roger Utlaugh was preceptor of Kilsaran and Kil-mainhambeg.

A.D. 1348, William Tyneham was preceptor.

A.D. 1483, Keating, prior of Kilmainham, appointed Marmaduke Lomley preceptor of this house. See Killmainham.

Killunche, now unknown. St. Nectan, of Killunche. See Kill-clogher. St. Nectan is buried there.

Knock, near Louth. Donchad Hua Kervail, prince of the country, and Edan Coellaidhe, bishop of Clogher, founded this priory for canons regular of St. Augustine, A.D. 1148, and which was dedicated to SS. Peter and Paul.

A.D. 1181, died the abbot Marianus O'Gorman, the celebrated

hageologist. In 1172, he was constituted prior, or abbot of this establishment. He has written, in Irish verse, a martyrology, comprising not only the saints of Ireland, but also those of other countries. This work is in high repute, for its accuracy, as well as the elegance of its diction. Marianus continued in the priory of Knock, which he adorned by his virtues as much as he did by his learning.

A.D. 1168, Donchad, the founder, died.

A.D. 1417, the abbot Henry O'Connellan, was succeeded by James Lockard, who was fined for receiving into the profession of this house, John Mac Kennavanne, a mere Irishman, in the sum of 13s. 4d.

A.D. 1435, James Lockard having resigned, Patrick Ledwich, a canon of St. Mary's, at Louth, was elected.

A.D. 1507, James Mac Mahon, the commendatory prior, was made bishop of Derry.

In November the 25th, and thirty-first of King Henry VIII., the extensive possessions of this celebrated abbey were granted to Sir John King, knight, at the yearly rent of £16 5s. 4d.

Louth, founded by St. Mocteus, who was a Briton, and a disciple, most probably the last, of St. Patrick's. The establishment of St. Mocteus has been highly celebrated, and he himself has been represented as a man of learning. It was usual with the early founders of monasteries to attach to them schools, in imitation of the plan which the great St. Martin of Tours adopted.

St. Mocteus is styled "Pater egregiæ familiæ, Lucerna Lugmadensium (Louth men). Magnus egregius et longævus. Having attained the venerable age of one hundred years, St. Moctheus died, A.D. 535, and it seems on the 19th of August.

Moctheus became a bishop about the year 470; received the holy viaticum, as was already observed, from St. Dageus.

A.D. 638, died the abbot Scanlan.

A.D. 700, St. Dichull, of Ernatiensis, was abbot of Louth.

A.D. 784, died the eminent abbot Fethach, of Louth, Slane, and Duleek.

A.D. 823, died Cuan, abbot and bishop of Louth. He was a man of uncommon erudition, and as a doctor, was universally esteemed.

A.D. 830, the Danes pillaged this abbey.

A.D. 839, the Danes destroyed the abbey, killing and taking prisoners many bishops and ecclesiastics

A.D. 878, died Crunmaol, bishop of Louth, a holy anchorite.

A.D. 968, the Danes being in possession of this abbey, were attacked by Muirceartagh, who slew many of those pillagers. See Drumshallon.

A.D. 981, the steeple of Louth was blown down.

A.D. 1075, the town of Louth and all its churches were destroyed by fire.

A.D. 1148, the abbey was again consumed. Donchad O'Kervail, prince of Orgiel, and Edan O'Coellaidhe, bishop of Clogher, did jointly erect a priory of canons regular here, after which, St. Malachy, of Armagh, consecrated and made it a sanctuary. It is supposed that it was built on the site of the ancient abbey. It was under the invocation of the Virgin Mary.

A.D. 1242, a chapter was held here by the archbishop of Armagh, at which were present all the abbots and priors of the order in Ireland. Many of the relics which St. Mocteus brought from Rome, were shewn to the people.

A.D. 1378, William O'Money, the prior, was fined for admitting into his abbey, Richard O'Kenwall, a mere Irishman, who still remained there as a canon, contrary to the statute.

The prior of this house sat as a baron of parliament.

John Wile was the last prior. The tithes belonging to this monastery were granted partly to Ambrose Ap-Hugh, and partly to Robert Harrison.

Mellifont abbey, in the barony of Ferrard, and about five miles from the city of Drogheda, situated in a pleasing valley.

Mellifont has been one of the most important, and at the same time the most magnificent monastic edifices in Ireland. It was founded by Donogh O'Carrol, prince of Oriel, A.D. 1142, at the solicitation of St. Malachy, of Armagh. Having been built for monks of the Cistercian order, particular attention was paid, and no expense spared in rendering it worthy of the patronage of the great St. Bernard, who had sent from his own monastery at Clairvaux, monks to inhabit it, four of whom were Irishmen, who were sent thither by St. Malachy, and educated in the discipline of the order, under the care and vigilance of that saint.

It was consecrated by the primate Gelasius, in the year 1157, Christian, bishop of Lismore, who was then apostolic legate, and many other prelates, and numbers of the inferior clergy having attended. There were also present Murtogh O'Loghlin, king of Ireland, O'Eochadha, prince of Ulidia, Tiernan O'Rourke, prince of Breifny, and O'Carrol, prince of Oriel. On this occasion the king of Ireland gave, as an offering to Almighty God, one hundred and forty oxen, sixty ounces of gold, and a townland, near Drogheda, called Finnabhuir na ningean; O'Carrol, of Oriel, sixty ounces of gold; Dervorghill, wife of O'Rourke, of Breifny, sixty ounces of gold, with a chalice of the same

A Cistere. Monk.

material; she also gave sacred vestments for each of the nine altars that were erected in the church.

For a considerable period, the abbey of Mellifont as well as the other Cistercian houses of the kingdom, continued in connexion with the abbey of Clairvaux, to which considerable sums of money were remitted. To correct this abuse or practice, an act was passed in the reign of Edward III. enjoining all ecclesiastics not to depart the kingdom on any account whatever, nor to raise or send any sums of money openly or privately from the country, contrary to the statute. In consequence of this enactment, the abbot of Mellifont, Reginald, was by a jury, in 1351, found guilty of raising 664 florins from the abbots of Boyle, Knockmoy, Bective and Cashell, one half of which he had remitted to the abbot and monastery of Clairvaux; and again in the year 1370, John Terrour, the abbot, was similarly indicted for remitting the sum of forty marks to the same abbey.

Little now remains of this magnificent abbey; a few fragments of which sufficiently attest its former splendor and beauty: they consist of the beautiful little chapel dedicated to St. Bernard, and which is an exquisite specimen of pointed architecture. This chapel had a noble eastern window and three smaller ones on each side, nearly all of which are now destroyed, together with the entrance doorway. The doorway was ornamented with a profusion of gilding and painting in variegated colors, and is said to have been one of the most beautiful of the kind in Ireland. It has been sold, the purchaser intending to make of it a chimney-piece.

There is still left an octagonal building called a baptistery, on the top of which was a large cistern, from which water was conveyed by means of pipes to the different apartments of the abbey.

The lofty gateway of the abbey still remains. Through the arched gateway runs a mill-dam, by which the machinery of a mill erected on the ruins is worked. The well of the abbey, which had been filled with rubbish, has been recently discovered. There are also some of the vaults to be seen. The earth around is literally strewn with fragments of walls and foundations, of which in the year 1849, it would be impossible to form any opinion.

A.D. 1193, Dervorghilla, wife to Tiernan O'Rourke, prince of Breifny, died in this abbey. She may be justly styled "the Helen" of Ireland, as her faithlessness has been accessory to the English invasion of Ireland. It is to be hoped, that she has expiated her crime by a sincere conversion in this abbey.

A.D. 1380, it was enacted that no mere Irishman should make his profession in this abbey, though an Irish prince founded it, and was

consecrated before the foot of an English invader ever polluted the soil of Ireland.

A.D. 1472, Roger was abbot.

A.D. 1479, John Logan was abbot.

A.D. 1486, John Troy was abbot.

A.D. 1524, died the abbot Thomas Harvey.

A.D. 1540, Richard Conter was the last abbot, to whom an annual pension of £40 was granted for life.

The abbot of Mellifont was a baron of parliament. The property of Mellifont abbey consisted of one hundred acres, being the demesne land, five water-mills, eight messuages, and two hundred and fifty-five acres of land in the sheep-grange, together with seventy-two messuages and two thousand acres in the county of Louth; it amounted to one hundred and eighty-one messuages, two thousand five hundred and ninety-six acres of arable and pasture land, in the county of Meath, besides the tithes of various rectories in both counties.

At the dissolution, there were one hundred and fifty monks besides lay brothers and servitors in the abbey of Mellifont. At the period of the general plunder of the church property, all its possessions were granted to Sir Edward Moore, the ancestor of the present Marquis of Drogheda, and under him and his descendants it underwent many changes and vicissitudes. Among other ornaments, were the statues of the twelve apostles in stone, and Sir Edward, or one of his immediate successors, conceiving they were as useful in a temporal as in a spiritual capacity, clothed them in scarlet, put muskets on their shoulders, and transforming them into British grenadiers, placed them *to do duty in his hall*—a station which they occupied for some time, but they are now gone.

Sir Edward Moore made this abbey his principal residence, converting the abbey at the same time into a place of defence. In the memorable confederation of 1641, a considerable body of the Irish besieged it; and the garrison, which consisted of only fifteen horse and twenty foot, made a vigorous defence; but on the failure of their ammunition, the foot men surrendered, and the horse charging vigorously through the Irish, reached Drogheda in safety.

Monasterboice, in the barony of Ferrard. St. Boetius, of whom scarcely anything is recorded, was a bishop, and probably abbot of this house. The death of this saint took place in 522, the 7th of September.

A.D. 759, died the abbot Cormac, son of Aillill.

A.D. 762, the abbot Dubhdainver, son of Cormac, was drowned in the Boyne.

A.D. 836, died the abbot Flaithri, a holy anchorite.

A.D. 958, the abbey was plundered.

A.D. 1052, died Flann, a professor of this abbey and an eminent antiquarian.

A.D. 1056, died Flann Mainistreach, a professor of this abbey, a man of uncommon knowledge in learning, antiquity, and poetry.

A.D. 1097, the abbey was destroyed by fire.

The ruins of this ancient abbey and its round tower, situated between Drogheda and Dunleer, form a singular and interesting group. The enclosure of a small churchyard, containing the shells of two small chapels, two perfect stone crosses and a broken one, are the finest specimens of Irish ecclesiastical antiquity to be met with in the kingdom. The round tower is also in good preservation. One of the crosses, about eighteen feet high and of one entire stone, is said to have been sent from Rome and erected by order of the Pope. It is called after the founder of the monastery, St. Boetius, and is considered the most ancient one in Ireland. On this cross are numerous devices and an inscription in old Irish characters referring to a king of Ireland, who died A.D. 534.

To the northwest of one of the churches stands the round tower, which is one hundred and ten feet high. Its circumference is seventeen yards, diminishing gradually from its base, like a Tuscan pillar. The walls are three feet six inches thick, the door of which is five feet six inches in height, twenty-two inches wide, and six feet from the present level of the ground. It is arched and built with free stone, as are also the windows of the chapels. In the inside or diameter, it is nine feet, and above the door it is divided into five stories by rings of stone slightly projecting.

Termon-fechin. Termon is the Irish word expressing the Latin one "Terminas," a boundary. The lands adjoining the monastery were called Termon-lands and with regard to these enclosures or marks of the ecclesiastical property, were canons enacted for their protection. "Let the terminus of a holy place have marks about it—Wherever you find the sign of the cross of Christ, do not any injury there." Three persons consecrate a "terminus" of a holy place, a king, a bishop, and the people. In these "termini" were erected crosses, which denoted as well as reminded the observer of the sanctity of the place as well as of the boon of redemption, whereby he could, with the assistance of divine grace and by his own co-operation, secure a heavenly inheritance.

St. Fechin of Ballysadare is said to have been the founder of this religious establishment. He died of the great plague in 665. See Ballysadare, county Sligo.

A.D 935, died Conangenius, abbot of Tegh-fechin, and a principal presbyter of Armagh.

Nunnery of, was founded by Mac Mahon, for regular canonesses of St. Augustine, under the invocation of the Virgin Mary. . Pope Celestine III. confirmed their possessions, by a bull, bearing date the 26th of February, A.D. 1195.

By letters patent, granted in the year 1418, the prior of the monastery of Louth had the first vote in the election of the prioress of Termon-fechin.

The last prioress was Margaret Habbard. Its possessions were seized, and afterwards leased by the crown, to Catharine Bruton, on the 20th of April, 1578.

CHAPTER LV.

COUNTY OF MAYO.

AGHAGOWER. Its first church erected by St. Patrick, over which he placed St. Senach, a most holy and humble man. It is not supposed to have been a monastery at this early age, as postulants could scarcely be found to enter it. Archdall too frequently asserts that the parochial or pastoral churches were monastic establishments.

There is in this place a round tower, which proves that it must have been a place of importance. These structures are found only where monastic establishments were erected, and were intended as belfries, and also places of strength and security in cases of attack or of fire. See Ardbrackan, in the county of Meath.

Aghamore, in the barony of Costelloe, and near the borders of Roscommon. St. Patrick placed his disciple St. Loarn, over the church of Aghamore. This is also to be numbered among the parochial churches as well as the former, in its early days.

Annagh, in the barony of Killmain. A cell of Franciscans, to which belonged two quarters and a half of land, viz.: Leaghcearran, Innany, and Leighcarrow-clondore, of the annual value of 13s. 4d. sterling. Others say, that it was a cell to the abbey of Cong, and assures us, that it was founded for Augustinians, by Walter de Burgo. Walter, Lord Mac William-Oughter (Lower), died here in the year 1440.

Balla, in the barony of Clanmorris, eight miles south-east of Castlebar. St. Mochua, the founder of Balla. It was anciently "Ross Darbreach," and Colgan, in the life of this saint informs us, that it received its present name from the walls with which the saint enclosed the celebrated fountain of Balla.

St. Mochua was an eminent architect, and was the builder not only of his own church, and its round tower, as it is decidedly contempora-

neous with the church, and as the stones and workmanship in both edifices are the same.

St. Mochua died in the year 637, according to Irish annalists, and on the 30th of March. His festival is held on the 1st of January.

A.D. 637, Duchna, of Balla, died.

Many of the wells or fountains of Ireland have been similarly enclosed with walls. In England, also, wells have been covered with arched roofs, the cross surmounting them. The worship of wells with which sectaries in Ireland find so much fault, is not so deserving of censure as they think. The practice of visiting such places has been handed down from the earliest Christian times in Ireland. St. Patrick baptized his Neophytes in the waters of these wells, as at Ballina and Mullifarry, and many other parts of the country, as he proceeded in the work of conversion. Hence the early Christians were in the habit of revisiting those places, in which they offered their prayers of thanksgiving and of gratitude to the Father of mercies, for having drawn them from the darkness of superstition to the admirable light of the gospel. They are then memorials of our ancient faith, and as such, they are necessarily displeasing to the modern innovator; and as his sword could not extirpate the national religion, his pen, as well as his tongue, is employed in casting ridicule on the simplicity of the Irish, who assemble still in memory of this ancient custom, and supplicate the intercession of the saint with whom the history of those fountains is associated. Nor should the modern sectary forget, that in the desire of an heretical government to obliterate every vestige of our faith, the Catholic inhabitants of Ireland, when their priests were hanged, drawn, and quartered, and immolated to the Moloch of Protestantism, and its ascendancy laws, had no place to offer to the God of Majesty their orisons, but the retreats in which many hallowed fountains are situated.

To the Irish Catholic, then, the sneer of the Protestant is of little value, when he knows that the saints of Ireland usually blessed those fountains, and that it was customary with St. Columbkille to bless among other things, for the use of the faithful, those fountains, at which the sectarian sneers so much. In the ancient life of St. Columbkille, in the "Leabhar Breac," preserved in the library of the Royal Irish Academy, the following passage occurs:—

"He (Columbkille) blessed three hundred miraculous crosses."

"He blessed *three hundred wells*, which were constant." One hundred book, or relic covers—"polaires," noble, one coloured; "with one hundred croziers, with one hundred satchels."

Ballentully, of which no account remains than that which the words

of the suppression supply. It was found to be seized of eight quarters of land, with the tithes thereof, and each quarter was valued at 13s. 4d.

Ballyhaunes, in the barony of Costello. The Nangles, who have assumed the name of Costelloe, founded this monastery for Augustinians, which was dedicated to the Virgin Mary.

By an inquisition taken the 12th of May, 1608, this house was found in possession of twelve acres of land, with the tithes thereof.

At the commencement of the Irish rebellion, in 1641, as English writers are pleased to designate the struggle of Ireland in defence of her property and holy faith, against the Puritan regicides of old England, some of the friars took possession of the monastery. I believe they have since clung to it.

This abbey was endowed largely by the founders. In 1625, Lord Dillon was seized of the environs.

Ballina-glasse, on the banks of the Moy, and in the demesne of Colonel Gore. An abbey was founded in or about the year 537, and it seems that it was dedicated to the Virgin Mary, as it is called in the annals of the Four Masters, "the beautiful abbey of St. Mary's." I have lately walked over its ancient site, a stone of which does not remain, to point out its historic beauty—still its foundations can be traced in the uneven surface of the earth; its pond remains, and probably some portion of its orchard opposite the quay or pier, which is on the right bank of the Moy. Adjacent to the pond is an eminence, which may have been a Calvary or penitential station. It also appears that the fishery of the river Moy (Moada, in Latin) belonged to the beautiful abbey of St. Mary's, in right of which, the present proprietor strove to establish his claim, in opposition to the lessee. The erection of the structure, which entitled it to the appellation of "beautiful," seems due to William O'Dowda, the eminent bishop of Killala, and who is recorded to have been the builder of churches and sanctuaries. A manuscript history of this abbey, now unfortunately lost, was some time ago in the hands of an inhabitant of Ballina; he has left, taking with him the manuscript, having been, as is supposed, well paid for his disappearance, by the defendant in the suit regarding the fishery.

A nunnery also was established in the vicinity of this celebrated abbey. The Lindseys destroyed those edifices. See Moyne, Co. Mayo.

A St. Cormac was the founder. There were two saints of this name. See Durrow, King's county. One of them is represented as of the Hua Liathain, of Munster; the other is said to be of the Eugenian line of the royal house of Munster. Having left his own country for the sake of leading a religious life, he reached the county of Mayo, and on his way thither, called at the court of Eugene Bel, son of Kellach,

king of Connaught. Eugene Bel was killed in the year 538, according to the four Masters and Colgan; and our St. Cormac visited him some time before. He soon after founded his monastery on the banks of the Moy. Though some think they were distinct, still in their history there are coincidences which would lead to the inference, that there was only one of this name. If the first Cormac be, as is said, of the Hua Liathain of Munster, there is one point of agreement. He is said to have sailed from Erris in quest of an unknown island. Both, if they existed, flourished in the 6th century. See Inchmean, in Lough Masg, Co. Mayo.

Ballynsmall, in the barony of Clanmorris. A friary for Carmelites was founded here by the Prendergasts, in the 13th century, under the invocation of the Virgin Mary.

Donoghbuy O'Gormly was the last prior. At the suppression, he was seized of the quarter of land of Lissenisken, in Ballynsmall, with a mill-race. The whole valued yearly at 13s. 4d. sterling.

This abbey, which was a very extensive building, was granted to Sir John King.

Ballinrobe, in the barony of Killmain. It takes its name from the river Robha, on which it is situated.

"About the beginning of the eleventh century, Tuathal O'Maly, lord of Oules, built the Augustinian Mendicant priory of Ballinrobe. There was also a small abbey or cell, St. John's, gone to ruin, and a small cell, called Kilerara, which was a small house of nuns." Such is the description of Ballinrobe, made in the year 1684. The possessions of those houses were few. On the 2d of July, 1608, Thomas Nolan of Ballinrobe, gent., obtained a grant by patent of the four quarters of land in Ballinrobe, for ever.

This gentleman, Thomas Nolan, before the date of the above grant, resided at the "Crewaghe," now called, Creagh in the barony of Killmain. Nolan obtained the castle of Crevagh and three quarters of land thereunto adjoining, free from composition rent, "in respecte of his sufficiencie to act as a clerke in the said countreye." Thomas Nolan was one of the first "English tavern-keepers" in the province of Connaught. When the Irish houses of hospitality "Biataghs" ceased, they were succeeded by those English improvements. On the 21st of December, A.D. 1616, a license was granted to John Coman, of Athlone, merchant, and "Thomas Nolan, of Ballinrobe," to keep taverns and sell wines and spirituous liquors.

The next grantee of those lands in the succeeding century, under the act of settlement, was Mr. James Cuffe, ancestor of the late lord Tyrawley and of the present proprietor of the Crevaghe, whose first appearance here was in the capacity of clerk or secretary to Cromwell's com-

missioners of transplantation to Connaught, as appears by the following order, "By the lord deputy and council it is ordered, that Mr. James Cuffe be and is hereby appointed secretary to Sir Charles Coote and the rest of the commissioners appointed and nominated in a commission bearing date this day for the setting out of lands to the transplanted Irish and inhabitants of Connaught and Clare. Dated at Athlone, the 16th of June, 1655." On the 12th of April following, Mr. Cuffe was himself appointed a commissioner of assessment for Mayo, where he afterwards acquired considerable grants of forfeited lands, and among others, of the town and manor of Ballinrobe, which the descendants of Thomas Nolan forfeited.

This lord Tyrawley was created baron, when the English government, by bribery and corruption, succeeded in extinguishing the Irish parliament. His son James Cuffe was the virulent opponent of the Catholic claims; had been M. P. for the borough of Tralee, and by his dexterity contrived to levy of the rate-payers of Mayo the expenses of his elections for that borough. His career as a senator was put an end to, O'Connell, the liberator of Ireland, having reminded Mr. Cuffe of his "scandalous birth." The name of Cuffe becomes extinct in Tyrawley, as the present representative of that family is heirless. Lord Tyrawley is said, and I believe on good grounds, to have died a Catholic, having been attended by the Rev. John Magee, formerly the pastor of Lacken.

Ballintobber, in the barony of Carra. Cathal O'Connor, king of Connaught, founded Ballintobber, for Eremites of St. Augustine, A.D. 1216, and dedicated it to the holy Trinity. Briccius Imaun was the first abbot.

A.D. 1224, the abbot and the founder died.

A.D. 1263, the abbey was destroyed by fire.

A.D. 1416, Thomas O'Ronan was abbot and Eugene O'Donnell was prior.

Walter MacEvily, alias Staunton, was the last abbot. This abbey was largely endowed by different benefactors. It was originally a magnificent pile, and the workmanship of superior excellence. Many parts of the ruins are still entire. The grand arch, on which the steeple rested, is entire about fifty feet high, and of equally curious and solid elegance. The great door is beautiful, being a pointed arch supported by five columns.

December 10th, 1605, a lease of this abbey, in reversion for fifty years, was granted to Sir John King, knight. The present Catholic incumbent has been engaged in restoring this ancient church, as a parochial one

Boghmoyen, in the barony of Tyrawley. An inquisition finds, the 23d of October, third of king James, that this monastery belonged to the friars of the order of St. Augustine, who were possessed of two quarters of land, annual value, besides reprises, 2s. 6d.

The founder of Boghmoyen is unknown; but it seems, that it is of great antiquity. Archdall does not point out its situation. In the parish of Moygawnagh are the vestiges of an ancient edifice, where there are stone buildings in the form of cones and similar to those found in the islands of the western coasts of Galway, Mayo and Sligo. Adjacent to these cells is a church situated on the banks of the river Avonmore, and which belongs to the family of the Ormes, who are resident there: a family which has been exalted by their industrious pursuits in trafficking on tithes and levying fines which were inflicted on the peasantry for breaches of the revenue laws.

Boghmoyen signifies the field or plain of arched cells. "Bothan" being the Irish term for such structures and "Magh" for field or plain.

Bophin island, on the coast of Mayo, and about twelve miles from the barony of Murrisk, is said to contain 1200 acres.

An abbey was founded on this island by St. Colman, who succeeded St. Finan, bishop of Lindisfarne, and who afterwards resigned that see in consequence of the paschal controversy, Colman having been a zealous supporter of the Irish mode of computation. He succeeded St. Finan in the year 661.

St. Colman was very probably a native of Mayo, as venerable Bede informs us that he went home, where he founded the monasteries of Mayo and Bophin. Colman was a monk of the order of St. Columbkille, and had spent some time at the monastery of Hy. At the period of his appointment to the see of Lindisfarne, it seems that he was then in Ireland. Shortly after his arrival in Northumberland, the controversy regarding the time of Easter, was again mooted and carried on with greater warmth than it had been during the incumbency of St. Finan. Wilfrid, who had spent some time among the Irish monks of Lindisfarne, repaired to Rome, where he became acquainted with the Roman observance and other practices. On his return to England, Wilfrid had an opportunity of exerting his zeal for the Roman custom, having acquired the friendship of Alchfrid, son of king Oswin, and who, jointly with his father ruled the kingdom of Northumbria. Alchfrid was instructed by him in ecclesiastical learning, and became so much attached to Wilfrid, that he assigned him the monastery of Rippon, having turned out the monks, to whom he had already granted it, because they refused to adopt the Roman practice of observing Easter.

In the mean time, Agilbert, bishop of the West Saxons, a native of

France, and who spent a considerable time in Ireland, studying the Scriptures, came to Northumberland, accompanied by a priest Agathon, and ordained, at the request of Alchfrid, his friend Wilfrid, priest, in his newly-acquired monastery. A controversy having arisen there concerning the paschal question, it was agreed that a synod should be held, for the sake of terminating this and other disputes in the monastery of Whitby, which was then governed by the abbess Hild. The two kings, Oswin and Alchfrid, attended. Colman, with his clergy, who were Irish, and also Agilbert, with the priests Agathon and Wilfrid, being present. Wilfred's view of the question was supported by a deacon Jacob, whom Paulinus left at York, and by Romanus, a Kentish priest, who had been with the queen Eanfled; while Colman was sustained by the abbess Hild, and her community, together with the venerable Bishop Cedd, whom St. Finan had sent with Peada, prince of the Middle Angles, as a missionary.

The debate was opened by King Oswin, who entertained no partiality on the subject for discussion, as he had been instructed and baptized by an Irish missionary. The king observed, that as they all equally served God, and expected the same kingdom of heaven, it was right that they should, in like manner, observe the same ordinances, and that it was fit to institute an enquiry into the true tradition, which all should follow. He then directed his Bishop Colman to speak first, who said, "The Easter which I observe I have received from my elders, who have sent me hither as bishop: and all our fathers, men beloved by God, are known to have celebrated it in the same manner; it is that which was followed or celebrated, as we read, by the blessed evangelist John, and all the churches over which he presided." Colman was mistaken in this latter observation. The debate having been carried on in Irish and Anglo-Saxon, the Bishop Cedd acted as interpreter to both parties,—and Wilfrid having been called upon to reply, said, "The Easter which we hold, we have seen celebrated by every one at Rome, where the blessed apostles Peter and Paul lived, taught, suffered, and were buried; it is observed at one and the same time in Africa, Asia, Egypt and Greece, and in short by the whole Christian world, except by our adversaries and their accomplices, the Picts and Britons." Colman having again appealed to the authority of St. John, Wilfred answered, by allowing that St. John retained the Jewish pasch, whereas in the commencement of the church it was thought expedient not to reject immediately all the practices of the Mosaic law. "But after a'," added Wilfrid, "what has your system to do with St. John's? he celebrated the pasch on the fourteenth day of the first month, without caring on what day of the week it fell, while you never celebrate your Easter except on a Sunday, so that you do not agree with John,

Peter, or the law or the gospel." The observation of Wilfrid regarding the paschal regulations of St. Peter was incorrect, as the day of Easter was not the same observed in Wilfrid's time as in that of St. Peter's.

Colman, who was not acquainted with the old Roman system, did not perceive the mistake of his opponent, and continued, by asking, whether it could be supposed that their most revered father, St. Columbkille, and his holy successors, who followed the Irish system, entertained bad sentiments, or acted contrary to the scriptures; men, whose sanctity was proved by miracles, and whose example and rules he endeavored to adhere to in every respect. Wilfrid acknowledged that they were holy men, and that as they were not acquainted with the true paschal system, their not observing it was of little detriment to them; and he added—"I believe, that had they been rightly informed on the subject they would have submitted to the rules proposed to them, in the same manner as they are known to have observed the commandments of God, which they had learned. But you and your associates certainly commit sin, if after having heard the decrees of the apostolic see, nay, of the universal church, and those confirmed by the Scriptures, you disdain to follow them. For although your fathers were saints, is their small number from a corner of an island in the extremity of the world, to be preferred to the whole church? And however holy and great a performer of miracles as your Columba was, could he be preferred to the most blessed prince of the apostles, to whom the Lord has said—Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven?" The king then said, "is it true, Colman, that the Lord has thus spoken to Peter?" The bishop replied in the affirmative. The king added: "Can you show that so great a power was granted to your Columba? "No," said Colman. The king continued: "Do you agree on both sides that this has been said principally to Peter, and that the Lord has given to him the keys of the kingdom of heaven?" Undoubtedly, was the general answer. The king then concluded: "Now, I tell you, that this is the gate-keeper, whom I will not contradict, and whose decrees I wish to obey, as far as I know and am able, lest, on my arrival at the gate of the kingdom of heaven, there should be no one to open it for me, as he who holds the keys would be against me." Thus the question was decided, and the assembly at large declared in favor of Wilfrid.

Colman, not coinciding in the views of the synod, resigned the important see of Lindisfarne, departed, taking with him all the Irish, and about thirty of the English monks belonging to that establishment. On his way to Ireland he went first to Hy, where he remained a short time.

He thence proceeded, as is supposed, about the cessation of the great plague, to the island of Bophin, and founded his monastery, placing there both the Irish and English monks, who had followed him from Lindisfarne. Some time after a disagreement arising between the parties, Colman thought it advisable to separate the members of the respective nations, and having found a spot suited to the erection of a monastery, at Mayo, purchased it from a nobleman, who was its proprietor, with a condition annexed, that the monks to be placed there should pray for him.

According to Bede, the Irish monks, whom he calls "Scoti," went in summer and harvest from the monastery to various places, where they were acquainted, and that on returning in winter, they wished to partake in common of the articles which the English had prepared during their absence. From this circumstance arose the cause of the disagreement.

The monastery of Mayo having been built with the assistance of the nobleman and the neighboring inhabitants, Colman removed thither the English monks, leaving the Irish in the island. St. Colman seems to have resided chiefly in Innisbofin, until his death, which occurred on the 8th of August, in the year 676. The foundation of the monastery of Bophin is assigned to the year 667.

A.D. 711, died the bishop Boethan.

A.D. 809, died the abbot St. Blathmac; he went to Hy, and was slain by the Danes.

A.D. 916, died the abbot Fearadach.

Inisbofin, "Island of the white cow," is not to be confounded with an island of the same name in Lough Ree of the Shannon, where St. Rioch founded his monastery. In the island of Innisbofin, on the coast of Mayo, Cromwell built a castle, in which were imprisoned many priests before they were shipped for the Barbadoes.

Borriscarra, in the barony of Carragh. The Carmelites had this house, which Pope John XXIII. gave to the Eremites of St. Augustine, A.D. 1412.

At the general suppression this friary was possessed of a quarter of land, with the tithes thereof, valued at 13s. 4d. annually.

23d of October, third of James I., it was found that the prior of Borriscarra was seized of a quarter of land, called Borriskerra; annual value, besides reprises, 8s.

Bowfinan, in the barony of Tyrawley, and parish of Addergoole. This was a house of conventual Franciscans.

An inquisition taken on the 12th of May, 1608, it was found, that the prior of Boffwynan, in the barony of Tyrawley, was seized of four quarters of land, with their appurtenances, tithes, &c.

The name of the founder is not recorded. As this territory belonged to the Bourkes, who expelled the ancient proprietors, it may be supposed that family founded Bowfinan.

Burrishool gives name to the barony, and is about two miles distant from the town of Newport. It appears from a bull of Innocent VIII., dated 9th February, 1486, that Richard de Burgo, Lord William Oughter and head of the family of Turlogh, founded this monastery under the invocation of the Virgin Mary, for Dominican friars

At the suppression of religious houses, the abbey was granted to Nicholas Weston, who assigned it to Theobald, Viscount Costello-Gallen.

Richard O'Heyne, of this convent, was a distinguished missionary of London, and was senior chaplain to the Spanish church, where he died, A.D. 1728.

Two nuns, of the Dominican order, Honoria de Burgo and Honoria Magaen, suffered martyrdom, and were interred in this house.

Clare-Island, in the barony of Murrisk, where the celebrated Grace O'Malley frequently resided. It contains about 2400 acres.

A cell for Carmelites was founded here by the O'Malleys, under the invocation of the Virgin Mary, in the year 1224. It afterwards became annexed to the abbey of Knockmoy, in the county of Galway.

Cong, in the barony of Killmain, between Lough-Corrib and Mask. It was formerly a town of note, as having been the residence of the kings of Connaught.

Saint Fechin erected the monastery of Cong, according to some accounts, under the invocation of the Virgin Mary. Others say it was founded in the year 624 by Donald, son of Aodh, nephew to Aumireach, king of Ireland, and that Fechin was for some time abbot of it.

St. Mollaga is said to have been abbot of Cong. See Tulachmhin, in the county of Cork.

A.D. 1137, the abbey of Cong was destroyed by fire.

A.D. 1198, Roderic O'Connor, the last monarch of Ireland, died in this abbey, calmly resigned to his fate, having been in the eighty-second year of his life and the twelfth of his retirement from the world. He was interred at Clonmacnoise.

The monarch of Ireland and king of Connaught, Roderic O'Connor, who tamely permitted the encroachments of the English adventurers, at length roused from his lethargy, crossed the Shannon with a considerable army, and proceeded towards the capital, which he invested. In consequence of the unhappy dissensions which prevailed among his troops, and which have been at all times unfortunately the ruin of the Irish, he was defeated and obliged to sue for peace. The monarch dispatched deputies to England who met the king at Windsor, where a peace was most

solemnly concluded between the two monarchs; Roderic consenting to do homage and pay tribute to the king of England, whereupon he was to hold his kingdom of Connaught, with the title of king under the English sovereign, and in as ample a manner as he had done before the coming of the English. Roderic faithfully performed the treaty, to which he engaged to adhere, while the English monarch flagrantly violated his compact.

In the year 1178, the English first set foot on the soil of Connaught. Murrough, one of Roderic's sons, having received or pretending to have received some injury, privately despatched messengers to Milo de Cogan, who then lay in Dublin, inviting him to march into Connaught with a sufficient force and promising that he would be ready to assist him; at the same time holding forth great prospects of plunder. Milo, who only wanted the invitation, immediately set out with upwards of 500 men, and soon arrived in Connaught; but having met with a reception far different from that which he expected, he was obliged to make a shameful retreat, with considerable loss. The traitor Murrough was deservedly sentenced to lose his eyes and suffer perpetual imprisonment. Having been soon afterwards liberated, he became the guilty cause of the most lamentable dissensions.

William FitzAdelm de Burgo, who, during his government of Ireland, formed the plan of obtaining a grant of the entire province of Connaught, where he hoped he would be enabled to establish himself in consequence of its distracted state. Having been recalled from his government, he confidently applied to Henry on the subject. The king, though he should recoil with indignation from an act, by which he shamefully violated his solemn treaty with the sovereign of Connaught, made the desired grant to William de Burgo and his heirs in the year 1179; and although de Burgo, during his life never gained any benefit from the concession, the country, thereby, became the melancholy theatre of war and confusion.

Soon after this grant was obtained, Hugo de Lacey, one of the most bold of the adventurers, entered Connaught for the purpose of plundering, but being resolutely opposed, he saved himself and his men by a precipitate flight. In 1186, the rebellious sons of the unhappy Roderic were the first to dethrone their father. They abstained however from imbruing their hands in his blood, but they obliged him to fly and take refuge in the venerable abbey of Cong, where he found an asylum for the remainder of his life. Connor, one of his sons, placed himself on the throne of Connaught, and soon signalized himself by routing with great slaughter, John de Courcey, who in 1186, taking advantage of the existing broils, made an incursion into the province. Connor, who did not long enjoy his usurped dignity, was slain by one of his own brothers,

who in return was slain by his nephew, one of Connor's sons; whereupon Cathal or Charles, "the bloody-handed" succeeded, and soon after his succession, gained a victory over de Courcey, whom he defeated with a loss of 200 foot and 30 horse; in commemoration of which he founded the abbey of Knockmoy in the county of Galway.

A.D. 1201, William de Burgo ravaged the abbey of Cong. This year died the eminent Catholicus O'Duffy, bishop of Tuam, and was here interred.

A.D. 1204, William Bourke repeated his ravages.

At the general suppression, Aeneas MacDonnell was abbot, when he surrendered, being seized of the lands and possessions of this abbey, all of which were granted, for fifty years, to Sir John King, ancestor to the earl of Kingston. This family acquired vast possessions in Ireland. Many grants of church property have been made to their ancestor, and within the past year, 1852, they have been sold in the court of encumbered estates. The abbots of Cong were continued, the last of whom, Prendergast, died some years ago. The cross of Cong was sold for a hundred guineas to the Royal Irish Academy by the present pastor of Cong.

Cross, in the half barony of Erris and parish of Kilmore, was formerly called "Holy Cross," and is opposite to Ennisgluaire.

The abbots of Ballintubber erected the monastery of Cross, which was dedicated to the Virgin Mary. The superior was appointed by the abbot of the parent house, to which he was to pay (in the name of a chiefry) the sum of 30s. 4d., and the sub-prior was to expend a farther sum of 5s., being the remainder of their income, in the support of himself and convent, and also in defraying the expenses and necessary repairs of their house.

By an inquisition taken the twenty-seventh of queen Elizabeth, this monastery was found in the possession of three quarters of land with the tithes of the same. It is now a burial-place; its ruins are strewn over with drift-sand.

The whole district of Erris is held by Bingham and Carter, the first having obtained his property by fraud and circumvention. It is now destined for the court of encumbered estates.

Crossmolina, in the barony of Tyrawley and parish to which it gives name, to the west of Lough Conn, and situated on the river Deel.

In the year 1306, John, the son of William de Rathcogan, Walter de Usser and Walter de Cogan were indicted for assaulting and imprisoning the abbot of the blessed Virgin near Crossmalyne, and also for taking away his goods and chattels to the amount and value of ten mares. A writ hereupon issued to attach the said John, which was accordingly done.

By an inquisition taken the twenty-seventh of queen Elizabeth, this abbey was found to possess four quarters of land, each of the annual value of 13s. 4d. sterling, and the tithes of the same.

O'Mulleny was the lord of this district, Moy Eleeg, before the Bourkes and the Barretts robbed and plundered the ancient inhabitants. It is said that an O'Mulleny was the last abbot, and hence it has gotten its name from the cross erected there and from the family, who possessed, of old, the territory adjacent to it.

A vestige of this beautifully situated abbey does not remain. The orchard is still to be seen.

A Major Orme, some years ago, to shew the sincerity of his hatred to the religious establishments of popery, demolished the ruins, profaned the tombs of the dead, and erected on the site of the abbey-church, a mansion which he did not long enjoy, having died there almost a pauper; his body, seized by a Catholic inhabitant of the town, was detained, until a sum of money due to this person was duly accounted for. There is another family in the neighborhood of Crossmalina, who possess a portion of the monastic property of this abbey as its name denotes (Gortner-abbey); a family particularly distinguished by persecution and cruelty towards the people, whenever an opportunity occurred. The unfortunate rebellion of 1798 gave the representatives of this family and the Jacksons an opportunity of indulging their spleen and of imbruing their hands in the blood of the Rev. James Conry, of Addergoole. Within the last twenty years the vengeance of Heaven has been visibly displayed towards the Ormsbys of Gortner-abbey.

Domnachmor, in the barony of Tyrawley, and parish of Killala. The first church erected by St. Patrick after the conversion of the princes and people, at Mullifarey. "It was erected of earth, because there had been a scarcity of timber in the district." The body of the bishop St. Muckna was buried there. See the proceedings of St. Patrick in Tyrawley. Page 256.

The ruins of an ancient church are still to be seen in the townland of Tawnagh-more, which is contiguous to the famous fountain, with whose waters the apostle baptized the multitudes whom he there converted. It was not a monastery in those early times. Archdall sets it down as an abbey; however, in the next townland there was a nunnery of "black nuns," convenient to Cross-patrick, and which had been largely endowed. Archdall makes no mention of it. With this fact before us, we can infer that Domnachmore was a monastery at some period, as the nunneries were often erected in the vicinity of the others, in order that they could have the ordinary services of religion administered without delay and without interruption.

Erew, in the barony of Tyrawley, and parish of Crossmolina,—a

peninsula, stretching far into Lough-Con. Errew, of Lough-Con, has been a celebrated monastic establishment. See Gille abbey, county of Cork.

Archdall mentions, that a St. Leogar was abbot of Lough-Con, and that his feast is observed on the 30th of September. Of another saint, who is frequently mentioned in the annals of the Four Masters, there is still a relic in the country, and which has been preserved at Rappa-castle, called "the dish of Tiarnan." Its use was for the washing of the abbot's or the bishop's hands. It had been frequently used for the purpose of adjuration, by the people.

A.D. 1172, died O'Mugin, bishop of Cork, of the people of Errew, of Lough-Con.

1360, Cathar O'Connor marched, with his forces, into Tyrawley, (probably to enforce tribute,) and destroyed many houses and churches.

A.D. 1362, Amlave Mac Firbis, historian elect of Tyrawley, died. This family lived at Rosserk, removed thence to Leackan, in the parish of Killglass, Tyreragh, where are still the ruins of the family castle, and in which the book of Leacan was partly compiled. When the persecution commenced, the historian, Mac Firbis, and biographer of the O'Dowdas, sought a retreat in the caves and solitudes of the country, in which he continued his narrative. Assuredly the diocese of Killala has done good service to the cause of Irish literature, through MacFirbis, and John Lynch, bishop of Killala.

A.D. 1404, Thomas Barrett, bishop of Elphin, the most eminent man in Ireland for wisdom and a superior knowledge of divinity, having died, was interred in the abbey of Errew, of Lough-Con.

A.D. 1413, Henry Barrett was taken prisoner by Mac Watten (Robert Barrett,) in the church of Errew, from which he took him by force. The saint of the place, in a vision, demanding his freedom; Mac Watten, then lord of the country, dedicated a quarter of land for ever to St. Tiarnan's shrine, as an eric (recompense) for having profaned his sanctuary. Hence it follows, that a sanctuary was established in this abbey church, and that St. Tiarnan was the founder, as his shrine was there preserved.

A.D. 1536, the chiefs of North Connaught—O'Connors, Mac Donaghs, and the O'Dowdas, marched against the sept of Richard Bourke, at the instigation of Richard Barrett, bishop of Killala. The people of the country fled before them, with their property, to the monastery of Errew, of Lough-Con; but the bishop carried off the prey out of the "Termon" Tiarnan, to the forces, and would not restore them in honor of the saint.

Tradition, as well as history, records the bloody deeds of the Bourkes and the Barretts, in Tyrawley. They were said to be the

"Devil's companions." The English settlers of the reign of Henry II., in Ireland, were usually called by the natives "festering boars and goats." Much to be lamented as is the subjugation of Ireland to the English yoke, and which nothing but the unnatural dissensions of the native princes could accomplish, abstracting perhaps the will of Heaven for its own counsels, in propagating the Catholic faith, many of those adventurers became national in feeling as the Irish themselves, and were the Maccabees of Ireland.

By an inquisition taken the twenty-seventh of Queen Elizabeth, it appears that the monastery of Errew did possess one quarter of land, together with the tithes thereof, valued at 13s. 4d. sterling, annually.

The church of this ancient abbey still remains. At the period of the Cromwellian persecution, a few of the friars were resident. As it was within view of Eniscoe, the property of the Jacksons, reminding them then of their modern title to their estates, and of the sacrilegious plunder of the church, an onslaught was made on these defenceless friars. Wild or untamed horses were procured, to which the friars were attached, and then drawn asunder, to give sport to the Puritan adventurer. One of those animals having run into the church of the abbey, he was pursued by one of the party, and having entered the door, the animal struck him with his hoof, dashing his brains around, and besmearing the wall with his blood, marks of which still remain. About nineteen years ago, a young Jackson, mounted on a hunting charger, in the farm-yard, fell from his horse, and received an injury, of which he immediately expired; the father died an outcast from his family; his late representative was cut off by fever, in 1848, while acting as a poor-law official, in the county of Clare.

An ancient church still remains near the abbey, which is said to be that of a nunnery.

Inisglumire, or Inisglory, in the district of Erris, and parish of Killmore, within the Mullet. It is situated opposite to the monastery of Cross; it was founded by St. Brendan, of Clonfert, county Galway. On this little island are the ruins of four primitive stone houses, called "Cloghans," nearly of a bee-hive form, and three small churches, the oldest of which is dedicated to St. Brendan.

Here also was a nunnery. There are singular properties attributed to this island, which are, however, deemed fabulous. It is said that human bodies required no burial there, being free from putrefaction; but this is not the case. It is however said with the appearance of truth, that many bodies interred there have been incorrupt, a fact which shows the sanctity of the former possessors.

There is a well dedicated to St. Brendan, from which no female can take water. Should any woman approach, and bring it with her, the

water immediately corrupts. See Ardoilen, county of Galway, for a description of its buildings, similar to those of Inisgluaire.

Inchmean, in Loughmeask. See Ballina of the Moy, in this county.

Eugene Bel, the fourth Christian king of Connaught, who began his reign, according to Tigernach, A.D. 502, held his residence in this island, when St. Cormac, the founder of the monastery on the banks of the Moy, visited that sovereign. On this occasion St. Cormac foretold the erection of the monastery. The book of Lecan contains the life of St. Cormac.

A.D. 1223, Maoilisa, son of Torlogh O'Connor, prior of Inismaoin, died.

A.D. 1227, the abbey was burned by the forces of Hugh O'Connor, assisted by the Bourkes.

Some ruins of this abbey, which still remain, indicate it to have been a small, but beautiful building. The site and considerable vestiges of the dun or fortress of Eugene Bel are still traceable.

This, it appears, was a Benedictine establishment. De Burgo, bishop of Ossory, ranks its nunnery as belonging to that order.

Nunnery of Inchmaoin. An inquisition in the thirtieth of Queen Elizabeth informs us, that this nunnery contained within the precincts thereof, eight acres or half a cartron of land, the ruins of the church, and two other buildings, and three gardens, annual value, besides reprises, 3s. 4d. sterling. And in Joyce's country, on the west side of the Lough, are four quarters and a half, mostly of mountain land, which, with the tithes thereof, did belong to this nunnery, viz.: the quarter of Droniseling, the cartron of Farnigh, the cartron of Downeryse, a cartron in Grogill,—the cartron of Savoncharon, the half quarter of Tonemsoney, the half quarter of Letterlagygh, half a quarter in Becan, half a quarter in Dristan, and half a quarter in Ballinaboy. Said lands, with the tithes, being of the annual value, besides reprises, of 30s. sterling.

Innis-tor-mor, in the barony of Tyrawley and parish of Killala, now called Ross. It is said that Thady O'Dowda, lord of Tyrawley, gave the lands of Inistormor to Eugene O'Cormyn and Thady Mac Firbiss, Eremites of St. Augustine, to erect thereon a monastery, under the invocation of the Holy Trinity. Pope Nicholas V. confirmed the donation by bull, dated the 12th of December, 1454, wherein he granted the friars a license to keep a boat on the adjoining river, proper for fishing, and also for salting the fish for sale (this is the Avonmore which separates the parish of Killala from Temple-murry). "It is so written in our annals," says friar William O'Meghyr; but according to Allemande it is a matter of doubt whether this house was ever in being.

In this peninsula is a holy well, dedicated to St. Becan, and near it

was a burial place, which was much frequented until the drift sand covered its surface. To this place the people resorted to celebrate the memory of this saint, in large numbers; "hence the name, which signifies the peninsula of the great station." "Tur," in Irish, the same as tour in the English language, and "mor," great. The Irish word now commonly used is "Turas." Tur is also used to denote a fortress, and adjacent to the fountain is a cashell, a sort of ecclesiastical structure, which has been common in Ireland. See Fenagh, county Leitrim, and Innismurry, county Sligo.

Killcoman, in the barony of Tyrawley, and opposite the peninsula of Inistormor, in the bay of which the French, under General Humbert, landed in 1798.

Founded by St. Cumian, who is much venerated through the province of Connaught, in the 7th century. The founder was buried here, and at his head was placed a slab, on which were inscribed Irish letters in the contracted form. This slab was broken in contempt of everything Catholic, some years ago, by the son of a neighboring parson. Soon after, in consequence of the profane use which was made of it by some ill-minded persons, who must have been guided by the spirit of malice and revenge rather than of charity, it was removed by John Lyons, dean of Killala and pastor of Kilmore-Erris to the church of Ballina, and when the present cathedral was commenced, the broken slab was deposited in the work under the altar. The St. Becan, whose name is connected with the history of Inistormor was the brother of St. Cummian.

There are two celebrated saints of this name: Cumineus Albus, abbot of Hy, who wrote the life of St. Columbkille, and who governed the monastery of that saint in the year 657. Cumineus Albus was the son of Ernan, a brother of the abbot Segineus, who died in 652, and who was succeeded by Suibhne or Sweeny, son of Curthri, who presided over the abbey of Hy, until Cummian became abbot. He was accordingly a descendant of Fergus, the grandfather of St. Columbkille. Cummian died, after an administration of twelve years, on the 24th of February, A.D. 669.

This Cumineus, though different, is frequently confounded with the Cummian, writer of the encyclical letter to the abbot of Hy.

Kilcommon, in the barony of Erris and parish of Kilcommon North, is another church either founded by or dedicated to St. Cummian. It is now a burial place, and is situated at the foot of Cornhill, and on the banks of the river of Glenamoy; the fishery of this river constituted a portion of its property.

St. Cummian, author of the celebrated epistle to Segineus, abbot of Hy, was a native of Leath-Mogha, or the southern half of Ireland, and

received his education in the monastery of Durrow. This Cummian, then, as well as Cummeus Albus or Fin, was of the Columban order: and at the time, in which his treatise was published, he appears to have been in the monastery of Dhesert-Chumin, now Killcommain in the King's county. This celebrated production was written about the year 634. In it he enters on the various cycles of St. Patrick, whom he calls the "Pope" or father of the Irish church, (whom an antiquarian of our own days, Ledwich, calls an ideal personage), of Anatolius, Theophilus, &c.

St. Cummian, surnamed Fada, *i. e.* the long, was one of the principal abettors of the Roman computation and promoter of its adoption in the South of Ireland. As he was a Columban monk, Segineus, abbot of Hy and his disciples, who were greatly attached to the Irish method on account of its being observed by their founder St. Columba, were much displeased with Cummian for his opposition to it and for having, as is supposed, induced the monks of Durrow to join with the clergy and people of the south in the adoption of the Roman practice of observing Easter. In justification of his conduct, Cummian wrote his epistle. He says, that "prior to his having consulted the successors of St. Ailbe and other eminent saints, he spent a whole year in studying the question in dispute; that he searched the holy scriptures; examined ecclesiastical history; inquired into the various cycles, and into the divers Paschal systems of the Jews, Greeks, Latins, and Egyptians." Besides a multitude of texts of scripture, he quotes passages from Origen, St. Cyprian, St. Jerome, St. Augustin, St. Cyril of Alexandria, and Gregory the great. He refers also to councils, and enters into the intricacies of the Paschal computations, founding his arguments partly on the nature and origin of the Paschal solemnity and partly on authority, particularly that of the great body of the Catholic church. Laying great stress on the doctrine of St. Cyprian, and other holy fathers, regarding the unity of the church, he says, "Can anything more pernicious be conceived as to the mother church than to say, 'Rome errs, Jerusalem errs, Alexandria errs, Antioch errs, the whole world errs; the Scots and Britons alone are right.'" This great man did not, however, succeed in convincing the monks of Hy, as they continued to follow the Irish computation, until St. Adamnan effected an uniformity in its observance in all the Columban monasteries.

St. Cummian was likewise the author of other valuable works, among which should be noticed a tract "De pœnitentiarum mensura," a learned epitome of the ancient penitential canons. This treatise was afterwards found in the monastery of St. Gall, in Switzerland, with the name of the abbot Cumian, of Ireland prefixed. It was published by Sirin, and republished in the edition of the "Bibliotheca patrum," at

Lyons, in 1677. To this day it remains a valuable document of antiquity, proving beyond question, the divine institution of sacramental confession with the penances enjoined, the sacrifice of the mass, prayers for the dead, celibacy of the clergy, and many other points of faith and discipline, which the Catholic church always has and will ever continue to hold.

Cummian died on the 2d of December, A.D. 662. In the epistle to Segineus, he mentions Becan, who is styled the solitary, as his brother. It would then appear, that the author of this celebrated epistle is the Cummian so much venerated in Connaught, and the founder of the churches which bear his name.

Killcrau or Killchree, in the barony of Killmain, and near Ballinrobe. In the thirtieth of queen Elizabeth, this house was seized of half a quarter of land with the tithes and appurtenances thereof, valued at 6s. sterling annually. See Tarmoncarra, county Mayo.

Killedan, in the barony of Gallen and on the river Moy, either founded by or dedicated to St. Aidan, bishop of Mayo, who died, A.D. 769. Another church in Erris, at the junction of the river Munnin with the Avonmore has been called Killteain, perhaps after St. Cormac Hua Liathain, who travelled into Erris, with a view of sailing in quest of an unknown country, and who founded the abbey on the banks of the Moy.

The first has been a friary of Conventual Franciscans, which, by an inquisition taken the 12th of May, 1608, was seized of divers lands and tenements, with four quarters of land, the tithes of the same, &c.

Killnatrynode. Its situation is not known. It was endowed with a quarter of land adjoining. It became afterwards united to the abbey of the holy Trinity in Lough Key, county of Roscommon.

Killfinan, in the territory of Kera, now the barony of Carragh. This church, it seems, was dedicated to St. Finan, whose name it bears, and to whom is also attributed the erection of Kilphian. Archdall calls him also abbot of Rathene, in Tirconnel, county of Donegal, which existed only a short time. Rathene was commonly called Rathenaspuic, *i. e.* Bishop's fortress or residence.

Kilmore-moyle, in the barony of Tyrawley and parish of that name. An ancient church of Cyclopean construction, said to have been founded by St. Patrick for his disciple St. Olcan.

It seems that there was a saint of this name at some period, in Tyrawley. In the parish of Killala, adjoining Lacken, there is a place called "Cluain-Olcan," *i. e.* the retreat of Olcan. There was a St. Olcan, a disciple of the apostle of Ireland, who became a bishop and was placed at Rathmuighe, county Antrim. The Olcan of Kilmore-moyle is a different person from the bishop of Rathmuighe.

St. Patrick baptized the prince of this place and his people in the

well, which is contiguous to this church, and which is dedicated to St. Patrick. Of the antiquity of this church there can be no doubt. It must have gotten its modern name from him, who perhaps reconstructed it. The churches of Ireland have generally been called after the priest or bishop, who founded them; seldom after the prince or laic, who might have contributed towards the pious work. Many of the nunneries are also called after the holy foundresses. Killmore-moyle means the great church of Moyle. Mil or Moyle was one of the leaders of the Firbolgs, who settled in the West of Ireland, about the first century of Christianity. St. Kellach is distinctly called bishop of Kilmore-moyle.

Killala, an ancient town and formerly the residence of the Catholic bishop. See Moyne, in this county.

The episcopal palace is now a house for paupers, under the system of public relief, which the English government have substituted, instead of the more evangelical provision, which the monastic establishments supplied without an odious infliction on the public purse. As Parliament in its omnipotence can make and unmake bishops, there is no episcopal pretender to dispute the succession to the chair of Muredach with the rightful heir of the apostles. The last Protestant bishop, who is said to have been a silversmith, repaired before his death a breach in the round tower, which was effected by lightning.

Amlave, prince of Tyrawley, having retired from the world, built a cell in this place, which soon gave origin, as in many other places, to the town; and probably this circumstance induced Muredach to fix his see here. At the top of the round tower is a beam, which evidently supported a bell. It is one of the most perfect in Ireland; is built in the usual form, with a plinth at its base, and tapering until it attains the elevation for its crown or apex, finished in a point. It has been put together in the most solid and compact manner. At the top some of the stones project in consequence of having been displaced by the shock which it sustained from the lightning.

Its erection is attributed to a celebrated architect Gobhan-Saer, who, it appears, flourished early in the 7th century. It was prophetically said, in the ancient life of St. Abbhan, that the fame of St. Gobhan, as a builder in wood as well as in stone, would exist in Ireland to the end of time.

In the life of St. Moling, there is mention made of a wooden building, which Gobhan constructed, "Gobbhan laid hold of it by both post and ridge, so that he turned the duirteach (house of oak) upside down, and not a plank of it started from its place, nor did a joint of any of the boards move from the other." The round towers of Kilmacduagh and Antrim also were, it is recorded by tradition, built by this eminent man. The age assigned to Kilmacduagh is 620, and it is also remark-

able, that it is affirmed among the natives of Ireland, who speak only the Irish language, that he never visited or was employed in buildings south-west of Galway or of Tipperary. It is probable, that Gobbhan was born at Turvy on the northern coast of the county of Dublin, which, it is stated, took its name from his father, as being his property, and which, as he was not a person of Milesian extraction, he might have received as a reward for his mechanical skill.

The erection of the church of Kilmacduagh is also ascribed to the Gobbhan saer. The masonry of the church bears a perfect similarity with that of the tower, which indicates that those buildings were contemporaneous. The church of Kilmacduagh was built about the year 610, by the kinsman of St. Colman, Guaire Aidhne, king of Connaught, the time in which Gobbhan flourished.

Near Killala is the ruin, or at present the foundation of a church which he is said to have built, and which is called Killgobbin. It is situated in the townland of Cartoon, the property of John Knox, of Castlerea, and a few yards from the main road.

In the half barony of Rathdown, county of Dublin, about six miles from the city, is a village called Killgobbin. A castle, not remarkable for its strength or solidity, has been erected there, it seems, as a place of defence against the incursions of the Irish clans, who inhabited the mountains of Wicklow.

It also appears, that the cave in which the wife of this famous architect was buried, was searched by the Danes for plunder, A.D. 862.

The people still have it by tradition that the Danes ravaged Killala, but the precise time they cannot tell. See Mayo.

Killnagarvan, in the barony of Gallen, six miles north of Foxford. St. Fechin, of Ballysadare, is said to have been the founder. Lanigan would rather ascribe it to the person whose name it bears.

Kill-patrick, or Dunpatrick, in the barony of Tyrawley, and parish of Dunfeeny. A church which St. Patrick erected when the Pagan altars there were overthrown. See his proceedings, &c., page 257.

There is at this church a singular isolated rock, on which are the ruins of an ancient Pagan Dun, or fortress. It is of equal height with the ocean cliff of the main-land, and distant from it about three hundred feet; it is of a triangular figure, and terminates in the shape of a cone, from a broad base to a top, the surface of which is apparently about sixty yards in circumference. There is in the main-land precipice an angular indenture, and an angular prominence corresponding with it in the insulated rock. The prominence and indenture of the fracture, as well as the colour and quality of the rock, and the cliff, seem to correspond.

In approaching this point, one passes within a quarter of a mile of the extremity of it, over an arch, formed by the working of the water, or enlarged thereby, a hundred and fifty feet broad and a hundred high, through which the water of the ocean rolls with tremendous fury, when in the least agitated, and which is visible through an aperture on the top of the arch, twenty feet in diameter. The insulated rock is called Dunbriste, *i. e.* the broken fort. One of the apertures, the larger one, is called Poll-na-shan-tine, "the pool of the ancient fire." See life of St. Patrick.

At the foot of this neck of land is a well, dedicated to St. Patrick. It has been a penitential station to which the people repaired on the first Sunday of harvest, to celebrate the extraordinary miracles which the apostle is said to have performed, when his preaching was resisted by the votaries of the ancient superstition.

Killbride, in the same parish. A church called after St. Brigid.

She is said to have visited Killala, and to have blessed the port thereof, as well as St. Patrick, St. Columbkille, St. Cannech of Kilkenny, and St. Muredach, the patron saint of the diocese. It is within a mile of the church of St. Patrick.

Killiney, in the same parish. Not a vestige of the monastery remains. An inquisition taken in the twenty-seventh of Queen Elizabeth, the Franciscan friary of Killiney was seized of one quarter of land, and tithes of the same, valued at 13s. 4d. annually. It is at present in the possession of an Ormsby. This abbey was beautifully situated in the picturesque valley of the Laggan, and sufficiently elevated to command a view of the Atlantic and Dunpatrick.

Killfian, in the barony of Tyrawley and parish of the same name. This church was either founded by, or dedicated to St. Libana, who was celebrated in Ulster, and whose festival occurs on the 18th of December. She was of princely extraction, and had St. Comgall, of Bangor, as her director. This house existed only a short time.

Killyn, in the barony of Tyrawley. This abbey was seized of the church of Attimas, and a quarter of land called Dromskowlogue and Carrownecargy, with the tithes of the same.

There is a Killyn in the parish of Crossmolina, which now belongs to Lewis O'Donnell, who also holds the "Termon-Tiarnan of Errew, in the same parish.

Liacnamanagh, in the barony of Tyrawley, and adjacent to the monastery of Killmoremoyle. Archdall makes it a monastery, but it seems that he is mistaken. Some monks took possession of this spot and made it part of their estate; they were probably those of Killmoremoyle. St. Patrick is stated to have made a convert of Eochad, son of

the former monarch Dathy, at this rock. I lately examined it, without finding any vestiges of an ancient building or church; it was one o those circular fortresses so common in Ireland, with a large rock in the centre, having a cross inscribed; it is now a cemetery for the Catholic population. Liacnamanagh signifies the "rock of the monks."

Loughcon. Island-Glasse. An ancient church has been erected in this island, it is now called Killbelfad, and the parish takes its name also from it. Tradition has not preserved the name of the founder; all that is retained of his memory is, that he was distinguished as a preacher. In this island the clergy had a safe retreat, when hunted by the Cromwellians.

Ballina was formerly known by the adjunct "glasse," and in Tireragh is an ancient church called "Killglass." It is probable that those churches were dedicated to St. Aidus, surnamed "Glasse," who was a descendant of the southern Hy Fiachra, and brother to St. Faila, of Killfaille, in the diocese of Killmacduach. There were two branches of this family, one in the north and the other in the south of Connaught. The family of O'Dowda, which belongs to the northern branch, and to which all this territory was subject, may have erected them in honor of this saint, who was their relative. And at Killglass stood also a castle, which was erected by a member of that family, quite contiguous to the church, but not a vestige of his residence remains. See Killfaill, county of Galway. St. Finnan, of Killfinan, is said to have been abbot of Rathene, in Tirconnell, where also the memory of Aidus-Glasse is revered on the 16th of February.

Kilroe, in the barony of Tyrawley and parish of Killala. The ruins of an ancient church, built in the rude or Cyclopean style. Around it are heaps of stone. This church was built by St. Patrick, over which he placed Mac Erca, of Tireragh, as pastor. Mac Erca is the patron of the parish.

It was not, it appears, a monastery in the time of St. Patrick, as Archdall asserts; the ruins or heaps of stone shew that there were other buildings besides the church. It is likely, that the first church of Kilroe, like its neighbor of Domnachmore, was made of earth. If it ever was a monastery, it was not of long duration.

Mayo, of the Saxons, which gives name to the county, and is situated on a river, which falls into Lough Carra. This monastery of the English was built by St. Colman, bishop of Lindisfarne, who, on having resigned that see, founded the monastery of Bophin-island, and soon after erected the great abbey of Mayo for his English adherents. See Bophin-island.

"This monastery," says Bede, "is still possessed by English residents. For it is that, which having become a large one is usually called

'Muigh-eo,' and better regulations having been received there, contains a distinguished congregation of monks, who being collected from England, live by their own labor in great strictness and purity under a canonical rule and an abbot."

In the latter end of the 7th century, Alfred, an Anglo-Saxon prince, son of Oswy, king of Northumbria, and who afterwards succeeded to the throne, having been exiled from his native soil, repaired to Ireland, and, according to Bede, studied many years in its seminaries, particularly in Mayo. Having travelled over all parts of Ireland, he composed a poem under the name, "Flan Fin" on Ireland, consisting of ninety-six verses, from which are taken the following passages:

"I found in Connaught, famed for justice,
Affluence, milk in abundance,
Hospitality, lasting vigor, fame,
In this territory of Cruachan of heroes."

"I found in Armagh the splendid,
Meekness, wisdom, circumspection,
Abstinence in obedience to the Son of God,
Noble, prosperous, learned sages."

"I found in the country of Conall,
Brave victorious heroes,
Valiant men of fair complexion,
The exalted stars of Erin."

"I found in the province of Ulster,
Long blooming beauty, hereditary vigor,
Young scions of energy,
Though fair, yet fit for war, and brave."

A.D. 726, died the bishop St. Muredach, son of Indrect, who is supposed to have been one of the Indreds, kings of Connaught. According to some writers, he survived St. Gera[illegible] Englishman, who was abbot of Mayo, and who died, A.D. 732, [illegible]n the 13th of March. St. Gerald is said to have, on his arrival in Ireland, and before he was elected abbot of Mayo, presided over some monks at Elitheria, which was probably a cell belonging to the abbey of Mayo. Elitheria signifies the cell or house of the pilgrims (called Tempuil Gerailt). Mochonna of Mayo died the 27th of March. The year of his demise is uncertain.

A.D. 768, died the bishop St. Aidan.

A.D. 778, the abbey was destroyed by lightning.

A.D. 818, Turgesius, the Danish tyrant, in contempt of God and of the saints, burned and destroyed this abbey.

A.D. 908, the abbey was consumed by fire.

A.D. 1204, William Bourke, sacrilegiously plundered the abbey.

A.D. 1209, died the bishop O'Duibthaigh.

A.D. 1380, it was enacted, that no mere Irishman should make his profession here; and even to this day, some good English priests would draw a partition in their churches between their English and Irish congregations.

A.D. 1478, died the bishop O'Higinus.

A.D. 1578, Patrick O'Hely, the bishop of Mayo, suffered martyrdom, together with his companion, Cornelius O'Rourke.

Eugenius MacBrehoun was the last bishop of Mayo.

This monastery, with its site, containing half an acre, whereon was a hall, cloister, six chambers, a small cemetery, and three small gardens, with four acres of land adjoining the said site, eighty acres of arable and one hundred and twenty of pasture in Kilticollo, two cottages and forty acres of underwood in Hayne, and one hundred acres of land in Portagh, together with the rectories, churches, &c. of Hayne and Robin (in MacWilliam Bourke's country), and of Killcollman and Kilticollo, all in this county, parcel of the temporal lands and spiritualities of the said monastery, and the tithes thereunto belonging, together with the monasteries of the Holy Trinity in the town of Tuam; Killbrenan, Craighbane and Teagh saxon, in the county of Galway, and a parcel of the possessions of the abbey of Cong, were granted, in the twentieth of queen Elizabeth, to the burgesses and commonalty of the town of Galway and their successors, in free soccage, at the annual rent of £26 12s. Irish money.

Nunnery, said to have been here, and governed by St. Segretia, who died of the plague with one hundred of her nuns, in the year 664. Said to have been sister to St. Gerald, who died, A.D. 732. This could not be reconciled with her death in 664, and the fact of her being then an abbess. The monastery of Bophin was founded in 667, and consequently there could not have been a nunnery there at the time.

Domnach-Keine, now unknown, belonged to St. Segretia, who is marked in the Calendars on the 18th of December. The fact of her having died of the plague with her nuns may be true, but it is plain, that this melancholy event did not happen in Mayo.

Mons pietatis. De Burgo, of Ossory, mentions a Franciscan house of this name in the county of Mayo. Nothing more of it is known.

Morrisk, on the bay of Westport, and situated at the foot of the mountain Cruach-phadruig. The O'Mallies, lords of the country, founded this monastery, for Eremites of St. Augustine.

At the general suppression, these Eremites were seized of one quarter of land, and the tithes of the same, valued annually at 13s. 4d. sterling. Large ruins of it are still left.

John Garvey is the present holder of this monastery and its possessions.

Moyne, in the barony of Tyrawley, parish of Killala, and on the river Moy. A singular tradition is preserved concerning this abbey. The founder was about erecting it at Rappagh, when a dove came, and by its movements attracted attention. It is said that the bird continued moving, until it reached the present site of the abbey, and then marked its foundations on the dew with its wings. A shower of snow in the summer marked out the site of a church at Rome, called the church of St. Mary ad Nives or St. Mary Major, an event which is commemorated on the 5th of August.

The castles of Ardnaree, Castlelacken, Newtown, or Deelcastle, Castle-Cloghans, Roppagh, Rathroe, Inniscoe, Carnkill, Ballintubber, and Belleek belonged to the Bourkes. They also had castles in the Laggan of Tyrawley. The Barretts had their fortresses in Ballysakery and Crossmolina, and in Backs. Meelick at Killala and Castlerea, west of the town, belonged to the Walshes. The Lynots had their castles about Ardagh and Moygawnagh.

If the tradition of the country be correct, we may suppose that Rappagh was the residence of the MacWilliam. Some assert, that this abbey was founded in 1440; others say, that it was erected in 1460. If the first year be the true one, it was founded by Edmund MacWilliam Bourke, who succeeded in that year to the dignity of the "MacWilliam." If 1460 be the date of its erection, Moyne was founded by Thomas, junior, who succeeded to the title in the year 1458.

Nehemias O'Donoghue, provincial of the strict observants, counselled the erection of Moyne abbey. See Rosserk.

Provincial chapters of the order were held here in the years 1464, 1498, 1512, 1541, and 1550.

The abbey is still almost perfect, except the roof and some buildings on the north side, which were taken down about 1750, by the then proprietor Knox, to furnish materials for a dwelling-house, which was erected nearly on the site of the old walls and almost adjoining the great church.

The church is 135 feet long by 20 broad towards the east; from the west door to the tower, the breadth varies from 40 to 50 feet; on the broadest space is a gable with a pointed window of stone, and of fine workmanship. To the eastern wall of this portion of the building were two altars, having a piscina to each; between the altars there is an arched recess, which would seem to have been a place of safety for the sacred utensils of the altars. Entering the west door, which has been mutilated, in 1798, by some Hessian defenders of the British throne, a lateral aisle opens to the view the beautiful eastern window through the

Monastery of Moyne, County Mayo.

arch of the tower. On the right of the aisle is a range of arches corresponding with the height of that of the tower, done in hewn stone; the arches, which are hexagonal and turned on consoles, support the tower, which is nearly in the centre of the church, and about 100 feet in height. The ascent to the summit of the tower is by a helix of 101 steps, and well repays him who mounts it, as the scenery around is of unsurpassable beauty. The monastic buildings are fast tottering to destruction. In the centre of the monastic buildings is a square or arcade built on plain pillars in couplets. The tower and church are in perfect preservation. The tower is a remarkable one not forming a square. Its ascent is of superior workmanship, and more convenient than that of the tower of the Minster at York.

The abbey was surrounded with a very strong wall. Under the cloister was a fountain, which supplied it with water. Its situation is low, almost on the banks of the Moy.

In the month of June, thirty-seventh of Queen Elizabeth, a grant was made to Edmund Barrett of this abbey and its possessions, containing an orchard and four acres of pasture, together with the tithes and other appurtenances, to hold the same for ever by fealty at the annual rent of 5s. Elizabeth's patent did not hold for ever; her patentee made way for the drummers and bandmen and usurers of Cromwell's puritan army.

The blood of John O'Dowda, the John Nepomucene of Ireland, was shed at Moyne, about the year 1579. The gore of the martyred priests of the diocese is still to be seen in the apartments of the castle of Killala. A bishop Walsh *in partibus infidelium* lost his life in the castle of Meelick, near Killala, which was the last to surrender to Cromwell's forces, having been battered from an adjacent height by a party of soldiers from the garrison of Athlone.

Another bishop, Mac Donagh, was slain in Tireragh, who was not attached to any particular place, as his fellow martyr. It seems that in the height of the persecution under Elizabeth, the holy see deemed it advisable to send such bishops, who were not known to the persecutors, and who could, therefore, with more personal safety, travel over the country, confirming the people and exhorting them to perseverance in their holy faith. A similar practice existed in Rome, during the persecutions, so that in the event of the pontiff being put to death, a bishop was at hand to succeed, and keep up the succession, without its being interrupted. The remains of bishop Mac Donagh have been interred at Dromard, (county Sligo.)

The first grantee of Moyne abbey went to destruction. The next possessors of the abbey were the family of Lindsay, who blew up the roof of the buildings with gunpowder, and to whom the last prior of

Monastery of Moyne, County Mayo.

Moyne, Cathal dubv O'Dowda (Charles the black), gave his curse, when setting out for the Continent. I have a copy of the curse which he pronounced, in the Irish language; in it allusion is made to the bell of the abbey, which the Lindsays sold, it is said, for £700, which was an enormous sum for such an article. Having been a present to the abbey from the Queen of Spain, it is then no wonder that its material was so valuable. In it, also, allusion is made to his sons and to his pos terity. They certainly have all disappeared; nor is there a Lindsay in the barony at present; even the monumental slab of the family at Kilmoremoyle has fallen from its position, and lies unnoticed in the earth—the inscription being worn off. This family has been signally punished, and their property at present is in the hands of Colonel Gore. A Lindsay never set foot on the abbey lands without meeting with some misfortune. How truly applicable are the words of David, in the 36th Psalm:—"I have seen the wicked highly exalted and lifted up, like the cedars of Lebanon. And I passed by, and lo, he was not: and I sought him, and his place was not found."

The next possessors were the Knoxes, who were in the habit of polluting the altars. They, too, have felt that there is "a God in Israel." The last inheritor, struck with the awful punishments of the family, became a Catholic, and is buried in the centre of the arcade. In consequence of litigation, which ensued after his death, the property was sold, and purchased by Charles Kirkwood, of Bertra, who is, during the last three years, confined in a lunatic asylum of the metropolis.

It is but justice to add, that the Knoxes of Tyrawley were never arrayed as persecutors of the ancient faith. They had the good sense to enjoy their estates without such an idious distinction.

A prince of Spain, who was of the strict observance, and who attended one of the chapters held in the abbey of Moyne, is buried near the eastern window.

Odbhacheara, in Partrigia, the north of the barony of Killmaine. The saints Liban and Fortchern are said to have belonged to this church. They are noted in the Irish annals as the smiths of St. Patrick.

Rathbran, in the barony of Tyrawley, parish of Killala, and on the banks of the river Avonmore. A Dominican abbey, founded by the Jordans, in the year 1274; others say that Sir William Burke, the grey, and for some time lord justice of Ireland, who was married to Finola Jordan, of Gallen, was the founder.

A.D. 1513, Edmund Burke, of Castlebar, was murdered in this monastery on the 2d of February, by the sons of his brother Walter.

At the dissolution of monasteries, this house was found to be seized of two quarters of land, with the tithes thereof, each quarter being

valued at 13s. 4d. sterling, annually; and a lease of the same was granted in September, 1577, to Thomas Dexter, or Jordan.

They were afterwards given to John Knox, in whose possession they were in 1756, of Castlerea. The estates of this house are nearly ripe for the court of encumbered estates.

They are now held by Sir Roger Palmer, whose family enjoyed, to a large extent, church property, besides about £1500 a year in tithes. Near this abbey is Palmerstown house, formerly the residence of Mary Browne, who is said to have died in the odour of sanctity. This abbey has given to the Irish church two martyrs, Hugh Mac Goil and Walter Fleming.

In 1756, there were five friars attached to this church: Richard Bellew, Thomas Mac Evila, sub-prior, Dominick Mac Philbin, Thomas Barrett, and Patrick Mac Donnell.

Between the abbey and Temple-murry is a well, dedicated to Saint Brendan.

Templemary, as it is now called, is distant from Rathbran about one hundred yards. It is at present a burial place, having none of its buildings left except the foundation. The property on which it is situated belongs to Palmer, of Summerhill,—a family not blessed with much prosperity; as well might they have burning charcoal on their heads.

It may have been a Dominican nunnery.

The church of Rathbran is fast mouldering. Over an elevated window of the western gable is a figure of the Saviour crucified, on which the marks of the chisel still appear. The beautiful pointed window to the east gable was demolished by the awful storm of 1839. A chalice belonging to this abbey is preserved at Carrukeel, by Walter Bourke.

Rathcolp, now unknown. The festival of St. Tassach, a bishop, was observed in this place on the 14th of April.

St. Tassach was the bishop who administered the holy viaticum to our national apostle.

Rosserick, in the barony of Tyrawley and parish of Ballysakeera, on the river Moy. A Franciscan monastery was built here, in 1400, by the Joyces, who were a family of high consideration in England and Ireland. They had no possessions in this district. Perhaps, as was the case with Rathbran, one of the Joyces may have been married to a Barrett, whose property it was about this time.

It is a beautiful specimen of monastic architecture. The church measures 90 feet long by 20 broad. In the eastern gable are the remains of a very fine window, looking over the river Moy. Almost in the centre of the church is a grand arch, of singularly exquisite beauty

and workmanship; it is composed of two curved columns, six feet asunder, and each three feet broad, both bending, as they rise, into two arches thirty feet high, forming the nave and connected at top by two cross arches, and other very elegantly carved stone work, over and upon which is erected a very fine steeple, about sixty feet high.

On the south side issues a small and beautiful church, divided from the large one by very fine arches. On the north are the monastic buildings, on which time has wrought very little injury.

The friars of this house having refused to receive the reform of the strict observance, were placed under an interdict, whereby it became deserted; and it seems, that in consequence of their refractory conduct, the provincial, Nehemias O'Donohue, procured the erection of Moyne, which is not much more than a mile distant from Rosserick.

Archdall observes, that there was in this church, as well as in Moyne, a closet of hewn stone, in which two confessors used to sit; even one person could not conveniently sit in either of those closets. There is, however, on the right side of the altar an arched recess, in which were sedilia, for the celebrant and his assisting priests, of beautifully carved stone.

Strade, in the barony of Gallen, and on the river Moy. The Jordans founded this monastery, for Franciscan friars, under the invocation of the Holy Cross; but in the year 1252, it was given to the Dominicans by Jordan de Exeter, lord of Athleah, or by his son Stephen, at the particular request of his wife Basilia, daughter of the lord Meiler de Bermingham.

A.D. 1434, Pope Eugene IV. enriched this monastery with numerous indulgencies.

August 9th, thirtieth of queen Elizabeth, a lease of this abbey was granted to Patrick Barnwall for forty years.

The walls of the abbey church, which was singularly beautiful, are still entire, and the high altar is adorned with gothic ornaments; in the centre of the altar is an image of our Saviour, when an infant, in the virgin's lap, and a person, in relief, within a compartment on each side. Here also is a tomb adorned with curious relievos of four kings in different compartments, one of whom is kneeling before a mitred person; near to which is another relievo of the Saints Peter and Paul.

In 1756, James O'Hara, lord of Tyrawley and Killmain, was in possession of this abbey and its property.

There were then, despite the persecution, seven friars living adjacent to the monastery, Thady Tuohy, the prior, Mathew Higgins, the subprior, Thomas Roche, James Mannin, Anthony de Burgo, Thomas MacNicholas, and John Blake.

Strade was called de sancta cruce, Holy Cross, because in the

divine office of the church, a commemoration was made daily of the cross.

Tarmoncarra in the peninsula of the Mullet and half barony of Erris. The ruins of this ancient nunnery are nearly buried in the sands. See Grange or Greany, county Cork. There were three Irish nuns of the name of Cera or Chir, one of whom is said to have lived in St. Brendan's time, who founded the monastery of Innisgluaire.

Termoncarra signifies the church property of Cera. Cera was also the ancient name by which the present barony of Carragh was known. The very name of Termoncarra shews that one of those saints was distinguished in Mayo, and particularly in Erris. See Grange or Graney, county Cork.

Termondearbhile, also in Erris, and in the same parish.

A.D. 1246, Murtogh O'Dowda, lord of all the country from Killdarbile to the strand (of Tireragh), was slain by Felim O'Conor.

We have more data of St. Dearbhile, of Erris. She is buried in the churchyard of the church which commemorates her name. Her church is in form a simple oblong, measuring internally forty feet in length and sixteen broad, and is lighted at its east end by a small unadorned, semicircular-headed window, splaying considerably on the inside. The masonry is of the most massive description. Seen from the interior of the church, is a sort of tablet, which is adorned by a simple interlaced tracery over its doorway, which is also semicircular-headed and which is placed in the west wall.

It appears that this St. Dearbhile lived in the 6th century, and she is also named as one of those religious and illustrious persons who assembled to meet St. Columbkille at Ballysadare in the year 590. She was the fourth in descent from the monarch Dathy, who was struck by lightning in 427, as her pedigree is preserved in the genealogies of the Irish saints. She was of the second class of Irish saints, and her festivals are marked in the calendars at the 3d of August and 26th of October.

Bingham is the present proprietor of those "Termon" lands, whose ancestors have been remarkable for cruelty towards the oppressed Catholics. One of them at Castlebar had in his employ the notorious priest-catcher John Muldowney, who was protected by a body guard in doing the work of Sir John Bingham, in slaying and beheading defenceless friars and priests. The late Major Bingham, of Erris, exhibited his zeal in 1798, by capturing the Rev. Manus Sweeney, of Newport.

Richard Bingham, the governor of Connaught, was removed because of his cruelties towards the people. He was known by the name of "Falx Diaboli," the Devil's Sickle, and badly disposed as was Elizabeth towards her Catholic subjects of Ireland, she became sensible of this man's enormities, while governing the province of Connaught.

Yet this monster spared the abbey of Killconnell, in Galway, and even ordered the friars to preserve it. In the year 1596, Captain Stryck, who was quartered there with fifteen troops of soldiers, ordered the friars to remain in the convent, and pledged himself to punish any soldier who should burn any of the timbers of the church or otherwise injure it. During nine months of its military occupation, the friars were allowed to say mass privately in the sacristy, and had some cells for their own exclusive use in the dormitory.

The cruelties practised at Castlebar recently, entitle another of the name *to the same title* which his distinguished ancestor has borne.

The priest-catchers were abominated by all classes, even the Protestants, unless with very few exceptions, such as Bingham. So odious were they, that their appearance in public often endangered their lives, as they used to be pelted with stones by the mobs, who sometimes were of opinion that the club would be also useful in making those infamous wretches conscious of their base and sacrilegious engagement. De Burgo, in his "Hibernia Dominicana," speaks of a Portuguese Jew, named Garzia, who, feigning himself a Catholic clergyman, succeeded by his cunning in having seven ecclesiastics arrested in 1718, and who were sent into exile; one of them, Anthony MacGuire was provincial of the Dominicans, two Jesuits, a Minorite or Franciscan, and three secular priests.

Urlare, in the barony of Costello. One of the family of Nangle (afterwards Costello) founded this monastery for Dominicans, which was dedicated to St. Thomas. Having seated themselves here without licence of the Pope, they obtained from the Pontiff Eugene IV. a bull granting the same. On account of the prohibition which Pope Boniface VIII. issued under pain of excommunication against any of the Mendicant orders, who would presume to establish themselves in any new locality without the special authority of the Holy See, it was necessary to obtain this bull in approbation of their proceeding. A similar occurrence took place in Burrishool convent.

The monastery of Urlare was the general novitiate for the province of Connaught. The bull of Eugene IV. bears date the 18th of March, 1434, which is then the date of its legitimate foundation.

By an inquisition taken on the 12th of May, 1608, it appears, that the prior of Urlare was seized of the site, &c., and of twelve acres of land with the tithes thereof, and again in 1610, the prior was also found to possess twenty-four acres of land in Ballyhaunes.

On the dissolution of monasteries, it was granted to lord Dillon, whose representative, in 1756, professed the Catholic religion.

This monastery has given martyrs to the Irish church.

A.D. 1654, a chapter was held in this convent.

A.D. 1756, there were six friars living there: Andrew Duffy, prior, Hugh Morilly, sub-prior, Thomas Philips, John MacDonnell, James Heynes, and Dominick Mac Jordan.

CHAPTER LVI.

COUNTY OF MEATH.

ARDBRECCAN, "the high place of Breccan," in the barony of Navan, and within two miles of that town. St. Breccan was the brother of St. Carnech, of Clonleigh. See which, in county Donegal.

Ardbreccan was a see of which this saint was bishop. According to Ware, Brecan was alive in 650. The death of his brother Carnech, according to Colgan, occurred about the year 530. These dates would at least give Breccan an age of 120 years in the supposition of his birth in the lifetime of the abbot of Clonleigh. Either Ware is wrong in assigning that year to his death, or we must suppose, that Breccan was born long after the decease of his brother. The feast of St. Breccan is marked at the 16th of July. He is also one of the four prophets of Ireland.

One of his predictions has been fulfilled centuries after it was delivered. Among the natives of Ireland, who were much given to narratives of this sort, are recorded many predictions, which have been fulfilled long since in the unfortunate history of Irish oppression, and to which they still cling with confidence, as they give a hope of its future deliverance from the yoke of England; one of which still adhered to is, that the liberation of our isle of saints and sages, of the brave and the beautiful, will be accomplished by the descendants of her own sons in this land of freedom and happiness. As the prediction of Breccan has been fulfilled long since, may the latter one be soon realized, if it be so ordained in the councils of Heaven. Of Breccan's prophecy the words are subjoined in Irish, but in common characters, as the Celtic ones could not be printed.

"Tigfaid geinti tar muir mean,
Measgfaid air fearaibh Eireann
Budh uathaibh ah air gach cill
Budh uathaibh Ri fear Erinn,"

The following lines are the translation of those prophetic words,

"Erin's white crested billow shall sleep on the shore,
And its voice shall be mute, while the spoilers glide o'er,
And the strangers shall give a new priest to each shrine,
And the sceptre shall wrest from her own regal line."

The prophecy of Breccan has been verified, and English heresy has given to the shrines of Irish saints "Ministers" who banished God's priests and laughed his religion to scorn.

A.D. 657, and on the 4th of September, died St. Ultan, bishop of Ardbreccan. He is surnamed Hua Conchovar (O'Connor), and is said to have been related to St. Brigid by her mother's side, and is supposed the founder of this see instead of his predecessor. He wrote a life of St. Patrick and also a treatise concerning the transactions of St. Brigid. A hymn is attributed to him which he wrote in Latin, and in praise of the sainted abbess of Kildare. Nennidhe Lamhglan is mentioned too as the author of that hymn.

This St. Nennidhe, called the clean-handed, is different from another of the name, and surnamed Laomh-dearg, abbot and bishop of Inismuighe-samh, county Fermanagh, who was highly respected, and is reckoned among the chief founders of the Irish monasteries. The clean-handed was a student at Kildare, when St. Brigid, happening to be with some of her nuns not far from the monastery, saw him running very fast, and in an unbecoming manner. She sent for him, and, on his coming up, appearing somewhat abashed at the message of the saint, asked him whither he was running in such haste, he replied, as if in jest, that he was running to the kingdom of heaven. "I wish," said Brigid, "that I deserved to run along with you to day to that kingdom; pray for me that I may arrive there." Affected by the observation of the holy abbess, he requested, that she would offer up her prayers for his pursuing a steady course towards heaven. She then prayed for him, and the Almighty was pleased to touch his heart, so that he did penance, and ever after led a most religious life. She next foretold him, that he was the person from whose hand in due time she would receive the holy viaticum on the day of her death. Nennidhe went afterwards to Britain, where he remained until near the time that St. Brigid died. From the care he took in keeping clean the hand that was to administer the viaticum to the patroness of Ireland, he got his surname.

Tirechan, a disciple of St. Ultan, who wrote the acts of St. Patrick, was the immediate successor of this saint.

A.D. 731, died the abbot Daniel Mac Colman.

A.D. 760, died the abbot St. Tola.

A.D. 779, died St. Algnied, bishop of Ardbreccan. His festival is marked in some calendars at the 8th of March.

A.D. 886, Ardbreccan was laid waste by the Danes.

A.D. 992, they repeated their ravages.

A.D. 1014, died Dubhslaine, a priest of this abbey, and prime anchorite of all Ireland.

A.D. 1031, Sitric, of Dublin, with his Danes, plundered and burned the abbey; carried off upwards of two hundred prisoners, as many more having perished in the flames.

A.D. 1055, died Moelbrigidhe, a professor of this abbey.

A.D. 1136, Dermot Mac Murrough, king of Leinster, burned this abbey.

A.D. 1166, Moriertach, king of Ireland, granted a parcel of land to this abbey in perpetuity, at the yearly rent of three ounces of gold.

A.D. 1170, the steeple of this abbey fell.

The memory of St. Breccan is revered in the island of Aran, where a church is dedicated to his name. His tomb having been opened to receive the body of a Catholic clergyman, who desired to be buried therein, a slab was found, with an inscription in contracted Irish letters, requesting a prayer for Brecan, the pilgrim. See Aran, county of Galway.

In Brechin, now the county of Angus, in Scotland, is a round tower, the door of which has the figure of our Saviour on the cross, which surmounts the entrance, with two images or statues towards the middle, and which clearly shew it to have been the work of a Christian architect.

Sir Walter Scott observes, in his Review of Ritson's Annals of the Caledonians, that the round towers of Abernethy and Brechin were built after the introduction of Christianity (of which there can be no doubt, as the figure of the crucifixion indicates), and adds, in all probability, by or under the direction of Irish monks, who brought Christianity into Scotland. See Domnach-more, in this county.

Ardcath, in the barony of Duleek, was not a monastery. In this parish church was founded a perpetual chantry, with a priest to celebrate constantly divine service.

Ardmulchan, in the barony of Duleek, and situated near Painstown. Another chantry, endowed as well as the former, with appurtenances, which was contrary to the statute.

Ardsailech, "hill of the sallows," in the barony of Navan, and on

the river Boyne. The name of the illustrious St. Finnian, of Clonard, is connected with this place.

Ardslane, near Slane, a monastery of which St. Mochua was abbot

Athboy, in the barony of Lune, six miles north-west of Trim. A market and borough town, which sent two members to the Irish parliament before its extinction by the British government.

A.D. 1317, the 17th of October, a licence was granted to William de Loundres, permitting him to make a donation to the friars of the blessed Virgin of Mount Carmel, in Athboy, of a lot of ground in the said town, whereon this monastery stood.

A.D. 1325, a provincial chapter of the order was held before John Bloxham, vicar general of the institute in Ireland.

A.D. 1372, The friars were indicted for acquiring two gardens, contrary to the statute.

A.D. 1467, another chapter was held.

April 31st, and of Henry VIII. the thirty-first, the prior of Athboy was found seized of a church and a belfry, a cloister, a stone tower, a mansion, a small orchard, and six small gardens, all within the precincts and of the annual value, besides reprises, of 2s.; also eight messuages, value 24s. The monastery, with these and other appurtenances, was granted for ever to Thomas Casey, in capite, at the annual rent of 2s. Irish.

Ballybogan, De laude Dei, in the barony of Moysinrath, and on the river Boyne. Jordan Comin founded this priory for Augustinians, in the twelfth century, under the invocation of the Holy Trinity.

A.D. 1446, The priory was consumed by fire.

A.D. 1447, the prior of this house died of the plague.

A.D. 1537, Thomas Bermingham was the last prior. A considerable number of the ancient monasteries of the kingdom, about the period of the foundation of Ballybogan, adopted the rule of the canons regular of St. Augustine, and were much diffused over Ireland, before the beginning of the thirteenth century.

This establishment was surrendered in the nineteenth of Henry VIII., when its possessions were found to consist of five thousand two hundred acres of arable land, in various places. This priory, with various parcels of its property, was granted to Sir William Bermingham, at an annual rent of £4 3s. 4d.

This was an excellent mode of making good, sound Protestants,—stern and uncompromising defenders of British rule and Protestant ascendancy in unfortunate Ireland. However this be, the savage tyranny of the English government in subjugating the oppressed Catholics of Ireland, has cost that proud nation millions of treasure; and Elizabeth, with all her resources, could not subdue two provinces, Ulster and Con-

naught, until the government of her deputy, Mountjoy, perceived, as well as carried out a short method of doing so, by burning and destroying the crops of the Irish.

A.D. 1538, this year a crucifix, which was held in great veneration, was publicly burned.

A.D. 1850, in the month of November, and in the metropolis of England, the holy and immaculate Virgin mother of the Saviour, who died on the wood of the cross for the redemption of mankind, was insulted by the burning of her effigy, in the streets of London.

In the pride and in the enjoyment of that evangelical liberty, which the doctrine of the "private spirit" confers on every dissenter from the Catholic church, and which, it seems, prompts him to heap indignity on every thing which the church of God deems worthy of veneration, let England boast of her especial enlightenment in this respect. To the humble Catholic and the sincere disciple of Christ crucified, the cross, which the book of wisdom calls the "wood of contempt," is his greatest glory. To him it is a consolation to venerate the sacred emblem, at which the scoffers sneer, because his Saviour expired on that instrument of ignominy,—because St. Peter, the prince of the apostles chose a similar but an humbler mode of laying down his life on the cross, his head having been towards the earth,—because St. Andrew, the apostle, when sentenced by the prefect Ægeas, to undergo a death similar also to that of his Redeemer, exclaimed, on seeing that cross, on which he was to suffer: "O good cross, which received beauty from the members of my Lord,—long desired by me—ardently loved—constantly sought—and at length, according to my earnest desire, prepared,—accept me from men, and restore me to my Master, that he who has redeemed me, through thee, may receive me."

This apostolic predilection for this wood of contempt, is to us, Catholics, the more valuable, as the sneer of the sectarian may be the more insulting.

As to thee, O Mary, be it ours to exalt you, while a vile rabble offers an indignity to your Son, in the person of his sacred mother. You, whom all nations call "blessed"—the elect of the eternal Father, and the spouse of the Holy Ghost. Who bore your divine Son—nursed him in his infancy—endured, with him, the poverty of the stable, the cold of the winter blast while travelling to Egypt, watched over his progress in years and in wisdom, administered to his wants. You, through whom that divine Son performed his first miracle at the marriage feast; and finally, you, who bore his sorrows on the cross, and whose heart was pierced with the sword of grief, while he was expiating the crimes of sinful man, and effecting a reconciliation between the Creator and his rebellious creatures; and you, whose province it is to destroy

heresy; and though the deicide Jews were inflicting the cruellest tortures on "the Word made flesh," aided by a Pagan soldiery, still they respected the sufferings of his holy mother.

Beamore, in the barony of Duleek, and about two miles south of Drogheda. Here are some remains of an ancient building, which, tradition informs us, was a preceptory belonging to Kilmainham.

Beaubec, in the same direction as Beamore from Drogheda. In the reign of King John, Walter de Lacie, lord of Meath, did grant to the church of St. Mary and St. Lawrence of Beaubec, all his land situate in Killokeran, together with the liberty of keeping a boat free of toll.

A.D. 1332, King Edward I. granted a license to the abbot of Beaubec, in Normandy, to assign to the abbot of Furnes, the manor of Beaubec, near Drogheda, together with three messuages, sixty acres and a half of land, and fifty-seven shillings and nine pence, annual rent, arising from Marinston, Renneles, and the town of Drogheda, on both sides of the river; also a fishery in the Boyne; saving, however, to the lords of the fee, their proper services.

A.D. 1348, King Edward, in a charter, dated May 4th, recites and repeats the grant of Walter de Lacie, and farther says, that King Henry III. had confirmed the same, and that the abbot of Beaubec, of the Cistercian order, had afterwards, with the king's license, granted the aforesaid manor of Beaubec, to the abbot of Furnes.

Bectiff, in the barony of Navan, and on the river Boyne. Murchard O'Melaghlin, king of Meath, founded the Cistercian abbey of Bectiff, in the year 1146, under the invocation of the Virgin Mary.

The reader cannot but observe, that a large number, if not the greater part of the Irish monasteries, was dedicated to the Mother of God. Always devotion to the Virgin Mary has been practised in Ireland. The poor reaper of Ireland, on his autumnal pilgrimage to England, to earn a few pounds wherewith to pay the Irish landlord a portion of his rack-rent, implored Mary, the star of the sea, to protect "her dear Irish boy, wherever he roamed;" confident of her protection the Irish emigrant betakes himself to the waters of the mighty Atlantic, and when the winds of heaven agitate the vast deep, threatening with destruction the bark, to whose temporary keeping English rule and landlord oppression, worse than Egyptian bondage, have consigned him, the Irish Catholic, no other hope being left, entreats Mary to supplicate her Son, whom the seas and winds obey, in his behalf.

The abbey of Bectiff was called de Beatitudine.

A.D. 1340, John was abbot.

A.D. 1488, the abbot James, of Castlemartin, received the king's pardon for the part he had taken in the affair of Lambert Simnell.

July the 31st, and thirty-fourth of Henry VIII., the abbot surren-

dered, according to the acceptation of the word in the English use, it means *forced to surrender*, the possessions of this abbey, amounting to twenty messuages and one thousand two hundred acres of arable and pasture land, in the county of Meath, became involved in the general confiscation; and yet as the royal plunderer progressed in his sacrilegious career, new wants arose, seemingly as cruel and as tyrannic as his thirst for the blood of his faithless wives.

The abbot of Bective sat as a baron in parliament. Large ruins of Bectiff abbey still remain. The cloisters and tower are almost entire.

Caillefochlada. A.D. 869, Curoius, the abbot died.

This house was situated in the ancient territory of Meath. It is now lost in oblivion.

Calliaghtown, in the barony of Duleek. Of this cell there are now no remains. It was dependent on the nunnery of St. Brigid, of Odder. It was supposed to stand near the well of Shallon, which was dedicated to St. Columbkille.

Clonard, in the barony of Moysenrath, and is near the Boyne. St. Finnian, the founder of Clonard. This celebrated school of Clonard sent forth into the vineyard of the Lord hosts of learned men, while its missionaries were not only the ornaments of their own country, but also the luminaries of foreign and distant lands. See Clonard, diocese of Meath.

A.D. 838, The Danes destroyed the abbey, and put the clergy to the sword.

A.D. 939, again plundered by the Danes, under Ceallachan, king of Cashell.

A.D. 940, died St. Moel Mochta, lecturer of divinity, and the head of religion and learning in Ireland.

A.D. 949, King Congalagh granted to this abbey a perpetual freedom from cess, press, or other charge thereon.

A.D. 951, died Angal, a professor of this abbey.

A.D. 1135, Connor, king of Munster, spoiled Meath, and forcibly carried off the riches of the whole province, which were laid in this church for safety.

A.D. 1136, the inhabitants of Breffney sacked Clonard, and behaved in so shameless a manner as to strip O'Daly, then chief poet of Ireland, even naked, and leave him so; and amongst other outrages they took from the vestry the sword of St. Finnian, the founder.

A.D. 1114, died Giolla Patrick, priest and principal of the schools of Clonard, a learned doctor, and universally esteemed for his unbounded benevolence and amiable disposition.

A.D. 1170, Dermod Mac Murrogh, with his English hirelings, plun-

dered and burned Clonard. The inhabitants afterwards rebuilt the town and abbey.

A.D. 1175, they repeated their ravages.

About this time, Walter, son of Hugh de Lacie, erected the monastery of Clonard for regular canons of St. Augustine.

A.D. 1538, Gerald Walshe was abbot. Gerald died in 1540.

At the period of the general suppression of religious houses in Ireland, Clonard monastery was found to possess 160 messuages, with their gardens; 912 acres of arable land; 1280 acres of pasture; of meadow, 192; of underwood, 184; and of moor, 400 acres, a great proportion of which had been situated in Kilbreny, Ballynlogh, and other parts of the county of Kildare.

Nunnery of Clonard was dedicated to the Virgin Mary, and was endowed, before the English invasion, by O'Melaghlin, king of Meath. It was founded for canonesses regular, &c.

A.D. 1195, the lady Agnes was abbess. Pope Celestine confirmed her possessions.

A.D. 1282, the abbess being dead, a license was obtained, the 16th of May, to elect an abbess in her stead.

A.D. 1286, the lady abbess Felicia being dead, a license was granted to proceed to an election.

A.D. 1288, Burgenilda, the lately elected abbess, resigned. Afterwards this nunnery was annexed to the house of St. Brigid of Odder.

Cloonmainan is wholly unknown.

Cloonmorfernarda, in the territory of Bregia. St. Columbkille is said to have placed St. Ossin, the son of Kellach, over this establishment. Unknown at present.

Colpe, at the mouth of the Boyne. A.D. 1182, Hugh de Lacie founded this abbey for regular canons of St. Augustine, having made it dependent on the abbey of Lanthony, in Monmouthshire.

A.D. 1300, Roger, the prior of Colpe, was attached for stopping the Dominican friars of Drogheda in the high street of the said town, and there robbing them of the body of Roger Wetherell, and also for forcibly taking from them the bier and pall thereunto belonging. He was fined in the sum of 20s.

At the suppression of monasteries, the prior was found seized of the following tithes in the county of Meath: Colpe, eight couple of corn; Newtown, one and a half; St. James, one; Stagrenan, one; Pillstown and Ballymad, one; Ballangstown, four and a half, and the tithes of Weisle's farm in Mornington.

This abbey paid four marcs annually to the bishop.

Disertola, in the ancient territory of Meath. St. Tola bishop of

Clonard presided here several years, whose festival is observed on the 30th of March.

A.D. 919, died the bishop Claran.

A.D. 986, died the abbot Moelcarny.

A.D. 975, died the abbot Gormgal.

A.D. 1010, died the abbot Dalach, a chosen scribe.

A.D. 1128, died the abbot Coscan.

This place is now unknown. The devastation of the Danes have not left traces of some of the ancient monasteries.

Doiremacaidmecan. Archdall places it in this county. See Reynagh, King's county. Wherever it was situated, St. Lasra was the foundress.

Domnach-sarige. Archdall makes this place a monastery. The father of St. Cethecus lived here or was born in it. St. Cethecus, &c. See Oran, county of Roscommon.

Domnach-mor, in campo Ethnach, near Navan. The original church of Domnaghmore was built by St. Patrick, who placed there his disciple St. Cassanus, whose relics were preserved in this church and held in the highest veneration for ages after his death.

A.D. 843, died the abbot Robertagh, the son of Flinn.

The round tower of Domnachmor has a doorway with a figure of the Saviour crucified, sculptured in relievo, on its keystone, and the stone immediately placed over it; the head of the figure reached the joint of this upper stone, while nearly approaching the curve of the keystone. On each side of the door is a human head carved; the one partly on the band, and the other outside it. This doorway, placed at an elevation of twelve feet from the base of the tower, measures five feet two inches in height, and its inclined jambs are two feet three inches asunder, and two feet at the spring of the arch.

This tower is considered to belong to the 10th century. That the round towers are of Christian origin is undeniable. Nowhere are they as yet discovered, unless in connexion with the ancient ecclesiastical establishments of the country. If they had been used for other purposes than Christian belfries, or for the worship of fire as some pretended, in ignorance of the early history of the Irish church, how is it that at Tarah, the stronghold of that form of paganism, there is no vestige of any such tower or building? nor at Downpatrick in Tyrawley, another place in which the fire-worship was observed, nor in the islands of Aran, to which the obstinate votaries or priests of the old superstition had fled, sooner than embrace the saving truths of the Gospel? When St. Patrick founded Armagh, there is no record of the existence of a round tower there, while the building of St. Patrick's cathedral is so accurately described as well as the office of his "campanarius" or

bellman, and if a tower of this description had been converted into a belfry, how is it that such a fact would be unrecorded? When the converted princes gave up their fortresses as at Fenagh and Killbannon, mention is made of those grants; of the yew-tree, which the apostle planted at Newry, memory is kept in the Irish annals, and if the apostle had consecrated the Pagan places of worship to that of the true God, such an act of triumph over the errors of Paganism would be faithfully recorded. At Kildare, which took its name from the oak-tree growing there at the time that St. Brigid founded her church, there was no round tower until a subsequent period. The worship of fire was carried on in many places over the country, and those places still retain the names which designate the fact, such as Greany, Tomgreany, &c., and in which no traces of the round tower exist.

The annals of Ireland point out the era of the erection of some towers as at Clonmacnoise and Annadown. In the former establishment is Temple-Finghen and its round tower, which is entered by a door-way from the church, and level with the floor thereof. If some towers remain without vestiges of an ecclesiastical building attached, be it remembered, that many of those churches were built of wood and consigned to the flames by the plundering Danes who devastated in particular everything sacred.

These towers were used, it appears from the Irish annals, not alone as belfries, but also as places of security for the valuables of the altars in cases of sudden attack, being, by their construction and solidity, capable of resisting every kind of military machine then known, and also fire. They were also in many places, as at Killala, peculiarly adapted for the purpose of signal towers, as well as beacons to guide the wearied traveller towards the sacred buildings, where they found religion as well as hospitality practised towards them.

Donnygarney is situated a mile east of Colpe. According to tradition, was a nunnery, the possessions of which were granted to the family of Draycot.

Donogh-Patrick, in the barony of Kells. The apostle of Ireland founded a church in this place, his admirer and friend, Conall, brother of the monarch Leogaire, having given him the site or rather his own castle to be converted into a church.

A.D. 745, this abbey was destroyed by fire.

A.D. 886, it was plundered by the Danes.

A.D. 949, renewed ravages by the Danes.

A.D. 951, again ravaged by the barbarians.

A.D. 988, this abbey was plundered by the same despoilers, who were assisted by Murtagh O'Conolay. It is related, that all concerned in this act of sacrilege died within a month after its commission.

A.D. 992, the Danes continued their hostilities.

A.D. 994, they again, assisted by some Irish, plundered the abbey.

Domnach-tortain, near Ardbraccan. Saint Patrick founded this church, over which he placed a St. Justin or Justianus, who is mentioned in Tirechan's list.

Drogheda, on the Meath side of the river. Priory and hospital of St. John, of the order of Cross-bearers, was founded in, it is supposed, the reign of King John, by Walter de Lacie, who was, if not the founder, at least, its principal benefactor. It belonged to the grand establishment at Kilmainham.

This hospital paid annually half a marc proxies to the bishop of Meath.

Thomas Dane was the last prior, and on the 26th of July, the thirty-first of king Henry VIII., was found seized of a church and belfry, chapter-house, dormitory, and dwelling, with its other appurtenances. In the sixth of Edward VI. it was granted, with a parcel of its property, to James Sedgrave, for ever, at the annual rent of 10s. 10d.

Carmelite friary, on the Meath side of the river, and convenient to the castle or garrison of Drogheda. This house was founded by the inhabitants of Drogheda, for Carmelites, in honor of the blessed Virgin.

In the first year of Edward II., it appears by inquisition, that the corporation of Drogheda had granted to the friars of this order a piece of land containing eighty virgates; and on the 23d of June, 1346, Edward III. granted a license to Richard, the son of William Massager, of Drogheda, permitting him to assign to this house four acres of land adjoining the same, with the appurtenances, for the purpose of increasing and maintaining the lights burning in honor of the blessed Virgin in this church.

In the year 1468, it was enacted by Parliament, that this convent should for ever enjoy a chief rent of ten shillings yearly, which had been granted to the burgesses of the town.

Part of this friary was afterwards repaired for the service of the parish, *i. e.* the Protestant.

Drumcorcothri, supposed to have been in the barony of Slane. This church was founded by St. Patrick, over which he appointed a St. Diermit.

Druimfinchoil, in the ancient territory of Meath. Archdall quoting the "Trias Thaumaturga," says, that this establishment was founded by St. Columbkille and St. Lugad, who placed there the son of Tuchan as abbot. Lugadius was abbot of Drumshallon. No trace of this house exists nor of the following.

Druimmacubla, if it ever existed. According to Archdall, St. Sedna

was abbot, A.D. 458. Sedna or Sedonius was a disciple of St. Senan, of Inniscathy. See which, county of Clare.

Duleek, which gives name to the barony, is four miles south-west of Drogheda. Duleek-Damhliagh, "a house of stone," recorded as the first structure of stone for a monastery in Ireland.

In the calendar of Cashell, St. Kienan, of Duleek, is stated to have written a life of St. Patrick. This eminent saint died, according to the Four Masters, A.D. 489.

St. Kienan was, it seems, a native of Meath, and was baptized by St. Patrick, when an infant. His birth is stated to have occurred about the year 442. His episcopacy, then at Duleek, could not be earlier than 472. His family was an illustrious one. The Kienan of Duleek is not to be confounded with another Kienan, who was a native of Connaught, and who went to Gaul, became a monk in the monastery of St. Martin, at Tours, and who is said to have erected a church in the territory of the Eugenian sept.

To the saint of Duleek St. Patrick gave a copy of the gospels, which was then an inestimable gift.

In the poem of Flann, of the monastery, preserved in the book of Leacan, the following passage occurs, which shows us that the household of the national apostle consisted of persons who were skilled in different arts. Elsewhere is mention of his silversmith, bell-founder, &c.

> "His three masons, good was their intelligence,
> Caeman, Cruithneach, Luchraid strong,
> They made 'Damhhliags' first
> In Erin. Eminent their history."

A.D. 749, died Caerban, of Duleek.

A.D. 778, died Fergus, bishop of Duleek.

A.D. 870, in his eighty-seventh year, Gnia, abbot, bishop, anchorite, and scribe, died.

A.D. 878, plundered by the Danes. Their leader, it is related, came to an untimely end.

A.D. 1147, the steeple was injured by lightning.

A.D. 1149, the abbey of Duleek was pillaged by the Danes.

A.D. 1170, the abbot was empowered by parliament to erect a weir on the river Boyne.

A.D. 1171, the forces of Miles de Cogan committed frightful destruction within this sanctuary. But the Danes of Dublin (at this time Christians), whom Providence had now raised up as a scourge against the invaders, fell suddenly upon de Cogan and his troops, and took ample satisfaction for the sacrilegious outrage which he had committed.

After the lapse of eleven years this monastery was rebuilt at the expense of Hugh de Lacie, at which time the canons regular of St. Augustine were introduced, and it became, moreover, subject to the priory of Lanthony, near Gloucester.

Its priors continued until the period of the general suppression, when its possessions, consisting of eighty-three townlands, became a sacrifice to the rapacity of English heretics. Those immense possessions were granted to Sir Gerald Moore.

Priory of the Virgin Mary. In the twenty-ninth year of King Edward III., it was found that a priory for canons regular was founded here, by the family of O'Kelley, long before the English invasion.

A.D. 1200, Gilbert was prior.

A.D. 1380, it was enacted, that no Irishman should be permitted to profess himself in this priory.

At the confiscation, the value of the possessions of this priory may be estimated by the amount of rent, £66 1s. 8d. annually, payable by Henry Draycot and his heirs, to whom they were assigned. The fortunate adventurer, Sir Gerald Moore, obtained of its other possessions, a grant at the annual rent of £9 11s. 7d., being obliged to maintain an archer on said lands for ever. Fidelity to England; treason to God and religion; perfidy and treachery to parents, aided by the rack and by the torture, by the sword as well as by the cannon, have been the instruments by which that nation has striven to implant the heresies of her bastard queen on the soil of Ireland. Having failed to establish them by sanguinary means, England tries the seductive charms of her treasury, which the spoils of nations have more than replenished, by giving to the middle classes of Ireland a system of godless education, with which she would soon undermine the ancient faith of Catholic Ireland.

Hospital. A.D. 1403, the custody of an hospital was granted by King Henry IV., to Thomas Scargyl, together with sundry gardens in the said town, being part of the possessions of St. Mary of Odder and all profits belonging to the aforesaid hospital, then seized in the king's hands. To hold to him the said Scargyl, during life, free of all rent, saving, however, all taxes and impositions payable by the said hospital, which the said Scargyl conditioned to discharge.

A.D. 1419, January the 29th, King Henry V granted to John Tonour, the custody of the house called the Magdalen, in Duleek, with all lands, rents, &c., thereunto belonging, and then seized in the king's hands, to hold the same whilst they continued in that state, free of all rents and taxes.

Dunshaughlin, in the barony of Ratoath, and within fourteen miles of Dublin. St. Secundinus, who was a native of Gaul, and a bishop

about 439, fixed his residence at Dunshaughlin. He is also named as a nephew of St. Patrick, by his sister Liemania. St. Seachnal or Secundinus, died in the year 448, and the seventy-fifth of his age. He was a very wise and holy prelate, and the first bishop who died in Ireland.

A.D. 1026, Gearr-an-Choggay preyed and sacked this abbey. On the next succeeding day, he and his two brothers met their merited fate and were all three slain.

A.D. 1027, the abbot Donoghu, esteemed the most learned philosopher in Ireland, died at Cologne, in Germany.

A.D. 1040, died the abbot Dermod O'Seachnasy.

A.D. 1043, the abbey was destroyed by fire.

A.D. 1152, the sept of Hy Bruin plundered the abbey.

Feartachearbain, near Tarah. A St. Cerban is mentioned as bishop of this place. His death is assigned to the year 500. Nothing more is known of him.

Indenen, in the territory of Bregia and in the neighborhood of Slane.

A.D. 849, Suarlech, of Indennen, attended a convention at Armagh, with the clergy of Meath.

A.D. 902, died the abbot Ferghil, who was bishop of Finnabrach.

A.D. 920, died the abbot Maolpoil MacAililla, who was respected as a bishop, anchorite and scribe, and esteemed the most learned of the Northern Irish. Innismochda, near Slane, was pillaged by the Danes, A.D. 940.

Kells, on the river Blackwater, gives its name to the barony. Is attributed to St. Columbkille, about the year 550; by others to Kellach, abbot of Hy, who took refuge there from the ravages and attacks of the Danes, and who is said to have founded the abbey. However this may be, mention is made of abbots of Kells long prior to his flight from Hy.

A.D. 692, Muredach O'Cricain was abbot.

A.D. 713, in the seventy-fourth year of his age the abbot Foylcow died.

A.D. 802, the abbey of Kells was destroyed by fire.

A.D. 804, it was rebuilt in honor of St. Columba.

A.D. 806, the Danes having killed many of the monks of Hy, the abbot Kellach sought safety in Ireland.

A.D. 890, the abbey was sacked and pillaged.

A.D. 919, the Danes plundered Kells and laid the church, which was of stone, level with the ground.

A.D. 1061, died the blessed St. Ciaran, famed for his great erudition, wisdom and exemplary piety.

This abbey is remarkable for many memorable events. The Danes, having made a furious attack in the year 967 on this monastery, were routed with great slaughter by O'Neil the Great, king of Ireland. In

1152, the famous synod of Kells was held under cardinal Paparo, at which three thousand ecclesiastics attended, besides the bishops. The abbey was destroyed six times by fire, but was afterwards rebuilt in a style of greater magnificence, partly by the bounty of the princes of Ireland, but chiefly by the revenues which were attached to it. It possessed the most splendid library of any monastery in the kingdom, having been celebrated for its manuscripts, among which was St. Columbkille's book of the four Gospels, adorned with gold and precious stones.

Richard Plunket was the last abbot, when in 1537, Henry VIII. took into his own hands the extensive possessions of this abbey. The grants of De Lacie in 1173 consisted of 36 townlands. In Kells it possessed 90 acres; in Grangestown, 86; in Corbally, 82; in Malerdone, 16 messuages and 300 acres; in Kilbride, 220 acres; in Kiltome, 350 acres, together with 19 rectories. These several possessions were granted to Sir Gerald Plunkett.

At Kells is still to be seen St. Columba's house, situated outside the boundary wall of the cemetery on the north side; in its ground plan it presents a simple oblong form measuring externally twenty-three feet nine inches in length and twenty-one in breadth, the walls being three feet ten inches in thickness. It is roofed with stone, and measures in height from its base to the vertex of the gable thirty-eight feet. The lower part of the building is arched semicircularly with stone, and has at the east end a small semicircular-headed window about fifteen feet from the ground. At the south-side is a second window with a triangular head about the same height from the ground, and measuring one foot nine inches in height. Those windows have a considerable splay on the inside. The apartment placed between the arched floor and the slanting roof is six feet in height, and appears to have been originally divided into three apartments of unequal size, of which the largest is lighted by a small aperture at the east end. In this chamber there is a flat stone six feet long and one thick, called St. Columba's penitential bed.

Priory or Hospital, under the invocation of John the Baptist, was founded by Walter de Lacie, lord of Meath, in the reign of king Richard I., for Cross-bearers of St. Augustine.

A.D. 1302, John Dawe was prior.

Cornelius was the last prior. Its property, all situate in the county of Meath, was granted to Richard Slane, for the term of twenty-one years, at the annual rent of £14 10s.

Chantry, founded in the parish church of St. Columb, in Kells, to celebrate mass daily. Was found to have acquired property, contrary to the statute, amounting to the yearly value of £2 6s. 8.

Killabbhan, in the northern part of Meath. St. Abbhan founded this church. Nothing more is known of it.

Kill-ailbhe, of Senchua, "The church of Ailbe," which is attributed to St. Abbhan. Its name points out the founder. His death is marked at A.D. 546.

Killeen, in the barony of Skrine, two miles south of Tarah, gives a title to the family of Fingal. Near the castle, which De Lacie built, A.D. 1180, was a church dedicated to the Virgin Mary, beautifully carved and in the pointed style. The east window was large and of considerable height, and west of the church were two towers. The ruins of many ancient tombs are still to be seen, with several figures in the episcopal habit and mitres on their heads.

This is supposed to be the Killeen in which seven bishops are interred.

Canons of St. Augustine. St. Endeus or Enda founded an abbey at Killmaine. He also founded the monastery of Arran, which see.

St. Sidonius is honored here on the 9th of March. St. Sedna, the son of Neman, was abbot in the year 594.

Nunnery of, was built by St. Enda for his sister Carecha, alias Fanchea, who lived to a very great age, and died, according to the four Masters, A.D. 578. Her memory has been held in high veneration.

Killdu-magloin. Among the scholars of the illustrious St. Finnian of Clonard is mentioned Mogenoch, who probably is the Menoc, a Briton, who followed him to Ireland. He was bishop of this place, and his memory was revered on the 26th of December.

Killmainham-beg, in the barony of Kells. In the reign of king Richard I., Walter de Lacie, lord of Meath, founded this monastery for knights of the order of St. John of Jerusalem.

A.D. 1292, friar John, of St. Bottulph, was preceptor.

A.D. 1326, friar Roger Utlaugh, was preceptor.

A.D. 1588, an inquisition found this commandery in a ruinous state, owing to the devastations committed by Sir Thomas Barnewall, knight, his son Alexander, and Sir Thomas Cusack.

In the thirty-third of queen Elizabeth, it was granted to Sir Patrick Barnewall, knight, for the term of sixty-one years, at the annual rent of fifty marcs for the first twenty-one years, and £63 12s. 2½d Irish money for the remainder of the said term.

Killmainham-wood, in the barony of Kells. The family of Preston founded this commandery for knights Hospitallers, in the 13th century.

A.D. 1587, September 23d, a lease of the said commandery was made for the term of twenty-one years, to Henry Duke, at the yearly rent of £4 10s.

Killschire, in the barony of Kells, bordering on Westmeath. This

church was erected under the invocation of the holy virgin St. Schiria, whose name it bears. She was venerated on the 24th of March, while Corcaria Caoin, a sister of hers, is not met with in the calendars. They were the daughters of an Eugene, who was great-grandson to Fergus, a brother of Neil Negilliach. St. Schiria was living in 580

A.D. 745, died the abbot Dubdaleithe Nagraifne.

A.D. 750, died the abbot Daolgus.

A.D. 866, died the bishop, the first and only one at Killschire, St. Conall, son of Fiachna, prince of East Meath, and of the royal blood of Ireland. The memory of St. Conall was revered in the isle of Arran, where he is interred with the three other beautiful saints of Ireland, in the same tomb. See Arran, county of Galway.

Many of the Irish saints, when their last days were near, repaired to this island, in order to prepare for the journey to eternity, and to have the assistance of those holy men who served God in this famed retreat of contemplation and sanctity.

A.D. 920, died the abbot Allgus.

A.D. 949, the Danes plundered and pillaged this abbey.

A.D. 951, Godfrid, son of Sitric, at the head of the Danes, did again spoil the abbey.

Lismullen, in the barony of Skrine, about two miles north of Tarah. Alicia, sister to Richard de la Corner, bishop of Meath, founded the nunnery of Lismullen for canonesses of St. Augustine, in the year 1240, under the invocation of the Holy Trinity.

The prior of Newtown, near Trim, having enfeoffed the said bishop with the lands of Dunsenkill, reserving only to himself and the priory two pounds of wax, or in lieu, twelvepence annually, the bishop made a grant of the same to this nunnery.

A.D. 1322, the lady prioress, Eleonora, sued John, bishop of Meath, for the advowson of Paynstown-Dullard, near Tyanoure, of which a former prioress, Alicia, was seized in the reign of Henry III., and also for the advowson of the church of Ardmulchan.

A.D. 1347, this year, the prioress claimed sundry privileges in the lands of Lismolyn, Belegrene and Ardeath.

A.D. 1470, Margaret was prioress. This nunnery paid to the bishop of Meath six marcs proxies.

Maria Cusacke was the last lady prioress.

Sir Thomas Luttrell, of Luttrellstown, Thomas Cusack, Gerald, earl of Kildare, and Robert Harrison, were the grantees of the very extensive possessions of this nunnery, which were then worth £32 15s. 10d.

Lough-shillen adjoins the county of Meath, Westmeath and Cavan. On an island in this lake, near to the county of Meath, the ruins of

large monastic buildings are yet to be seen. To whom the merit of its erection is due, is not known. It is now a burial-place of note.

Navan, at the conflux of the Blackwater and the Boyne. It gives name to the barony. The monastery of Navan, for canons regular of St. Augustine, was either founded or rebuilt by Joceline Nangle, about the end of the twelfth century, under the invocation of the Virgin Mary. If it had existed previously, cannot be determined.

Navan was formerly a town of high repute, and had been walled by Hugh de Lacie.

Christian O'Loddan was abbot in the reign of King John.

A.D. 1284, Richard was abbot.

A.D. 1346, Thomas was abbot.

A.D. 1391, John de Warren was elected abbot.

A.D. 1450, John Bole was abbot, who procured a bull from Pope Nicholas V., granting certain indulgences to all persons undertaking pilgrimages to this abbey, or contributing to adorn or repair it.

A.D. 1509, Peter Manne was abbot.

A.D. 1512, Patrick Cantwell was abbot.

A.D. 1539, an annual pension of fifteen pounds was granted to Thomas Wafer, the last abbot. On the site of this abbey a horse-barrack has been erected for troopers, to do duty there, instead of the meek servants of the gospel.

This priory, with three hundred and sixty acres of land, were granted at an annual rent to Robert Dillon.

Newtown, on the north bank of the town, and half a mile below Trim. Simon de Rochfort, bishop of Meath, founded this priory for canons regular of St. Victor. He also erected the church into a cathedral, which he dedicated to SS. Peter and Paul.

A.D. 1206, William was the first prior.

A.D. 1224, Simon, the founder, was interred here.

A.D. 1240, Simon was prior. See Lismullen.

A.D. 1365, the prior, Thomas Scurlock, was elected abbot of St. Thomas's, Dublin.

A.D. 1464, Nicholas Herbert was prior.

A.D. 1516, Henry Garnet was prior.

A.D. 1528, Thomas Browne was prior.

Laurence White was the last prior, when, in the twenty-ninth of Henry VIII. this priory, with five hundred acres of arable land and pasture, and the rectories of Galtrim, Tillanoge and Fennor were granted to Robert Dillon, at the annual rent of £16 5s. 9d. One hundred acres in Moyvalley, part of the possessions of this priory, were conferred on Gerald, earl of Kildare.

The prior of Newtown sat as a baron of parliament, and was the third ecclesiastic in dignity.

Priory of St. John the Baptist was erected in the thirteenth century, uunder the invocation of the holy precursor, for cross-bearers. The bishops of Meath were either the founders or benefactors of this house.

Edmond Dillon, fourth brother to Sir Bartholomew, who was made chief baron of the exchequer in 1513, was prior of this house and of Luske.

The prior of this house paid annually to the bishop of Meath, half a marc, proxies. The priory stood on the south side of the river, and contiguous to the bridge. The ruins are extensive, though not remarkable for regularity of style, nor have they much appearance of a religious foundation. A square castle adjoins the bridge, whence a regular range of building along the water's edge, extends to another castle at the east end, near which is the east window of a small chapel of a light triple form, and on the road-side is a very neat turret, built in an octagon form.

This priory and possessions were given to Robert Dillon.

Nuadchonbhail. Archdall, relying on the authority of Colgan, assures us, that this ancient abbey was situated on the banks of the Boyne, between Drogheda and Trim. St. Fachtna was abbot of this monastery, and whose festival is observed on the 19th of January.

Odder, in the barony of Skrine, and two miles south of Tarah. The family of Barnewall founded this nunnery in honor of St. Brigid, patroness of Ireland, for canonesses regular of St. Augustine, to whom, in the year 1195, Pope Celestine III. granted a confirmation of their possessions. Several cells of nuns were annexed to this house.

The prior of the Virgin Mary of Louth had the first voice in electing the abbess of this house, by letters patent, dated in the year 1418.

This nunnery paid annually one marc to the bishop. Its last prioress was Margaret Silke, who was, with her nuns, plundered by the royal robbers of the English throne, of 75 messuages, 1289 acres of arable, pasture, moor, meadow, lands which were leased to James Stanihurst, and on their reversion to Queen Elizabeth, they were granted for ever to Richard Power and his heirs, to hold by fealty, at the annual rent of £19 5s. Irish.

Pierstown, in the barony of Duleek, five miles south of that town. It seems that it was anciently called Lecknagh, and that it was, according to Conry, founded A.D. 750. Of this and the next religious house there is little or no account.

Rathossain, near the west gate of Trim. St. Ossan, whose name occurs in the Irish calendars, at February 17th, in some of which he is

called a bishop, died in 686. He is said to have been a descendant of King Leogaire.

Ratoath, in the barony to which it gives name; the ruins of which are scarcely perceptible.

The abbey of St. Mary Magdalene, near this town, which existed in 1456, was found seized, in the year 1538, of forty acres of land, annual value 6s. 8d.

Chantry, in the parish church of St. Thomas the Apostle, was found, contrary to the statute, to have acquired possessions to the value of thirty shillings sterling.

Roseach or Rosse, south-east of Tarah, about ½ mile. St. Coeman Breac was abbot of this house. He had been the intimate friend of St. Fechin.

Coeman died, A.D. 615, and on the 14th of September.

A.D. 717, died Cuarinan, of Rosse, on the 10th of April.

Skrine gives name to the barony; called the shrine of St. Columba.

The relics of St. Columbkille brought to Ireland by Dermit, abbot of Hy, A.D. 831, might have been deposited here, before their removal to Down.

The ancient town of Skrine has become nearly depopulated. The ancient sanctuaries gave many of the Irish towns life and vigor.

A.D. 1175, Adam de Feypo erected a castle in this town.

Abbey of canons regular. A.D. 1027, this abbey was plundered by the Danes.

A.D. 1037, they renewed their depredations.

A.D. 1058, again plundered by the inhabitants of Teffia, (Ardagh.)

A.D. 1152, it was again wasted and destroyed.

Eremites of St. Augustine. A.D. 1341, Lord Francis de Feipo granted to those friars certain lands, bounded to the west by his own park, to the east and south by his holdings and land, and by William Gennets, to the north, for the space and term of ninety-nine years, at the rent of a peppercorn, annually. And the said Lord Francis made a farther grant of twelve acres, near the village of Ponetown, at the annual rent of 12d., with pasturage for three horses, in his own pasture of Skrine, for the aforesaid term.

On the surrender of this friary, the thirty-first of Henry VIII., the prior was seized of a church and belfry, chapter-house, dormitory, hall, two chambers, a stone house, kitchen, cemetery, stable, and a park, containing one acre, of no value, besides reprises; a messuage, garden, fifteen acres of arable land, five of pasture, and three stangs of meadow; annual value, 29s. 10d.

This friary, with its possessions, was granted for ever to Thomas Cusack.

Lord de Feipo, about the year 1342, founded a perpetual chantry in the aforesaid town of Skrine, for the health of his soul, and that of his wife, Eyl de Verdon, and for his ancestors and successors. By the plunder of the church, the pious intention of the founder has been frustrated, and some minister of English heresy, together with his wife and children, enjoys the fruits of this chantry, and moreover declares the sacrifice of the mass idolatrous, transubstantiation a figment, and purgatory all nonsense, as the private spirit assures him that there is no medium between the narrow path to heaven and the broad way to hell.

Slane, six miles west of Drogheda, and on the north side of the Boyne. It was formerly a town of note and a borough in the palatinate of Meath.

On the hill of Slane, visible from the heights of Tarah, St. Patrick, in violation of a standing law, enkindled a fire, by which he attracted the notice of the monarch and the court. See diocese of Meath.

St. Erc was bishop of Slane.

Dagobert, king of Austrasia (a part of France), was sent to Ireland by Grimoald, mayor of the palace, to be instructed, and is said to have remained in Slane many years, until he was recalled and placed on the throne.

A.D. 746, the first abbot of this monastery, whose name is preserved in history, was Colman, son of Faelan, and called the Briton.

A.D. 797, died the abbot Aillil, son of Cormac, a man skilled in philosophy, and who was an upright and learned judge.

A.D. 838, the Danes plundered this abbey.

A.D. 854, Sodamna, bishop of Slane, was martyred by the Danes.

A.D. 947, the Danes received a great defeat in this town, where Blacar, their commander, with sixteen hundred of his men, were slain in battle.

A.D. 948, the Danes set fire to the abbey, and Probus, the prelector of the school of Slane, lost his life, together with several of his holy companions; and the pastoral staff of St. Erc, and many other relics of the saints, and the best bell in Ireland, were wholly consumed.

Probus or Caenachair was the author of the life of St. Patrick, written in two books, and which is esteemed as one of the most circumstantial and correct records which has been handed down on that interesting subject. This eminent man was chief lecturer in the schools of Slane, in this year, and having taken shelter in the belfry of the church, with many others, was consigned to the flames.

A.D. 1042, this year Eochagan, a celebrated author, professor of Swords, and archdeacon of this abbey, died at Cologne.

A.D. 1170, MacMurrough, king of Leinster, with a body of the English, led on by Earl Strongbow, burned and sacked the town.

A.D. 1175, the English forces repeated their barbarities. They seem to have been more cruel than the Danes, who generally were content with carrying off the moveable property of those places which they ravaged. The English depredators not only seized the moveable, but they also took possession of the immoveable property of the country without regard to the rights of the native Irish, whom they also put to death.

Dermot MacMurrogh, who was the Nero of Ireland, died an awful death. By his plunder of the churches he added crime to crime, sacrilege to sacrilege, and like his prototype Nero, gloated over the misfortunes which his crimes and oppressions brought on the unhappy land that gave him birth.

Strongbow, to whom he gave his daughter Eva in marriage, died also a death which his crimes against the sanctuaries of Ireland well deserved.

The abbey of Slane was rebuilt with some degree of elegance in the year 1512, having been refounded for Franciscans of the third order, by Christopher Fleming, lord of Slane, and his wife, Elizabeth Stuckle, who, finding Malachy and Donagh O'Brine friars of the same order dwelling in the ancient hermitage of St. Erc, removed them to this new house, having obtained a proper and sufficient license for so doing.

In the present remains of lord Slane's building are several fragments of the ancient abbey, and many of the architraves were evidently cut out of the ornamental parts, particularly one with the appearance of a head crowned.

In the thirty-second of Henry VIII., the prior of Slane was seized of a church and belfry, dormitory, garden, and two closes containing one acre, annual value 18s. The family of Fleming obtained it by grant. It subsequently became forfeited in the year 1641, and was given to the family of the marquis of Conyngham.

Togh-ernan, so called from St. Ernan. There had been an Ernan, who was maternal uncle to St. Columba, placed over the monastery of Himba, which had been a favorite retreat with the dove of the Irish church. Another Ernan was abbot of Torey island, on the coast of Donegal, and another is revered at Rathnew, in the county of Wicklow, on the 18th of August.

St. O'Dran is also mentioned as abbot of Toghernan. See Lettrach O'Dran, county of Tipperary.

Teghsincha. St. Abbhan is said to have founded this establishment for St. Sincha, who, it seems, was abbess of Kells, and who died in 597.

Tel'town or Killtalton, or Teaghtelle. See the latter in county of Westmeath.

Trevet, in the barony of Skrine, and three miles south-east of Tarah. Hugh de Lacie rebuilt this ancient town, in which he planted a colony of his English adherents. The founder of its ancient monastery is unknown, but it is very old, and existed in the time of St. Columba, though it did not belong to his order.

A.D. 734, died Cuannan O'Bessair, the remarkable scribe of Trevet.

A.D. 769, died Forannan, another scribe, and bishop of Trevet.

A.D. 808, died the abbot Conall.

A.D. 848, died the abbot St. Cormac, son of Conall.

A.D. 885, died the abbot Maolpatrick, a learned scribe.

A.D. 898, died Suarlech, anchorite, and bishop of Trevet.

A.D. 917, the Danes spoiled the abbey and barbarously murdered the abbot Indrech Inreachta.

A.D. 1004, the abbot St. Aedh, a professor of divinity, closed an exemplary life, at Armagh, and was there interred with much funeral honor. Colgan calls him a bishop, a wise man and a stranger.

A.D. 1145, the abbey was destroyed by fire.

A.D. 1152, the people of Hy-Brain plundered it.

The English, under Hugh de Lacie, erected here a large church in honor of St. Patrick, now in ruins, many fragments of beautiful monuments and tombs still remaining.

Trim, in the barony of Navan, and situated on the Boyne. St. Loman the founder of the see of Trim in the 7th century.

A.D. 741, on the 17th of February, died the bishop St. Cormac, the son of Colman. This saint has been confounded with Cormac, archbishop of Armagh.

Cormac, of Trim, is said to have been of the royal house of the Nialls. Three brothers of his are mentioned in the Irish annals, Rumond, a very wise man, deeply skilled in history and antiquities, and who died, A.D. 743. In the annals of Tighernach, his death is thus recorded: "Ruman MacColman poeta optimus quievit." Ruman is styled by Irish annalists, the Virgil of Ireland. St. Baitellach, abbot of Trim, whose death is marked at the 5th of Octobe , 752; and Ossan, a priest, whose death is not dated, and who is not to be confounded with his namesake of Rath-Ossan.

A.D. 1110, died Flann O'Kionedha, dean and abbot of Trim, and a poet in high esteem.

A.D. 1444, great miracles were wrought before the image of the blessed Virgin, which was preserved in this abbey. Sight was restored to the blind, speech to the dumb, and the use of their limbs to the weak and decrepit.

This is not to be wondered at, in other countries similar miracles are recorded. On the 23d of July, 1418, a Swiss soldier struck with his dagger a stone image of the blessed Virgin placed at the corner of the "rue aux Ours" and the "rue de Salle-au-Compte," in Paris, "and the blow made the blood spout forth in abundance from the stone statue." Similar occurrences have taken place in Italy, and a few years ago the conversion of a Jew, Monsieur Ratisbon, now a priest, suddenly took place in Rome, having been viewing a painting of the blessed Virgin, who appeared to him, while his friend was praying at the great altar of the church of St. Andrew delle Fratte.

A.D. 1454, Robert Acton, senior, a canon of this house, was elected abbot.

A.D. 1464, numerous miracles were wrought in presence of this image.

A.D. 1484, a parliament was held in Trim.

A.D. 1538, the famous image of the Virgin Mary was publicly burned. The four Masters record the proceedings of this memorable year in the following words:

"A heresy and a new error sprang up in England through pride, vain-glory, avarice and lust, and through many strange sciences, so that the men of England went into opposition to the Pope and to Rome. They at the same time adopted various opinions, and (among others) the old law of Moses in imitation of the Jewish people; and they styled the king *the chief head of the Church of God in his own kingdom.* New laws and statutes were enacted by the king and parliament according to their own will. They destroyed the orders to whom worldly possessions were allowed, namely, the monks, canons, nuns, brethren of the Cross, and the four poor orders, the minors, preachers, Carmelites and Augustinians; and the lordships and livings of all these were taken up for the king. They broke down the monasteries, and sold their roofs and bells, so that from Arran of the saints to the Ician sea (between France and England) there was not one monastery that was not broken and shattered with the exception of a few in Ireland, of which the English took no notice or heed. They afterwards burned the images, shrines and relics of the saints of Ireland and England. They likewise burned the celebrated image of the blessed Virgin Mary at Trim which used to perform wonders and miracles, which used to heal the blind, the deaf and the crippled, and persons affected with all kinds of diseases; and they also burned the staff of Jesus, which was in Dublin, performing miracles from St. Patrick's time to the present, and had been in the hands of Christ, while he was among men (said to have been given to St. Patrick in the island of Lerins). They also appointed archbishops and sub-bishops for themselves, and though great was the persecution

of the Roman emperors against the church, scarcely had there ever come so great a persecution as this from Rome (whe. Pagan). So that it is impossible to narrate or tell its description, unless it should be narrated by those who saw it."

Anthony St. Leger, knight, and Richard Hayne, obtained the possessions of this monastery from Elizabeth.

The steeple, usually called the yellow steeple, was a lofty and handsome square tower, one half of which was demolished by Oliver Cromwell, against whom it held out a considerable time as a garrison.

Gray friary, which was dedicated to St. Bonaventure, was originally founded by John King, for the order of strict observants. Others say it was founded by the Plunketts. The Observantines reformed this house before the year 1325.

A.D. 1330, the Boyne overflowing its banks, the building was undermined and a great part of it fell.

Maurice was the last prior, who was found seized of the church and steeple, a dormitory, hall, three chambers, and sundry other offices within the precincts and of no value. Its possessions in land, about one hundred acres, &c., with appurtenances, were granted to Lodwyche O'Tudyr, parson of Roslaye, John Morye, parson of Walterstown, and John Wakely, at the annual rent of 2s. 10d. Irish money.

This friary has been totally demolished. In the church of this friary assizes were held before the erection of a session house on its site.

Father Richard Plunkett, who wrote an Irish Dictionary, now in the public library of Dublin, resided in this convent.

Dominican friary, situated near the gate leading to Athboy, was founded in honor of the Virgin Mary, A.D. 1263, by Geoffrey de Geneville, lord of Meath.

A.D. 1285, a general chapter of the order was held here.

A.D. 1291, on the Sunday next after the feast of St. Matthew, a general meeting was held in this abbey, the four archbishops, bishops, deans, &c., attending, and enacting measures for the good of the Irish church.

A.D. 1308, the founder of this abbey assumed the habit of the order. In 1273, he had been viceroy of Ireland.

A.D. 1314, died the pious founder, and was interred here.

A.D. 1315, a general chapter of the order was held here.

A.D. 1368, the church was consumed by fire.

A.D. 1418, Mathew Hussey, baron of Galtrim, and a great benefactor of this convent, was interred here.

A.D. 1446, in a parliament held here it was enjoined that the Irish should not wear shirts stained with saffron.

A.D. 14[illegible] and 1491, parliaments were held here.

A.D. 1756, Sir Arthur Cole, created Baron Ranelagh by George I., occupied the possessions of this abbey.

There were at this time seven friars in the vicinity of their convent: Patrick Lynham, prior, Michael Wynn, Thomas Hussey, pastor of the parish of Donore, Thomas Curtis, Philip O'Reilly, William Cruice, and Vincent Coffey.

Brethren of the cross, cross-bearers. This priory was dedicated to St. John the Baptist. A bishop of Meath is said to have been the founder, and his successors in the see were great benefactors to it.

The last prior, Hussey, with his brethren, abandoned their monastery on the 4th of February, and in the twenty-seventh of Henry VIII. Its possessions were a church and belfry, chapter-house, dormitory, hall, three chambers, a store, kitchen, stable, and cemetery, three gardens, with an orchard within the precincts. These and other appurtenances were granted for ever to Sir Thomas Cusack, knight, at the annual rent of 8s. 5d. Irish.

This priory was a truly magnificent building.

Nunnery, founded in Trim, but no account of its history remains.

Greek church. An ancient church existed here of old. A fact which shows that Ireland was the mart of literature, and that students from all quarters of Europe flocked to her celebrated schools.

Chantry. A perpetual chantry was founded in the parish church of St. Patrick. Contrary to the statute, they, the priests, acquired a castle, and ten messuages in Trim, with eight tenements and ten acres of land in Donore and Irishtown, in the county of Meath. In return for the intention of the founder, some meek minister of the reformed creed must be moved by the private spirit to curse pope and popery, as well as execrate that faith which prompted the pious bequest which gives him aliment, while he may be celebrating the victories of the "glorious and immortal memory" in a bumper of genuine Boyne water.

Tullen. A.D. 550, died Carnich, principal of the monastery of Tullen.

A.D. 946, the Danes plundered Tullen.

A.D. 951, Gotfrid and the Danes of Dublin plundered the monastery. On his return to Dublin, he and his army were surprised by the Irish, routed, and obliged to leave their plunder behind.

A.D. 1170, Dermot Mac Murrough, king of Leinster, and the English under Strongbow, burned and plundered Tullen.

CHAPTER LVII.

COUNTY OF MONAGHAN.

Clones, founded by St. Tighernach. See Clones or Clogher.

St. Feidlihm, the third in succession, as bishop, was interred near him, in the church.

A.D. 714, died the abbot Cele Tiarnach.

A.D. 747, died the abbot St. Dichull.

A.D. 773, died the abbot St. Fionan.

A.D. 805, died the holy abbot Gormgall.

A.D. 839, died the abbot and bishop Joseph, of Rossmore, who presided over several monasteries, and was esteemed an excellent writer.

A.D. 1095, the abbey was destroyed by fire.

A.D. 1139, died the abbot Cathal, son of Maelfin.

A.D. 1207, Hugh de Lacie destroyed this town and abbey by fire. The English rebuilt them in five years after.

A.D. 1353, died the abbot John O'Cairbre.

A.D. 1506, died Thomas Buidhe, dean of Clones.

By an inquisition taken the twenty-ninth of Queen Elizabeth, the abbot was found seized of the site,—a church, half thatched, the walls of a cloister, hall, kitchen, other buildings in ruins, a garden and orchard, pieces of land commonly called taths—fifty in number, and each tath containing forty acres, all of which were granted, with the abbey, to Sir Henry Duke, knight; it afterwards became the property of Lord Thomas Dacre, who preferred the favor of the English court to the patronage of the tutelary St. Tighernach.

There is still remaining one of the ancient round towers, and the foundation of the church, with the walls of a curious little chapel adjoining.

Corbeship, of Clones, was in the nature of a collegiate church, which, during the struggles for country and creed, in the reign of Elizabeth, was obtained from the Pope by Mac Mahon, for his son.

Monaghan gives name to the county and barony; is a market town, and formerly sent representatives to Parliament.

An ancient abbey existed here, of which St. Moeldod was abbot, and perhaps the founder, and who was a member of the great house of the Dynasts of Orgiel. The time in which he lived is not marked.

A.D. 830, the Danes plundered Monaghan, and the abbey.

A.D. 912, the abbot Maolciaran, the son of Cochagan, died.

A.D. 931, the abbey was again pillaged by the barbarians.

A.D. 936, died Caoin Comrac, the anchorite.

A.D. 1042, the abbot Ailill, or Elias, esteemed the principal of all the monks of Ireland, died at Cologne.

A.D. 1044, died the abbot Moenach.

A.D. 1462, Phelim Mac Mahon founded, on the site of this ancient abbey, a monastery for conventual Franciscans, which was granted at the suppression, to Edward Withe.

Lord Edward Blaney erected a castle on the site of St. Tighernach's abbey.

Tehallen, in the barony of Monaghan. St. Tellan, son of Colgan, a chief of this district, has given his name to this church; his festival occurs in the Irish calendars at June the 25th. The memory of St. Killen, a bishop, was also kept at Tehallen, on the 27th of May; some say he was placed there by St. Patrick.

A.D. 671, it was destroyed by fire.

A.D. 865, died Cosgrach, the anchorite and scribe of Tehallan.

CHAPTER LVIII.

QUEEN'S COUNTY.

Abbey-Leix, on the river Nore, and in the barony of Cullinagh. This abbey was founded in honor of the Virgin Mary, A.D. 1183, by Corcheger O'More.

The monks were brought thither from the Cistercian abbey of Baltinglass.

A.D. 1421, the 7th of May, a great slaughter was made near this abbey by O'More, of the retinue of Lord Ormond, then lord lieutenant of Ireland. Twenty-seven of the English were cut off, the chief of whom were Purcell and Grant; ten persons of superior rank were made prisoners, and two hundred others were saved by flying to this monastery.

No counties in Ireland were more dearly purchased by the English adventurers than the King's and Queen's. The O'Moores were engaged more than sixty years in deadly conflict with the invaders.

The lands of this abbey, 1227 acres, were granted by lease for thirty-seven years, to Thomas, earl of Ormond, at the yearly rent of £6 16s 8d., and afterwards, at their reversion, at an increased rent of £10 5s.

The family of Ormond have profited much by their fidelity to the English government. The duke of Ormond, so celebrated in the Irish annals of the seventeenth century, obtained enormous grants of lands, tithes, and impropriations. The book of the exiled Nicholas French, bishop of Ferns, called the "Unkind Deserter," has unmasked *the cause* of the duke's treachery to the cause of his king and country. This tract is at present extremely rare, as the family of the duke, in order to keep to themselves *the secrets which it divulged*, purchased, at any price, wherever they could find it, such an obnoxious piece of evidence. Similar has been the prudence of English parsons in buying up from Catholic booksellers Cobbett's History of the Reformation.

A trace of the abbey of Leix is not to be found. It seems that its ruins were as cutting as the "Unkind Deserter."

Aghaboe, in the barony of Upper Ossory, near Mountrath. Saint Cannice was the founder. See diocese of Ossory.

A.D. 618, died the abbot Liberius.

A.D. 784, died the abbot St. Virgil, or Feargil.

A.D. 915, the abbey was plundered by the Danes.

A.D. 926, died the abbot Ciaran.

A.D. 1045, died Cana, a noble priest of Aghaboe.

A.D. 1052, a church was erected, in which the shrine of St. Cannice was placed.

A.D. 1250, the cathedral of St. Cannice having been translated to Kilkenny, Fitzpatrick, ancestor to the lords of Upper Ossory, erected on the site of the ancient cathedral, under the invocation of St. Canice, a Dominican monastery.

A.D. 1346, May the 13th, Dermot Mac Gilla-patrick, a man, says Archdall, remarkable for his villanies, burned the town. The shrine and relics of St. Cannice were lost in the conflagration.

In the forty-third of Elizabeth, this monastery, with its appurtenances, was granted to Florence Fitzpatrick, at the annual rent of £5 18s. Those lands were of considerable extent, and of the best quality.

The church of Aghaboe is one hundred feet in length, and twenty-four wide. Its west and south windows are handsome pointed work; between the east windows is a pedestal, intended for a statue, and under it a stone, hollowed and shaped like an inverted cone, with eight grooves, supposed to have been for holy water, or for the ablutions of the holy utensils of the altars. A door on the north side leads into a quadrangle of sixty feet. The cells for the friars, usually ten in number, lay to the east, and opposite was the kitchen, with servants' apartments. The cellars were large, and over them the abbot's apartment, measuring forty-six feet by seventeen, at the end of which was a bed-chamber, seventeen feet square. There was a fire-place at the south end, and a stone stairway made a communication with the church and cellars.

A Protestant vicar of the parish demolished much of the building and made use of the materials to enclose his demesne.

Aghmacart, in the barony of Upper Ossory, four miles west of Durrow. An ancient abbey existed here.

O'Dempsey founded a priory on the ancient site, for canons regular, under the invocation of St. Tighernach, which paid £2 proxies to the bishop of Ossory.

In the forty-third of Elizabeth a grant was made of this monastery, with its appurtenances, to Florence Fitzpatrick.

Several ruins of this building yet remain. In the entrance gate was

a well turned arch of good workmanship, and having stone sockets for the gate to turn in. Similar sockets are to be seen in other monastic buildings.

Annatrim, in the diocese of Upper Ossory, founded by St. Colman, who was the disciple of St. Columba, of Tirdaglas, and the contemporary of St. Fintan, of Clonenagh. Here St. Colman spent his days in great sanctity, and died highly revered on a 3d of November.

This St. Colman, who is, it appears, different from the Mocumin brother of St. Coemghen, of Glendaloch, flourished about the year 550. Others say, that St. Pulcherius resigned the monastery of Annatrim to St. Colman; but it does not appear that St. Pulcherius was the founder. See Leathmore, in King's county.

Clonenagh, in the barony of Maryborough. St. Fintan, of Clonenagh, was the celebrated master of Comgall, of Bangor. Fintan was a native of Leinster, and son of Gabhren and Findath, both of whom were Christians. On the eighth day after his birth, he was baptized at Cluainmic-trein, which was probably in the neighborhood of Ross. His birth took place about the year 520. He received his early education under the holy man by whom he had been baptized, and when of mature age, he attached himself to St. Columba, son of Crimthan, with whom he remained until by his advice he established himself at Clonenagh about 548. Young as Fintan was, his reputation for sanctity soon spread, so that numbers of persons from various quarters of Ireland flocked to Clonenagh, and became members of his institution. His monks not only lived by the sweat of their brows, but cultivated the ground with the spade, not having as much as a cow to assist them in their agricultural labors. The discipline of the house was exceedingly severe, and the fasting seemed almost intolerable to some holy men, St. Cannech among others, on whose interference Fintan relaxed the discipline, allowing milk to the monks, while towards himself he was unbending.

It is related, that Cormac, a young prince, son of Dearmod, king of Hy-Kinsellagh, was kept in chains by Colman, king of North Leinster, and who intended to put him to death, and that St. Fintan, having gone with some of his disciples to the king's residence, in order to procure the deliverance of the young prince, so affrighted Colman or Colum, that he gave him up. This young prince, having afterwards ruled for a considerable time, ended his days in the monastery of St. Comgall, of Bangor. Fintan was also gifted with a prophetic spirit, an instance of which is stated to have happened on hearing an unworthy priest offering the holy sacrifice. Being horror-struck at his impiety, the saint foretold that this unhappy priest would abandon his order and habit, and returning to the world, would die in his sins.

Columbkille is said to have had such an esteem for Fintan, that he

directed a young religious, named Columbanus, of the district of Leix, who was returning from Hy to Ireland, to choose him for his spiritual director and confessor. Accordingly, Columbanus waited upon him and related what the holy abbot of Hy had recommended. Fintan desired that he would not mention it to any other person during his lifetime, and died very soon after. Before his death, which was somewhat prior to that of Columbkille, he appointed, with the permission and benediction of the brethren and of other holy men, who had come to visit him, Fintan Maeldubh as abbot and successor at Clonenagh. Blessing his community, and partaking of the body of the Lord, he departed this life on the 17th of February. His name is mentioned with particular respect in various Martyrologies, both foreign and Irish. The year of his death is not mentioned, as is the case with other saints of Ireland, while the day is faithfully recorded. "Natalis," which means a natal or birth-day, is used to express the day of a saint's death, because he then enters on a life that is everlasting; other hagiologists say "Cœpit vivere," he begins to live; hence it is the day on which the memory of the saint is preserved, while the year of his death is omitted.

A.D. 625, died the abbot St. Fintan Maeldubh. His festival is observed on the 20th of October.

A.D. 830, the Danes destroyed this abbey.

A.D. 866, died the abbot Laicten.

A.D. 909, died Tiopraid, bishop of this abbey.

A.D. 919, again plundered by the Danes.

A.D. 937, Ceallachan, king of Cashell, assisted by the Danes of Waterford, wasted the country of Meath, pillaged and sacked this abbey, making the abbot a prisoner.

A.D. 940, Ceallach, bishop of Clonenach, died.

A.D. 970, died the bishop and abbot, Muredach O'Connor.

A.D. 991, died the abbot Diarmit, a professor of Kildare, and a man of uncommon erudition.

Cluanchaoin, not far distant from Clonenagh. The following saints are recorded as bishops in this place: St. Fintan, a holy anchorite, who died A.D. 860; Aromeus or Aaron, whose festival is held on the 1st of August.

Cluainemurchair. St. Breccan is mentioned as abbot of this place in the time of St. Abbhan. There is mention of a St. Breccan, the grandson of Carthen Fion, the first Christian prince of Thomond and the son of Eochaid Balldearg, also prince of Thomond, who was baptized by St. Patrick at Saingel, near Limerick. If this genealogy be correct, this Breccan is different from the St. Breccan who is described at Ardbraccan, and who is called the brother of Carnech, whose memory was revered near Lough-foyle.

Disert-Chuellin. See Mundrehid.

Disert-Enos, in the barony of Maryborough. St. Aengus retired to this desert, where he founded a monastery, which for some time retained his name. This Aengus is the celebrated martyrologist.

A.D. 1033, Constant, of Desert-Enos and Mungaerid, died.

Disert Odran, in the territory of Hy-Falgia. St. Odran, who was transfixed with a lance through mistake for St. Patrick, was the charioteer of the apostle.

Another St. Odran, was a native of this place and abbot of Lettrack-Odran. Wishing to lead a religious life in some part of Ireland, he was advised to remain in his own country by St. Kieran, of Saigir. He then erected this monastery, which became very respectable; and having been a man of great virtue and sanctity, his memory has been highly revered. Odran died on the 2d of October.

Gleanussen, which more properly belongs to this county than to the King's, and where some have placed it.

St. Diermit was the founder. He is different from the Diermit of Innisclothran.

St. Comgan succeeded. His name occurs in the life of St. Ita, at whose death she was present.

St. Murgenius was abbot of Glenussen. His name occurs in the calendars at the 27th of January.

A.D. 915, died Moelmoedoc, a learned scribe of Glenussen.

A.D. 1016, died Coenchomroe, a professor in this abbey.

A.D. 1041, the abbey was plundered.

A.D. 1028, died Conchouran, a professor in this abbey.

Killdelge, in the barony of Upper Ossory. SS. Sillan and Cuanan, the latter of whom died A.D. 721, are mentioned in connexion with this place. It is now a rectory in the diocese of Ossory.

A.D. 866, died the abbot Congal MacFeadach; and the four Masters call him a distinguished scribe.

A.D. 866, the abbot Donough MacMoeldun was slain by the Danes.

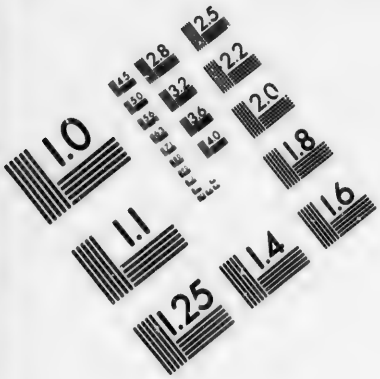
Killebbane, in the barony of Ballyadams. St. Abban founded this establishment. No accounts of this abbey can be traced.

Killermogh, in the barony of Upper Ossory. St. Columbkille is said to have been the founder.

Killfoelan, in the territory of Leix. Either founded by Foilan or dedicated to that saint.

A Foilan was bishop of Emly. Another Foilan was brother to St. Fursey.

Leamchuil, on the borders of Leix and Hyduach. St. Fintan Corach, who was bishop of Clonfert, and who is there interred, is said to have been abbot of this place.



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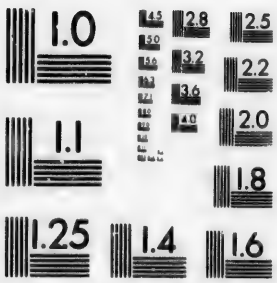

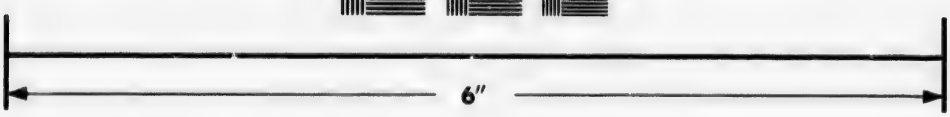

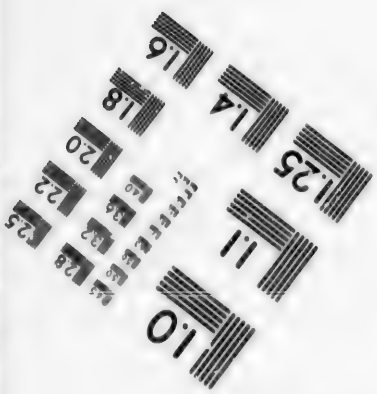

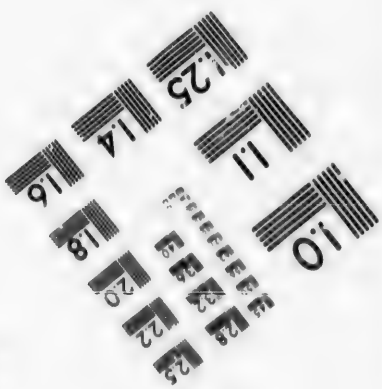

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In the barony or district of Erris, county of Mayo, and parish of Ballycroy, there is an old church in ruins, dedicated to St. Fintan. Here also is his well. It has been long used as a cemetery. A small creek under the church is called Cuan-Fintan. Near the church is a rocking-stone, so poised that a slight touch sets it in motion, and which had been an object of superstition with the Pagan Irish.

St. Mochonna is said to have been abbot or bishop of this place. A St. Mochonna is also found as abbot of Derry; he was a very holy man. He lived in 704, and his festival is marked at the 8th of March.

Mundrehid, in the barony of Ossory, between Burros and Annatrim, and five miles west of Mountrath.

St. Lasren, who was also abbot of Durrow, is mentioned as abbot of Mundrehid.

St. Manchen, "the wise," who is styled abbot of Disert-Chuilin, in Leix, by some writers, died A.D. 652.

Rosstuirc, in Ossory, and near Sleeve-Bloom.

St. Brogan, of Rostuirc, who had been requested by St. Ultan of Ardbraccan, to do so, wrote a celebrated poem, praising the virtues and miracles of St. Brigid. The festival of Brogan is observed on the 17th of September. St. Brendan, probably of Birr, is said to have governed this church, and was, likely, the founder. Archdall places the death of St. Brogan in the year 525, but that date is not reconcileable with the request of St. Ultan, who lived until the year 657.

Sletty, in the barony of Sleevemarge. The see of St. Fiech, the disciple and favorite of St. Patrick, and to whom the apostle presented many valuable gifts.

St. Aidus, bishop of Sletty, who died in 699, and whose name occurs in the Irish calendars, at the 7th of February, and to whom a life of St. Patrick was addressed by a writer called Macuthenus, was one of the fathers who composed the synod of Flann Febhla, primate of Armagh and of St. Adamnan, abbot of Hy. Seven disciples of St. Fiech rest in Sletty: Mochatoc, Augustin, Tegan, Dermot, Nennid, Paul, a hermit, and Fedhlim.

Stradbally gives name to the barony. In the twelfth century "The O'Morra" founded this monastery for conventual Franciscans.

August 1sth, 1582, Queen Elizabeth was seized of this friary and all its appurtenances, which consisted of, besides other property, three hundred and forty-five acres of land, in different townlands, all of which were granted to Francis Cosby, and his heirs, at the annual rent of £17 6s. 3d. Irish, under an obligation of finding, yearly, nine English horsemen (to defend and maintain British supremacy).

In 1609, a new lease was made to Richard, son of Alexander Cosby.

Teach-schotin, in the barony of Slievemarge. St. Scutin, or Scathan, was of an illustrious family, and is said to have been related to St. Ailbe of Emly. He had been a disciple of St. David, at Wales. On his return to Ireland, he constructed a cell for himself, called after him, and which seems to have been a solitary habitation. After a very edifying life spent in the practice of great austerities, he died on a 2d of January—the year being unknown.

Tempuil na cailleagh, church of the nuns, in the barony of Upper Ossory. The founder or foundress is unknown. Two small chapels were dependant on it. As it is in the vicinity of Aghaboe, it may have been under its control.

A round tower, in fine preservation, and some ruins of the monastery, are still to be seen.

Timahoe, in the barony of Cullinagh, and south of Stradbally, anciently called Teagh-mochoe, from the founder. Archdall would lead us to think that St. Mochoe, of Antrim, was the founder, who does not seem to have any establishment beyond the confines of Ulster. As there were other saints of this name, it must have been erected in some time posterior to the age of the Antrim saint, who died in 497.

A.D. 925, died the abbot Moyle Kevin. He is the first abbot whose name is recorded.

A.D. 931, died the abbot Cosgrach.

A.D. 951, died Gormgall, prelector of this abbey.

A.D. 969, died the abbot Finghen O'Fiachrach.

A.D. 1001, died the abbot Conaing O'Fiachra.

A.D. 1007, died the abbot Fensneachta O'Fiachra.

A.D. 1142, the abbey was burned.

A round tower, in fine preservation, as well as some of the monastic ruins, are still to be seen. The doorway of this tower is the finest of the kind remaining in Ireland; has some things in its style peculiar to the round tower of Kildare. The doorway is formed of a hard siliceous sandstone. It consists of two divisions, separated from each other by a deep reveal, and presenting each, a double compound recessed arch, resting on plain shafts, with flat capitals; the carving is all in very low relief; its height is fifteen feet from the ground. The capitals of the shafts are decorated with human heads, and the bases, which are in better preservation than the capitals, present at their alternate eastern angles, a similar human head, and at their alternate western angles, a figure, not unlike an hour-glass. The measurement of the shafts of the external arch, including the bases and capitals, is five feet eight inches; the breadth at the spring of the arch is three feet nine inches, and at the base, four feet; and the entire height of the arch is seven feet six inches.

CHAPTER LIX.

COUNTY OF ROSCOMMON.

Aileemor, in the territory of Artech. Archdall, and Seward in his Topography, who seems to have copied from the former, place Domnal, a disciple of St. Patrick, in this monastery.

He is called the son of Crimthan, who was, perhaps, the king of Hy-Kinsellagh, who is said to have erected a large number of churches in the time of the apostle of Ireland. Lanigan rejects his founding those churches, as irreconcilable with the hatred which this king bore to the family of St. Fiech.

Ardcarne, which was an ancient see, is situated in the barony of Boyle. St. Beoadh, son of Olcan, was of royal descent, and of a very generous disposition; he has been held in high estimation in the Irish calendars. The death of this sainted bishop occurred on the 8th of March, 524. The name is a compound of "Beo," animated or lively, and "Aidh," Hugh.

A.D. 1225, died the archdeacon Dionysius O'Mulkyran.

A.D. 1240, Gilla na naomh O'Drein, dean of this abbey, died.

It is not ascertained when the monastery of Ardcarne was erected, or who has been the founder. In the thirty-fifth of Elizabeth it was discovered by the royal inquisitors, that the abbot of Ardcarne was seized of the townland of Clonecalliagh, and eight acres of land, with the tithes; the townland of Clonefinlaghe; two parts of a quarter of land, the tithes, &c.; the lands of Kilfegan and Killgefin, with their tithes.

The good queen, who did not abhor courts of inquisition while they were useful in discovering the property of the Catholic church, granted this monastery, and its appurtenances, to Trinity college, Dublin; and this Protestant college, mainly supported by the spoils of the Catholic church, with true Protestant feeling and liberality closes its dignities to the Catholic student, unless that Catholic sacrifices his religious convictions to the Moloch of Protestant ascendancy.

Nunnery. A Benedictine nunnery, which was a cell to the abbey of Kilcreunata, in the county of Galway, existed here.

In the thirty-second of Queen Elizabeth, whom Protestant writers dignify with the title of "virgin," and in compliment to whom an American state has been named, found that this nunnery (the virgin queen would not even spare the virgins of her own sex,) was built on a piece of land called Ferane Culliagh, containing eight acres of arable and pasture, annual value, besides reprises, 20d.; and within the precincts was a church, and two houses of stone; other possessions, with tithes, &c., all of the value of 61s. Irish money.

Ath-da-larg, ford of the two forks. See Boyle, in this county.

Athleague, in the barony of Athlone, and on the river Suck. An ancient monastery, of which there is no account, save the following record of one of its abbots—

A.D. 1206, died Macliosa O'Hanayn, abbot of Roscommon and Athleague.

Athlone, situated on the river Shannon. A market-town and parliamentary borough, rendered famous through its vigorous defence against the arms of King William III., the "Absalom" of England, and gives the title of earl to the family of Ginckle.

A Cistercian abbey was founded here, in the twelfth century, which was called de Innocentia.

A.D. 1216. King John, by a grant, dated the 30th of May, gives to this abbey four carucates of land, in the fee of Lagscueth, in exchange for the site on which he erected the castle of Athlone, and granted to the said monks the tenth of the expenses of the aforesaid castle.

A.D. 1279, King Edward I., on the 5th of June, granted to this abbey the weirs and fisheries of Athlone, and the toll of the bridge; also eight acres of arable land, at the yearly rent of £12.

A.D. 1455, died the abbot Thomas Curnin, a man celebrated for extensive knowledge and unexampled wisdom.

In the time of Queen Elizabeth, this abbey was in the possession of Sir Richard Bingham, knight, first commissioner of Connaught, together with three chapels in the barony of Athlone, Cama, Kiltoame, and Drayme, collectively worth 70s. Irish money.

Twentieth of Queen Elizabeth, a grant was made to Edmund O'Fallon, of Athlone, of a mill, on the water of Clonekille, in this county, and two other mills above the bridge of Athlone, with a castle on the east end of the bridge, and a small piece of land adjacent to said castle, lately built in the county of Westmeath, to hold the same at the annual rent of 12d. Irish money. And on the 5th of August preceding, another royal grant was made to said Edmund, of a stone house, and two gardens thereunto belonging, with two other houses on the south

side of the said castle, and an eel-weir on the river Shannon—all parcels of the property of this abbey.

In the ninth of King James I. it was found, that a house and garden thereunto annexed, in the town of Athlone, parcel of this abbey, annual value, besides reprises, 12d., was, by a grant from the crown, in the possession of Edward White, late of Ballynderry, in this county.

Bais leac mor. St. Sacellus, a disciple of St. Patrick, was bishop of this place, now called Baslick. He was one of those who attended the synod at Maghseola. Whether he was then a bishop or not, remains in doubt.

Bealaneney, was a house of conventual Franciscans. It was found to contain a church, with other buildings, and a cemetery, orchard, and garden within the precincts; eight acres of arable land and seven of pasture; a castle in the town of Athlone, near the cemetery of the parish church, in which were two chambers, and a parcel of land adjacent to the said castle, extending from the east near the market-place, sixty feet, and in length, near the river Shannon, two hundred feet. These possessions were granted to Edmund O'Fallon, of Athlone, at the annual rent of 44s. 7d., Irish money.

Boyle, anciently called Athdalarg. See Easmacneirc. A market-town on the river Boyle.

A.D. 1148, the Cistercians procured a settlement at Grelacdinach. They afterwards removed to Athdalarg or Boyle. Peter O'Morra, a man of great learning, became their first abbot; afterwards promoted to the see of Clonfert, and was unfortunately drowned at Port de Caneog, on the river Shannon, 27th of December, 1171.

Boyle abbey was one of the most celebrated monasteries of Europe. Boyle was filial to Mellifont, and was dedicated to the Virgin Mary.

Aodh O'Maccain succeeded the learned O'Morra. He moved his monks to Drumcond. His successor, Maurice O'Dubhay, having continued there near three years, removed to Bunfinne; remained in this latter place near two years and six months, when they finally settled at Boyle in the year 1161.

MacDermot, prince of Moylurg, erected this noble monastery. The estates of the Macdermots have been seized by the King family, and lord Lorton is the present occupant.

A.D. 1174, the abbot Maurice O'Dubhay died the 27th of December, and was interred here.

A.D. 1218, the abbey church of Boyle was consecrated.

A.D. 1235, the English forces, under the command of lord justice Maurice Fitzgerald and MacWilliam Bourke, encamped within the abbey walls, sacrilegiously seized all the goods, holy vestments, chalices,

&c., belonging to this abbey, and very irreverently stripped the monks of their habits in the midst of their cloister.

A.D. 1250, the abbot Dunchad O'Daly, the "Ovid of Ireland," died He was superior to all the poets of his time in hymnal compositions.

A.D. 1315, Rory O'Connor pillaged this abbey.

A.D. 1331, MacDermot, lord of Moylurg, resigned his lordship and assumed in this abbey the habit of the order.

A.D. 1342, Dermot Roe MacDermot died here in the Cistercian habit.

A.D. 1383, died the abbot MacDairt, a charitable and humane gentleman.

A.D. 1444, the abbot Thady died at Rome.

At the suppression, Tumaltach MacDermot was the abbot. Patrick Cusacke, of Gerrardstown, in the county of Meath, obtained a grant of the possessions of this abbey, then consisting of 2350 acres in various counties.

A.D. 1603, a second grant of this abbey and its possessions was made to Sir John King.

In the reign of Elizabeth, the abbey of Boyle was converted into a place of defence. Within a few miles of the abbey, on the north side of the Curlew mountains, O'Donnel, on the morning of the 15th of August, 1598, defeated the English troops under the command of Clifford, governor of Connaught. Every Irish soldier, imitating the good example of their commander, prepared himself for the approaching combat by confession and communion. Scarcely had the divine sacrifice been concluded on the morning of this festival dedicated to the holy and immaculate mother of God, the queen of heaven, and the mother of the afflicted, when the English army appeared slowly advancing with great order and regularity.

A notion then prevailed among the native Irish, that one of the objects of the reformation was to impugn the virginity of blessed Mary, mother of God. And this notion, which the language of the reformers then as well as the present day too fully justified, impressed such a horror against the English in the minds of the Irish clergy and laity, that it rendered their detestation more intense, and the English, objects of greater abhorrence. O'Donnel, impatient for the combat, which he deemed decisive of his country's fate, harangued his troops in the language of old Ireland, pointing out the advantages which their situation gave them over their opponents. "Moreover," continued O'Donnel, "were we even deprived of those advantages, we should trust to the great dispenser of eternal justice, to the dreadful avenger of iniquity and oppression, the success of our just and righteous cause. He has already doomed to destruction those assassins, who have butchered our

wives and our children, plundered us of our properties, set fire to our habitations, demolished our churches and monasteries, and who have changed the face of Ireland into a wild and uncultivated desert. On this day more particularly, I trust to heaven for protection, a day dedicated to the greatest of all saints, whom those enemies to all religion endeavor to vilify; a day on which we have purified our consciences, to defend honestly the cause of justice against men whose hands are reeking with blood, and who, not content with driving us from our native plains, come to hunt us like wild beasts, into the mountains of Dunaveragh. But what! I see you have not patience to hear a word more. Brave Irishmen, you burn for revenge. Scorning the advantage of this impregnable situation, let us rush down and shew the world that, guided by the Lord of life and death, we exterminated those oppressors of the human race. He who falls, will fall gloriously, fighting in defence of justice, liberty, his native country; his name will be remembered while there is an Irishman left, and he who survives, will be pointed out as the companion of O'Donnel and the defender of his country. The congregation shall make way for him at the altar, saying, 'That hero fought at the battle of Dunaveeragh.'"

In this engagement the English lost fourteen hundred men. Clifford's head was struck off, and the cause of the British thrown into confusion by this victory, which the brave and the pious O'Donnel gained.

The natives of Dunaveragh still point out the spot where Clifford fell.

Boyle abbey was once one of the finest buildings in Ireland, and even still in its fallen yet picturesque condition, is signally creditable to the architectural taste and skill of the native princes as well as that of the clergy, previously to the English invasion.

Its ruins consist of the nave, choir and transepts, with a lofty square steeple in the centre of the cross; the south side of the nave is formed by a range of four lofty circular arches, supported by round piers or columns of considerable solidity. These columns support a lofty wall, on the side which the ivy now mantles, and are still ornamented with some beautifully carved corbels, which once supported the vaulted roofs. The great arches supporting the tower were forty-eight feet high, three of them circular, while the fourth singularly formed a pointed arch; the bases of these columns are traced with various ornamental devices, each studiously differing from the other, and all equally beautiful.

The eastern window was particularly attractive. It consisted of three pointed arches, divided by mullions with decorated heads. all tolerably perfect. Some of the capitals are plain, others adorned with carving. The walls round the nave were perforated with a triforium, which opens into the body of the building, through various small circu-

lar arches, still traceable behind the ivy. The entrance was at the western end by a small arch pointed door. The stone used in the building is of the most solid description.

Briola, in the ancient country of Tirmany. An abbey, of which nothing is recorded, with the exception of the founder's name, John FitzJeffry.

Caldrywollagh, in the barony of Boyle. A friary of the third order of Franciscans. The founder is not known.

By an inquisition taken in the twenty-sixth of queen Elizabeth, it was found that one small quarter of land, containing sixty acres, with their appurtenances and tithes, formed the whole possessions of this abbey, and that the said land was a long time waste, but when cultivated, was valued at the annual sum of 13s. 4d. Irish money.

August 24th, 1582, a lease of this friary was granted to Bryan Mac Dermot, at the yearly rent of 9s. 4d. Irish money

Clonrahan. O'Connor Roe built this monastery for Franciscans of the third order. Its history is lost.

Clonshanvil, in the barony of Boyle, and five miles from the river Gara. An ancient abbey existed here, of which St. Connedus was bishop. It was rebuilt by MacDermot Roe about the year 1385. It was dedicated to the Holy Cross, and was presented to the Dominicans.

Bernard MacDermot Roe, the prior of this house, was obliged, with many other soldiers of Christ, to go into exile, A.D. 1698, and died in the province of Occitania, where a house of the order gave the Irish Dominicans a very generous reception.

In 1756, there were five of the brethren in this establishment, Jerome O'Deugenar, prior; Andrew MacCostello, sub-prior; Peter Conaghten, Michael MacDermot, and Patrick O'Beirne.

At the suppression, the abbey, with its appurtenances, was granted to William Taaffe, who sold them to Dillon, viscount of Costello-gallen, in the county of Mayo. These lands were tenanted in 1756 by a family of the name of Davis. Some of the martyred friars, put to death by the predecessors of this family (Davis), have been buried in a field near the abbey; over the bodies *rushes have since grown.*

The walls of the friary and the church are still to be seen.

Clontuskert, in the barony of Roscommon. At the suppression, a friary of canons regular was located here. Their possessions were granted, in the thirty-third of Elizabeth, to Fryal O'Ferrall, for the term of twenty-one years, at the annual rent of £11 9s. 8d.

Clooncraft, in the barony of Roscommon. St. Berach, abbot of this place, was the son of Nemnald, a descendant of Bryan, formerly prince of Connaught, and brother to Nial Neigilliach and of Finnaith, the sister of a celebrated priest called Froech (see Cloone, county of Lei

trim). Berach was born at a place belonging to Froech near Cluan in the territory of Conmacnie, and when only seven years old, he was sent to the school of St. Dageus of Iniscain in the county of Louth. Having there distinguished himself by his piety and learning, he removed to Glendaloch, where he placed himself under the direction of St. Kevin, and embraced the monastic state.

The year of Berach's death is unknown. The day of his decease is marked at February 15th.

Cluain-borean, in the territory of Hymaine, and situated on the banks of the Shannon. St. Carecha was of the princely house of Orgiel (Clogher), and a relative of the St. Enda, of Arran. This saint died on the 9th of February, A.D. 578, after having presided over this house. The four Masters represent her as surnamed Dergain.

St. Maugina, of Clogher, for whom St. Columba had a particular regard, and whom he called a "holy virgin," was revered in Cluain-Borean, or perhaps presided. She was the relative of Enda, of Arran, and of St. Carecha. Maugina having been ill, St. Columba, when in Hy, foretold her recovery, and that she would survive twenty-three years. Her death, then, is to be assigned to the end of the sixth century, and to a 15th of December. The residence of St. Maugina seems to have been at Clogher.

Cluainmuin, the situation of which is not known. St. Ailila is mentioned as bishop, so is St. Coleman, probably the priest who foretold the future greatness of St. Declan, of Ardmore, and afterwards a bishop. There are more than twenty-seven saints called Colman, in the Irish calendars. The festivals of the saints revered at this place were observed on the 1st of July and the 5th of June.

A.D. 857, died the abbot Mailcola O'Fiolan.

A.D. 885, died the abbot Feargal Mac Fionachton, and the prior O'Mannan was slain by the Danes.

A.D. 1089, this abbey was plundered.

Cluainamanagh, in the territory of Arteach, where St. Dabhonna, son of Restitutus and nephew of St. Patrick, by his sister Liemania, was bishop.

Derane, two miles north-east of Roscommon. A body of canons regular were seated at this place, which was granted them by O'Connor. Nothing more is known relative to it.

Domnachmoree, Magh-seolga, in the territory of Hy-Bruin-Seola.

St. Felartus, a disciple of St. Patrick, was bishop of this church. He attended the synod of Maghseola, which St. Patrick held here.

Eas-mac-neirc, founded by St. Columba, who placed over it the abbot Dochonna. This saint has been more generally known by the name Mochonna; "Mo" being a prefix as already observed.

According to Colgan, Chonna was of the family of a famous chieftain, Erc, from whom this place got its name. In the tripartite life of St. Patrick, it is related, that the apostle of Ireland foretold the erection of this monastery by St. Columba. It is supposed to have been the site of the famous Cistercian abbey of Boyle; a supposition that is strengthened by the fact, that the ruins of a round tower have been discovered there. That an ancient monastery existed at Athdalarg is certain, as a St. Maccann was revered there, and whose festival was observed on the 1st of December.

Elphin, in the barony of Roscommon,—the seat of a bishop. St. Patrick appointed St. Asicus bishop of, &c. See diocese of Elphin.

A.D. 1167, Elphin was burned.

A.D. 1177, the English destroyed Elphin.

A.D. 1450, Cornelius, bishop of Elphin, with the consent of the inhabitants and of his canons, did grant the church of Elphin to the conventual Franciscans.

A.D. 1460, died Ruary Fitz Manus O'Connor, provost of Elphin.

The inquisition, taken after the general suppression of monasteries, says, that this building did belong to the friars of the third order of St. Dominick, who were at that time possessed of a church, cloister, and dormitory, with the half of a catron adjacent thereto, and its tithes, valued at 20d. Irish money. Said tithes had been long waste, but were then found in the possession of Dr. J. Lynch, parliamentary bishop of Elphin. And it was further found, that half a [illegible] land, of various kinds, called Kilvegoone, in O'Flanagan [illegible] th the appurtenances and tithes of the same, of the ann[illegible]. 8d. Irish, did also belong to this convent.

This house, and its possessions, were granted to Ter[illegible]e.

Fidhard, in the territory of Hy-Maine. St. Patrick found[illegible] this church, and left there a St. Justus, his disciple, who, as the Tripartite adds, baptized St. Kieran, of Clonmacnoise, in his one hundred and fortieth year of age.

Inchmacnerin, an island of Loughkee, which receives the river Boyle. St. Columba founded the monastery of this island before his departure to the isles of Scotland. It appears that all the religious houses attributed in Ireland to the apostle of the Hebrides, were founded before his departure, A.D. 563.

A.D. 1222, the prior Maolisa O'Flyn, died.

A.D. 1229, the prior Muireadhach O'Gormgaile, died.

A.D. 1234, Prior Moylisa O'Gormgaile, died.

The greater portion of the property belonging to this monastery of canons regular, was situated in the county of Sligo; another portion was in O'Connor Reagh's country (Roscommon), all of which were

granted, with their tithes, to William Taaffe, who assigned them to Thomas Spring They were of great extent, and were concealed on account of the "incivility" of the country. If the incivility of Connaught and Ulster had been exhibited in the other provinces towards the English, the subjugation of Ireland would have been dearly purchased. See Boyle, in this county.

Inchmean, a cell of Benedictines, which was afterwards united to Killcreunata, a nunnery in the county of Galway. Archdall says that it was a house for monks. See Killcreunata.

Inchmore, an island of Loughree, in the Shannon. See Inchmore, county Clare, and also in Longford.

30th of June, and the ninth of Queen Elizabeth, a lease of this abbey was granted to Christopher, Lord Delvin, for the term of twenty-one years, at the annual rent of £6 14s. 8d.

Kill-chule. St. Olcan is said to have been the founder of this house, in the territory of Siolmuiredhuigh.

This St. Olcan has been called a disciple of St. Patrick. Many of the adherents of the national apostle remained in the province of Connaught; and it is remarkable that the people of this province, who are the oldest of Ireland, are and have been singularly attached to their faith. They have been the steady and determined opponents of British aggression on their territory; and even at the present day, when no battle is to be fought, save at the hustings, their votes are recorded against the oppressive government of England; and when the thirst of conquest prompts the British ministry to extend their sway, none of the Irish soldiers are more distinguished than the men of Connaught, and yet England fears to acknowledge, or is unwilling to do justice, to the bravery and courage of her Irish troops. When Irish blood is shed in her defence, or in the unrighteous extension of her rule, England only acknowledges those feats as those of "British valour and British blood." It seems that her policy in subjugating the Irish peasantry to the merciless tyranny of Cromwellian plunderers has been directed towards making those people the material of her armies, when of necessity her "bounteous shilling" must be accepted, when the poor Irish peasant has not the means of self-support, or of betaking himself to the free and generous land of America. Perhaps England has carried her policy in this respect too far, as the province in which she found the staple of her armies is well-nigh depopulated, and the strong arm of the peasant, who survives her cruel misgovernment, has been unnerved in the workhouses, which are memorials or monuments of the devastation of the country she has misruled, and of the utility of the monastic establishments which she has levelled to the ground, in detestation of that faith, to which she is indebted for the great charter of English rights.

Killaraght. St. Athracta either founded this house or it was dedicated to her. It was not her first establishment. See Killaraght, Co. of Sligo.

At the suppression, the thirty-third of Queen Elizabeth, the abbess of this house was seized of three carucates of land, near the water of Lorgbella, two beyond the water towards the north, and one towards the west; the whole of the annual value of 5s. Irish money, besides reprises.

This nunnery, with its appurtenances, was granted to Terence O'Beirne, who assigned them to the earl of Clanrickard.

Killukin, or Killunechair, in the barony of Boyle, where a St. Lunechairia is honored, and who was born before the year 637.

Killmore, on the banks of Loughree, and six miles north-west of Athlone. A priory of canons regular was erected in honor of the Virgin Mary, by Con O'Flanagan, which was consecrated by Donagh O'Connor, bishop of Elphin, A.D. 1232. O'Flanagan presided here till the time of his death, which happened on the 25th of April, 1249.

A.D. 1260, died the prior Kyne O'Byrne.

A.D. 1380, the prior Benedict O'Flanagan died.

A.D. 1382, died the prior Mathew Mac Muireadhuigh.

A.D. 1580, a lease of this priory, for the term of twenty-one years, was granted to Tyrrell O'Farrell, at the annual rent of £3 10s. Irish money.

It was afterwards granted to Sir Patrick Barnewall.

Killomy. In the year 760, a monastery was founded here by St. Coeman, of which no further account remains.

Killtullagh, in the barony of Ballintubber, and bordering on the county of Galway. A monastery for Franciscans of the third order and de Pœnitentia was erected here, after the year 1441, of which nothing else is recorded.

Knockvicar, in the barony of Boyle, and on the bank of the river, distant about two miles from the mansion of the Mac Dermot of the rock. According to some accounts this monastery belonged to the Franciscans of the third order; to others, it was a cell of Dominicans, subject to Clonshanville, situated in the same barony. The monastery was erected on an eminence, but a vestige of its ruins has not escaped the ruthless hands of the levellers of the sixteenth and seventeenth centuries.

The monastery possessed a cartron of land adjoining thereto, with the moiety of another quarter in the parish of Arcarn, the whole containing forty acres of arable, pasture, and moor, with the tithes of the same and an eel-weir on the river Boyle, all valued annually at 13s. 4d. Irish money.

A lease of this abbey was granted to Richard Kendlemarch.

Loughkey. The river Boyle runs through this lake, in which there is an island called Trinity Island, an abbey dedicated to the holy and undivided Trinity having existed there, A.D. 700.

A.D. 1215, the eminent Clarus Mac Moylin O'Mulchonry, archdeacon of Elphin, refounded this abbey under the invocation of the Holy Trinity, for Premonstre canons. He also founded the church of Derryndonne. See Tulsk, in this county.

A.D. 1231, on the 15th of December, died here Dionysius O'Morra, who had retired from the bishopric of Elphin.

A.D. 1234, Gillisa O'Gibbellan, anchorite of this island, died.

A.D. 1239, Lasra Fina, daughter of Cathal Croivdeargh and wife of O'Domnail, granted to this abbey the half town-land of Rosburn, being part of her dower.

A.D. 1380, the abbot, who was son of MacDermod Roe, died.

A.D. 1440, the abbot died.

A.D. 1466, the abbey was consumed by an accidental fire, caused by the negligence of a woman.

This abbey was filial to the abbey of Premonstre, in France. Its possessions were granted, with other property, valued at £26 13s. 8d. annually, to Robert Harrison for ever, in free soccage. The annals of Loughkey were preserved here.

Lysduff, in the barony of Roscommon, and in O'Connor Roe's country.

This priory was a cell dependant on the abbey of Cong, in Mayo. In the general inquisition it was found seized of four quarters of land, with the tithes and appurtenances thereof and the vicarage of Lysduff, and also all the tithes and possessions belonging to the abbey of Cong, in the county of Rosscommon included, were granted to the provost and fellows of Trinity College, Dublin. The English parliament at one time imposes on those "Fellows" the public profession of celibacy, which is relaxed at another period, according as the ministry is composed of *good and pious members or otherwise.* To her military men, while serving in the army, the senate does not permit the state of marriage, lest its burdens would render them less efficient when called upon to fight the battles of their country, while they deride in the Catholic church the salutary discipline of continence, which the hierarchy and clergy voluntarily embrace, in order that they may, unburdened with the trammels of worldly obligations, as true and faithful servants, fight the battles of their spiritual warfare.

Maghselga or Seola, Dommachmore of. In the life of St. Patrick, by Evin, it is stated that the apostle, having come to this plain, near Elphin, found three pillar stones, which had been there raised by the

Pagans, either as memorials of events or for the celebration of Pagan rites, on one of which he inscribed the name "Jesus," on another "Soter," the Greek of Saviour, and on another "Salvator," the Latin of Saviour.

Monasterevan, in the same barony. An inquisition instituted by Elizabeth, for the purpose of robbing the rightful owners, in the twenty-eighth year of her reign, found that this monastery in O'Connor Dun's country, was possessed of two quarters of land, to wit, the half town land of Kynetty in this county, valued at 20s. then waste, and for a long time concealed.

The tribunal of inquisition, established in the neighboring states for the trial and punishment of criminals, heretics and disturbers of religion as well as of the public peace, is, and has been, an object of horror to the Protestants of England: and their fellow Protestants of Holland could teach their children to wash their hands in Catholic blood, and while upbraiding the Catholics of Ireland with its abuses in other countries, if such existed, they have been striving to conceal their own enormities towards the unoffending and devoted Catholics who have never, even when in their power, maltreated a single dissenter to the ancient faith, and who, even in Dublin, afforded shelter to the persecuted Protestants of England, when obliged to fly the rage of the government.

Oran, in the half barony of Ballymoe, and five miles west of Roscommon. St. Patrick founded the church of Huarangaradh, now called Killgaradh. Near this place he assigned situations to some of his Gallic disciples, who wished to live in retirement.

Cethecus, who is called Patrick's bishop, is interred here, but it does not seem that he was permanently established at this place, as he was employed by the apostle in visiting distant churches.

Oran appears to have been a parish church and not a monastery. St. Cethecus was a native of this place or of Tirerill in the county of Sligo, which was the country of his mother.

Randown or Ryndowne, in the barony of Athlone, seven miles north of that town. A priory was founded for knights Hospitallers or Cross-bearers, in the reign of king John, and, as is said, by his express command.

A Philip Nangle was a great benefactor to this house in the reign of king Henry III.

A.D. 1226, the English strongly fortified the castle of Rindiun.

A.D. 1257, Phelim O'Connor plundered and pillaged this town.

A.D. 1334, John de Fontaynes was constable of this castle with the annual fee of £40 sterling.

Church of the Holy Trinity. Clarus MacMoylon O'Mulchonry, who founded the priory of Loughkee, established this church.

Rosscommon, the capital of the county, and gives title to the family of Dillon, as earls. Sir Robert de Ufford rebuilt the castle of Rosscommon, A.D. 1268, which was razed to the ground in 1271.

Abbey of canons of St. Augustine. St. Coeman was bishop of Rosscommon. The monastery of Roscommon was founded by the bishop Coman, who died in 743 or 746. His monastic rule, called the law of Coman and Aodan, was received in three parts of Connaught. Besides the severity of the institute, which the founder himself compiled, this abbey was celebrated for its schools and the number of its learned professors, who continued to teach at Rosscommon, until the year 1177, when the English army took possession of the monastery in their route from Dublin to the West of Ireland.

St. Aodan succeeded the founder.

A.D. 777, died the abbot Aodan.

A.D. 807, the Danes plundered and sacked the abbey.

A.D. 811, died Joseph, the learned scribe of Roscommon.

A.D. 813, died the abbot Sedulius, also bishop of Roscommon.

A.D. 816, died the bishop Siedat.

A.D. 872, died the abbot Aodh, the learned and venerable scribe of Roscommon.

A.D. 964, the abbot Cormac O'Kellane, who was bishop and abbot of Roscommon, Clonmacnoise and Tuaimgreny. He was held in universal esteem for his great learning and unbounded benevolence.

A.D. 1043, died Aodhan Connactach, anchorite and prelector of this abbey.

A.D. 1097, the abbot Flanigan Roe O'Dubhtaig, and Aidan, a learned professor of this abbey.

A.D. 1123, a piece of the Holy Cross was presented to this abbey by Turlogh O'Connor.

A.D. 1135, the professor Gilla Colman O'Conghaly, a scribe and commentator of this abbey, was slain by the people of Conmaicne.

A.D. 1156, Turlogh the Great, monarch of Ireland, died. He largely augmented the estates of this house, and directed the Host to be carried with great solemnity, attended by many of the clergy and other religious men, throughout the kingdom, and then to be deposited in a tabernacle prepared for it, of immense value, in this church.

A.D. 1158, a synod of all the clergy of Connaught was held in this abbey, when many good and exemplary decrees were made.

A.D. 1170, the abbot Dermod O'Braoin, a man of extraordinary erudition, died at Inisclothran, in the county of Longford, in the ninety-fifth year of his age. In the same year, his successor Giolla Jarlaithe O'Carmacan, placed the remains of the founder, St. Coeman, in a shrine richly ornamented with silver and gold.

A.D. 1177, a party of English arrived here on their way from Dublin, and remained three nights.

A.D. 1204, William Bourke, the conqueror of Connaught, spoiled this abbey.

A.D. 1232, Tiopraid O'Braoin, a man well skilled in the antiquities and laws of the country, died on a pilgrimage at Innisclothran.

A.D. 1360, Roscommon was destroyed by fire.

A.D. 1472, Theobald Burke, a Dominican friar, was, by special bull of Pope Sixtus IV., made prior of the canons regular of Roscommon.

A regular succession of abbots continued until, in the twentieth of queen Elizabeth, its possessions, consisting of thirty quarters of land and various rectories, were granted, at an annual rent, to Sir Nicholas Malbye. A second inquisition was held under James I., when other property, together with the rectories and tithes of eighteen parishes, were seized upon and held from the king in pure and common soccage.

We find none of the abbots or priors of the monasteries of Connaught sit as barons of parliament. Beyond the Shannon, the people were considered as barbarians, and hence they were debarred the advantages which *British protection and improvement guaranteed.* The natives of that province never relaxed in their resistance to English rule until the reign of James I., when England exercised supreme control.

Dominican friary. This monastery was founded in the year 1253 or 1257, by Phelim O'Conor, king of Connaught, who was interred here, A.D. 1265.

The church was dedicated to the Virgin Mary, and was consecrated by Thomas O'Connor, bishop of Elphin.

A.D. 1261, Murarius Duach O'Conneker was prior.

A.D. 1293, a general chapter of the order was held here.

A.D. 1308, this friary was destroyed by lightning.

A.D. 1445, this house having suffered much from the calamities of war, and other misfortunes, Pope Eugene IV. granted a bull of indulgence, bearing date the 5th of May, to repair the same. This year died Thomas O'Cornen, esteemed the most wise and prudent man of his time.

The possessions of this friary, 143 acres of land, with tithes and appurtenances, were granted to Sir Nicholas Malbye, knight. In 1615, they were given to Francis, Viscount Valentia, from whose family they passed into the hands of Sir Arthur Cole, baron of Ranelagh.

This abbey has given martyrs to the church of Ireland, who shall be noticed elsewhere. In 1756 there were sixteen friars attached to this convent: Thomas Mullady, the prior; Thomas Brennan, master; Thomas Egan, sub-prior; Dominick O'Kelly, James Brenan, Patrick Mac Der-

mot, Peter Cor, Ambrose Mac Dermot, John Rutledge, Patrick Kennedy, John Keetly, John Smyth, John Kearney, Michael Cahan, Anthony O'Kelly, and Dominick Hanly. Some of those were exercising pastoral functions.

Franciscan friary of Roscommon was founded A.D. 1269, and in the following year was totally destroyed by fire.

Teagheon. See Randown.

Teagh na nighnean, house of the daughters. The seven daughters of Fergus were honored in Connaught, on the 24th of May; the records of which have perished, nor is it known where in the province this house was situated. (Rinmoil, Co. Galway.)

Teagh-Baithen. St. Baithan, the son of Cuanach, was bishop of this place. It was in Airteach, not far from Elphin. Here was also, in former times, a celebrated school.

Toberelly, in the plain of Roscommon. St. Brigid had been settled in this plain before she withdrew to Kildare.

A cell or chapel, of the third order of St. Francis, was founded here. It was found to be seized of a quarter of land, with the tithes and appurtenances thereunto belonging, and adjacent to the cell, valued at 13s. 4d.

Towemonia, in the barony of Roscommon. A monastery for Dominicans was founded here, by O'Connor Don.

At the suppression, it was found to belong to the Franciscans of the third order, and was then seized of a church, with a small cemetery, a quarter of land of arable and pasture, and the appurtenances and tithes adjacent to the friary, valued at 10s. sterling, annually.

Thirtieth of Elizabeth it was granted for the term of twenty-one years, to Richard Kindelinshe, at the annual rent of 57s. 2½d.

Of this monastery not a trace remains. The ruins of a castle which belonged to O'Connor are still to be seen. It is doubtful whether this house, not distant from Tulsk a mile, ever belonged to the Dominicans.

Tulsk, in the barony of Roscommon, formerly a parliamentary borough, sending two representatives to the Irish parliament.

This monastery was founded by Mac Dowel for Dominicans, A.D. 1448.

By inquisition, the thirty-third of Queen Elizabeth it was found that a quarter of land, Killnendwane, with the tithes, &c., of the annual value of 4s. Irish money, and the quarter of Carne, with its tithes, were in the occupation and possession of the mayor and bailiffs of Galway.

The abbey and possessions were granted to John Fox, Esq. Some of the church walls and the arches of its interior are still pretty entire.

Near Tulsk is the hill on which the kings of Connaught were

inaugurated. its name is Carnfraoch. A description of the duties of the chief officers has been preserved in an Irish manuscript, at Stowe, in England. Being singular in its way, it is presented to the reader.

The O'Mulchonrys were the hereditary marshals of Connaught. "It is O'Mulchonry's right to present the wand to the king, and it is not lawful for any of the nobles of Connaught to be present in company on the carn, excepting O'Mulchonry, who inaugurates, and O'Connaghtan, who guards the entrance of the carn. The king's horse and clothes become the property of the successor of Daconna, and he follows O'Connor on that horse; and an ounce of gold is paid to O'Connaghtan, who is obliged to smoothe the carn at every inauguration."

The king of Connaught kept twelve prime officers of the chief families of his country, in his court, attending his person, as his council, and to rule and govern his household, as well as to manage the affairs of his kingdom, in war and peace. These offices were hereditary in those families: O'Flanagan, Mac Geraghty, O'Mulbrenin, O'Finachty, O'Fallon, O'Flin, O'Monachan, O'Concanon, Mac Brenan, O'Hanley, O'Heyn, O'Seachnusey.

For the services of those lords the following stipends were given by the king: "fifty cows, and as many sheep, on May day, to Mac Geraghty; fifty cows and fifty swine every November day, to him also—his surety in the district of Umhal. Fifty suckling calves and fifty sheep on the same day to O'Fionachty, and fifty pigs and as many cows every November day, to him and his surety, in Luighney. Fifty calves and fifty sheep to O'Maelbrenan; fifty cows and fifty pigs, on those days, to him also, and his surety in the district of Fiachra. Fifty calves and fifty sheep to O'Flanagan; fifty suckling calves and fifty pigs to him also, and his surety in Tirawley and Erris. O'Connor's high stewardship belongs to O'Flanagan, in preference to the three other chiefs, lords of Connaught. The guardianship of his hostages and prisoners, and the command of the securities for the provision of his fleet from Slieve-an-iorran (iron mountain) to Limerick (on the Shannon), belongs to O'Hanly; the body-guards of O'Connor, and the joint stewardship, and the keherns, to be under the control of Mac Brenan; the straw for the encampment, the furniture and beds for O'Connor's house, to be provided by the clan Dockrey, and also the making of the encampment, whenever his fort is to be fitted up; the guarding of the preys of O'Connor, when he pitches his tents, belongs to O'Flanagan, O'Berne, and O'Dockrey; the guards of O'Connor and their profits from the curragh of Cennenitch, eastward to Cenantus, are subject to the command of Mac Brennan; his guards from that Curragh, westward to Crunch-patrick, belongs to the command of O'Flin; the command of the fleet to O'Flaherty and to O'Mali, whenever he goes on high sea.

The chief of the household of O'Connor is O'Teige, and he is mareschall of the household; the steward of the horse is O'Flin; the steward of the jewels is O'Kelly; the chief marshal of the armies is Mac Dermot; the carver is O'Bern; the door-keeper is O'Finachty; the chief poet is O'Mulchonry."

Such was the household of O'Connor, as described by Torna O'Mulchonry, chief poet of Connaught, who attended at the inauguration of Phelim O'Connor, on the hill of Carnfraoich, A.D. 1315.

CHAPTER LX.

COUNTY OF SLIGO.

Achonry, the seat of a bishop, in the barony of Liney; see diocese of. A.D. 874, died the abbot of Achonry, Robertach Mac Naserda, who was made bishop of Kildare.

Aughross, in the barony of Tireragh, parish of Templeboy. This monastery was founded by St. Molaisse, alias Lasrean, of Devenish, Co. Fermanagh; it was also called Killmantin. It was refounded for canons regular, in the year 1280, by the family of Mac Donnell. Archdall quotes the authority of Allemande, who gives his own conjectures too often instead of facts.

No such family, at least, of importance, existed in Tireragh.

In the annals of the Four Masters, the following record is found:

A.D. 1380, Donnell, son of Bryan O'Dowda, lord of Tirawley and Tireragh, who defended his territory despite of the English and Irish, who were opposed to him, died in his own town (Dunneil), on the 3d of May.

O'Flaherty, on the authority of Mac Firbis, the biographer of the O'Dowda family, adds, that Donnell O'Dowda, who reigned thirty-six years, was a builder of churches and monasteries

The carn, on which the O'Dowda was inaugurated, lies to the west of Killala; it is now called Mullaghcarne. On the summit of this elevated spot the carn is still visible.

It would then appear that O'Dowda was the founder of Aughross, instead of Mac Donald.

The memory of St. Molaisse, St. Fechin, and St. Airendanus, a hermit, is still preserved in Tireragh, by some of the natives, as well as that of St. Adamnan, of Skreene.

The retreat of Airendan was in the face of a rock, overhanging the stream which divides the parishes of Templeboy and Easkey, now called the Duach. Some ancient lime-trees add much to its picturesque appearance. In the centre of the stream, almost at the verge of the fall of its waters, is a basin, formed in the lime-stone rock, of a form completely circular, and of uniform depth, in which, according to tradition, he was wont to administer baptism.

St. Aileran, or Airendan, surnamed the Wise, presided over the great school of Clonard, as principal professor. A tract, written by him, is still extant, in which the mystical meaning of the names of our Saviour's progenitors, as they are found in the gospel of St. Matthew, is treated of. Though small, it exhibits, besides a great share of ingenuity, very considerable biblical and theological learning. He also wrote a life of St. Patrick, which is lost. Some memoirs on St. Brigid, and also the proceedings of St. Fechin, in the island of Imagh, county Galway.

On the 29th of December, A.D. 665, St. Airendan died, of the great pestilence that raged over Ireland.

The eminent SS. Fechin, Adamnan, and Airendan, whose labors have sanctified this district of Ireland, frequently met, it is said, at Aughris, as a central point, to converse on heavenly subjects.

An inquisition found that the prior was seized of the church, with a steeple, built in the form of a castle; and a quarter of land of every kind, adjacent thereto, of the annual value of 5s. Irish money; the vicarage of the church of Dromard, besides the curate's stipend, of the value of 3s. 4d.; the vicarage of Kilmacshelgan, of the like value; the vicarage of Corcagh (now Templeboy), all situate in the barony of Tireragh. The vicarage of Aheimlys, in the barony of Carberry, with a quarter of glebe land belonging thereto, and an island (Inismurry), in the high sea, of the value of £15 sterling, and the grange of Magherakilterny, containing one quarter of land, of the old measure, in the barony of Lurge, and county of Fermanagh.

The prior of Aughross, abbot of Ballysadare, and chaplain to Manus O'Donnell, was consecrated bishop of Elphin, on the 23d of March, A.D. 1544.

At the ancient church of Dromard is the hermitage of St. Fechin, with its rude altar of stone, which was used at the time of the persecution by the professors of the ancient faith. Two other religious houses existed in the parish of Templeboy. Grangemore, with its square castle

and church, the walls of which are nearly in ruins, is now a burial-place, near which many religious were slaughtered by the persecutors, who attacked them by night; the other called Grangebeg, which, according to tradition, was a nunnery, and was also used formerly as a burial-place. The first of these places belongs to the family of Fury. The second has become the property of the Hillas family. Aughross belongs to Cooper, of Markrea castle. Not a trace of this ancient monastery remains.

Ardnary, in the barony of Tireragh, on the banks of the Moy. A monastery for Eremites of St. Augustine was founded here, A.D. 1427, which tradition assigns to the piety and generosity of the O'Dowda family.

Near this monastery is the hill which gives name to the abbey. On its summit was erected the castle of the O'Dowda, often captured by the Burkes and as often recovered by this ancient and martial family. See Kellach, bishop of Killala.

A.D. 1586. "The Burkes, of Mayo, collected their forces and were joined by two thousand Scottish auxiliaries, who had landed in Ulster. Their object was to expel the English, who were devastating the province, under the cruel governor Sir Richard Bingham, whose name became signalized at the attack of Smerwick castle, in Kerry, and who was known by the name of the 'Devil's Reaping-hook.' The Bourkes having mustered in all three thousand men, and having encamped at Ardnaree with their auxiliaries, Bingham, having closely pursued, attacked or rather surprised them on the banks of the Moy. Burke's men were defeated, and two thousand, principally Scotch, were slain, many of whom plunged into the depths of the Moy, rather than be put to death by the governor's men."

The walls of the abbey church are nearly perfect. The west door, with two human heads, has been in the pointed style, forming an arch of pretty design, and having in the interior a stoup for holy water. Its pointed arches should have been copied, when the cathedral, which is adjacent, was being erected.

Ardseinliss, in the barony of Tireragh, near Slieve Bagna. St. Patrick is said to have founded this nunnery for St. Lalloca, who was sister to St. Mel, of Ardagh. Nothing more is recorded of it. If the tradition of the country can be relied on, St. Columbkille travelled through this part of the country when going to or returning from Killala, the port of which he blessed.

Athmoy. Clarus O'Mulchonry, archdeacon of Elphin, built this church, in honor of the holy Trinity, for Premonstre canons, which he brought from Loughkey. The founder died A.D. 1251.

Athmoy, with its possessions, was granted to Robert Harrison, who assigned them to William Crofton.

Ballindune, in the barony of Tirelill, seven miles north of Boyle, and on Lough Arrow. The ancient sept of MacDonagh founded this monastery, for Dominicans, about the year 1427. This family has given bishops, priests, martyrs, and heroes to Ireland. They are a branch of the MacDermot, of Moylarg, who was descended of Heremon, the third son of Milesius. It was dedicated to the Virgin Mary, and it could compete with many monasteries of the country in extent and beauty.

In the twenty-seventh of queen Elizabeth, the possessions consisted of a church and cemetery, with half a quarter of land of every kind, annual value 6s. 8d. English money. They were granted to Francis Crofton, who had assigned them to Edward Crofton. They have eventually fallen into the hands of the King family.

In the year 1756, there were four friars attached to Ballindune, Michael Reynolds, the prior; Dominick O'Hart, Andrew Dwyer, and Miles Lipnan.

Turlogh MacDonogh, the most eminent lawyer of his time, has been buried in this abbey.

Ballinley, now Rosslee, and anciently Imleach Iseal. On the west side of the river of Easkey is the ancient church of Imleach-iseal.

Its erection must be attributed to the O'Dowdas, lords of Tyreragh.

A.D. 1439, the vicar of Imleach-iseal died of the plague. His name is preserved in the annals of the four Masters. Donogh O'Boland, son of Tumaltach.

The river of Easkey flows from the lake of that name, which is situated at the foot of the Ox mountains.

The annals of the four Masters record its eruption, A.D. 1490: "An earthquake at Slieve Gamh, by which a hundred persons were destroyed, among whom was the son of Manus Crossagh O'Hara. Many horses and cows were also killed by it, and much putrid fish were thrown up; and a lake, in which fish is now caught, sprang up in this place." But the river seems to be of older date than the Lough. In one of the mountains convenient to this lake, is a spring which yields alternately waters salt and fresh.

Ballymote, in the barony of Corran. The sept of MacDonagh erected this monastery for Franciscans of the third order.

At the suppression, it was granted to Sir Henry Broncard, who assigned them to Sir William Taaffe, knight.

The building still remains at the end of the town. The workmanship in general was good, and the east window is remarkably curious.

The castle of Ballymote, which was purchased by O'Donnell, of Tirconnell, from MacDonagh, was a square of 150 feet, 60 high, flanked and quoined by towers six feet broad in the wall, with a strong rampart and parapet all round. The front was very regular, and is on the whole

a ruin equally handsome and strong. This castle and that of Sligo, being in the hands of the Irish, made a considerable struggle against the reduction of this territory to the arms of the English. Ireton, Cromwell's son-in-law, having joined with Sir Charles Coote, dismantled them in the year 1652.

Ballysadare, anciently Easdara. "Eas" means a cataract.

The abbey was beautifully situated on an eminence commanding a view of the river Uncion, with its fall, and which, in the annals of the four Masters, is called "the beauteous stream of the salmons."

St. Fechin, who died of the great pestilence, A.D. 665, was the founder of this monastery, which was endowed with a noble and beautiful estate, called Tearmon Fechin, by O'Hara, lord of Lyney, extending from the river to the sea (at Trodhuy O'Eleogh), now Beltra. Near the beach or the banks of the strand are the ruins of an ancient monastic building, which was a nunnery of the same order, to wit, canonesses of St. Augustine, and named Killdaloch. In this abbey of Ballysadare, three hundred monks usually resided. The walls of one church are perfectly entire. To the north of this elevated church, a much larger one, with its square tower, is still to be seen, but much dilapidated.

St. Fechin, the founder of Ballysadare, and other monasteries, belonged to the third class of Irish saints. The first was deemed most holy, the second class very holy, and the third holy; the first blazes as the sun, the second as the moon, and the third like unto the stars.

This eminent saint was a native of the territory in which St. Athracta was born. Bile, in the barony of Lyney, is stated to have been the place of his birth. His father was Coelcharna, a descendant of Eochad Fion, brother to the famous Con of the hundred battles, and his mother Lassair, who was of the royal blood of Munster. When grown up so as to be educated, he was placed under the care of St. Nathy, of Achonry, in whose monastery he made considerable progress in piety and learning. Having completed his studies and ordained a priest, he left his own country, with a view of leading a retired life, and arriving at Fobhar, in the county of Westmeath, he founded its monastery, in which he presided over three hundred monks, who subsisted, as well as their abbot, on the labor of their own hands, and were sometimes reduced to great distress.

It is related, that Domnald II., king of all Ireland, having marched with a great army into the country of the Southern Nialls, for the purpose of fixing the boundaries of their principality, they applied to St. Fechin, who happened to be then at a place called Tiprada, not far distant from the monastery of Foure. With their request Fechin complied, and his influence operated so powerfully on the mind of the king, as to induce him to desist from further proceedings against the Nialls, between

whom and the king he procured a perfect reconciliation. His influence was very great with the kings and princes of his time, an instance of which is given in the case of a young man, named Erlomhan, whom Moenach, king of Munster, immediately discharged from prison on perceiving that Fechin wished for such a favor. The mother of this young man applied to the saint to assist her in procuring his freedom, to whom he gave a gold torque, which was presented to him by the king, in order that she might thereby purchase her son's release. On recognising the present, the king returned it to her, at the same time liberating her son, who afterwards embraced the monastic state, under his holy patron. In like manner he obtained the release of Aidan, a brave military man, from the joint kings of Ireland, Diermit II. and Blaithmac, and who, on being dismissed from prison and given up to Fechin, went with him to the monastery of Fore, where he assumed the monastic habit.

Several holy men are mentioned as united in friendship with St. Fechin—Coeman Breac, abbot of Roseach, in Meath; Ultan, of Ardbraccan; Fintan Munnu; Ronan, son of Berack, and particularly Mochua, abbot of Ardslane, in Meath. St. Fechin's life was an uninterrupted course of austerity, and he was so much attached to solitude and retirement, that he was wont to withdraw from his monasteries to solitary places, passing his time in prayer, fasting, and other mortifications, and without refreshment, except that of a little bread and water. Many miracles are attributed to him (see Imay, county of Galway).

This great saint died on the 20th of January, A.D. 665. Lanigan is of opinion that he did not found the monastery of Ballysadare, having only erected a church there. With every respect to the name of Doctor Lanigan, he seems somewhat too sceptical in treating of some of the ancient ecclesiastical foundations of the country. (See Imay, county of Galway.)

A.D. 1158, died O'Duilenan, dean of this abbey. He was a skilful antiquary, a judge, and chieftain of the country.

A.D. 1179, Easdara was burned by the men of Moylisha and Moyterany.

A.D. 1188, it was again consumed by fire.

A.D. 1230, died Giolla Coemdhe O'Duilenan, abbot of Easdara.

A.D. 1144, Mac Donagh, the abbot of Easdara, died at Rome, having accompanied thither William O'Hetegan, bishop of Elphin.

A.D. 1450, died the abbot Edmund.

A.D. 1544, Conatus O'Shiel, the abbot of Easdara, was made bishop of Elphin.

By an inquisition, taken in the twenty-ninth of Queen Elizabeth, the abbot was found seized of a church, partly thatched, a dormitory, and

the ruins of two other buildings, three cottages, with their gardens and a cemetery in a state of ruin, three small quarters of land, of every kind, with their tithes, &c., situated in the land of Easdara; forty acres of arable and pasture, and sixty of stony mountain, value 20s.; and the townland of Trinebally, in the barony of Liney, containing thirty acres of arable and pasture land, with the tithes, annual value, 6s. 8d.; the rectory and vicarage of the parish of Ballysadara (commonly called Templemore), containing three parts of the tithes in the land called Termon-Fechin, annual value, besides the curate's stipend, 13s. 4d. English money; the vicarage of Enagh, in the barony of Tirerill; the vicarage of Drumrath, in the barony of Corren; the vicarage of Killnagarvan, in Mac Jordan's country, all of which, besides the stipends of the curates, were of no value.

August the 26th, thirtieth of Queen Elizabeth, a lease of this abbey for the term of twenty-one years was granted to Bryan Fitzwilliam, at the annual rent of 53s. 4d.

These possessions have frequently changed into other hands; they are now the property of a Catholic, who purchased them about thirteen years since, and on whom they do not seem to confer either comfort or prosperity.

Bennada, in the barony of Liney, and on the river Moy. Charles, an eremite, through his own industry, founded this monastic establishment for the hermits of St. Augustine. It was dedicated to Corpus Christi, about the year 1423.

An inquisition, taken the eleventh of King James, found the possessions of this friary to consist of half the quarter of Knockglasse, with the tithes of the same.

The fine ruins of this building still remain, with a steeple of hewn mountain stone.

The reader can perceive the disparity that existed in the endowments of the monasteries which were founded by the English and Irish princes; the former having devastated the country, robbed and spoiled the ancient inhabitants of their possessions, made large grants to the religious houses, which they founded, as if religion could sanction such conduct, and by such grants acknowledged the injustices which were inflicted on the ancient proprietors, as they were made in atonement of their crimes. On the contrary, the Irish princes, as well as the people, were opposed to making large donations to their monasteries, preferring to see their clergy enjoy a respectable source of revenue, as they deemed the possession of too much wealth in the hands of the clergy, inconsistent with evangelical poverty, and the example which their saints had bequeathed to their successors; nor does it appear in the ecclesiastical annals of Ireland, that the Irish priesthood wished to be

gorged with riches. At the synod of Kells, held in 1152, and at which three thousand ecclesiastics assisted, the introduction of tithes was almost unanimously rejected. To the English settlers is due the merit or the demerit of enriching the church of Ireland, so as to have been in later ages a prolific source of gain to the rapacious plunderers of the sixteenth and seventeenth centuries.

Bile, in the barony of Tiney, the native place of St. Fechin. The church of Bile was erected by this saint, but it is doubtful if he had constituted it into a monastery. In a hymn, composed for the office of St. Fechin, we read—

"Dehinc fuit Monachorum
Dux et Pater trecentorum
Quos instruxit lege morum
Murus contra vitia." Amen.

Caille, in the barony of Carberry. The memory of St. Muadhnata, one of the sisters of St. Molaisse, of Aughross, and of Daminis, county Fermanagh, was revered here. The other two sisters are Saints Osnata and Talulla. A joint festival of those three sisters was held at Enachard, which is probably the place now called Annagh, in the county of Leitrim and barony of Dromahare. The St. Talulla was abbess of Kildare about the year 590. Osnata presided in Glean-Dallain, either in Carberry or Breifny.

Caillevinde. The situation of this place is doubtful. In Carberry.

St. Fintan's name is mentioned in connexion with this place, by Archdall, and is called a disciple of St. Columba. This Fintan may have been the saint who is revered in the parish of Ballycroy, county Mayo. Fintan having been ill at one time, obtained the benediction of Columba, who foretold that he would live to a good old age.

Cashell-Jorra. See diocese of Elphin, in the barony of Corran, between the rivers Uncion and the Owenmore, and six miles south of Sligo. St. Bron, the disciple of St. Patrick, was bishop of this place.

Cloghermore, in the barony of Carberry, and bordering on Lough-Gille. Recorded by tradition to have belonged to a nunnery. It has been a cemetery of note.

Cloonymeaghan, in the barony of Corran, formerly a place of note. Pope Innocent VIII., by a bull, dated the 16th of December, 1488, granted a license, permitting Eugene Mac Donagh to found a monastery in this place, for Dominican friars. In the registry of the order which had been preserved in Sligo, it is recorded, that Bernard Mac Donogh, the son of Dermot, called the prior, and a reader of divinity there, founded the monastery of Clunimhilian, which afterwards became a cell to that of Sligo.

Cluain-michan, *i. e* the retreat of Mhican. According to tradition, St. Mhican, the patron of a parish in Dublin which bears his name, was a bishop and confessor, and perhaps an abbot. Mhican was a Dane.

By an inquisition, taken the twenty-seventh of Queen Elizabeth, this monastery was found seized of a quarter of land, of every kind, called Ronyroge, with the tithes thereof, value 13s. 4d. English money. They were granted to Richard Kindelynshe.

John Fitzmaurice Petty, Viscount Shelburne, was in possession of the abbey and appurtenances in the year 1756, with the exception of two acres belonging to Dodwell.

The church of Clunimichan was dedicated to St. Dominick.

Court, in the barony of Liney. O'Hara built this monastery for Franciscans of the third order.

Its steeple and some fine ruins of this abbey still remain.

By an inquisition taken in the twenty-ninth of Queen Elizabeth, this abbey was seized of a church covered with thatch, a cemetery, dormitory, and two other houses covered in like manner, all of which were in a state of ruin, and of no value, with two quarters of land near this monastery. Cavan-Ardawer, and the second called Carron, in Tawny, containing eighty acres of arable, pasture, &c., part of the possessions of this abbey, annual value £1 6s. 8d. sterling. When it was taken, the said lands were in the possession of Roger Ballagh O'Hara, a priest.

This abbey was granted to Richard Kyndelinshe.

Craobhgrellain, in Carberry. St. Finnian, of Clonard, is said to have founded this religious house, and to have been succeeded by St. Grellain, the son of Natfraech. It is now unknown.

Druimederdaloch, in the barony of Tireril, also attributed to St. Finian; also unknown, as well as the following, attributed to St. Patrick:—

Druimnea, in Gregaria, a territory adjoining Lough Gara.

Drumcliffe, in the barony of Drumcliffe, formerly a town of some note.

Lanigan is not inclined to assign to St. Columbkille the merit of erecting the monastery of Drumcliffe; he is only willing to admit, as he does with regard to St. Fechin, at Ballysadare, that St. Columba only founded a church in this place. At the time in which not only Columba flourished, but also that in which St. Fechin was cut off by the plague, the erection of a monastery was a work of very little delay, especially when the people or the prince were pleased to sanction and assist in its construction. The Abbé MacGeoghegan writes, that the piety of the early Christians of Ireland was such, that they not only gave food and other necessaries for the wants of their religious houses, but even dedi-

cated some of their families to the service of God, as was the custom with the Jewish people. If the history of the foundation of Imay, Co. Galway, be correct, we are therein assured, that the holy founder was at his monastery in Easdara, when admonished to seek the island of Imay, by an angel,—yet Lanigan will not accord to him the erection of that establishment. A St. Thorian, a disciple of Columba, who followed him afterwards to Hy, is named as having governed Drumcliffe, as the first abbot. It is again argued, that as a blank occurs in the names of the abbots, until the year 921, St. Columba was not the founder. Drumcliffe does not appear to be singular in this respect. Voids of the same sort occur in the succession of the bishops of our sees. Lanigan also urges the silence of Ware with regard to its foundation, &c. Ware is also silent of the Dominican convent of Clonmel, one of far later date. Ware omits the ancient monastery of Tirdaglas, founded by Columba, son of Crimthan.

A.D. 921, died the abbot of Drumcliffe, St. Thorian or Thorannan. He was also abbot of Banchor, and was honored on the 12th of June. Died also this year the blessed Maolpatrick Mac Moran.

A.D. 930, died the abbot Moyngall, son of Becan.

A.D. 950, died the blessed Flan O'Becain, archdeacon of Drumcliffe, a learned and celebrated scribe.

A.D. 1029. This year Aengus O'Hoengusa, archdeacon of Drumcliffe, with sixty other persons, perished by an accidental fire in an island called Inislanne (territory of Carberry).

A.D. 1053, Murchad O'Beollain, archdeacon of Drumcliffe, died.

A.D. 1077, died Murrogh O'Beollan, comorb of Drumcliffe and St. Columb.

A.D. 1187, the abbey was spoiled by Melaghlin, king of Meath. The wrath of Heaven soon overtook him, having been killed in a fortnight after.

A.D. 1225, died Amlave O'Beollain, archdeacon of Drumcliffe, a man of extraordinary erudition, and in general esteem for piety, wisdom, and unbounded hospitality.

A.D. 1252, died in this abbey Maelmaidoc O'Baollan, comorb of St. Columb, a venerable and hospitable man, and in universal estimation in England and Ireland.

A.D. 1416, this abbey was set on fire by a band of plunderers: the abbot Maurice O'Coincoil perished in the flames.

A.D. 1503, died the abbot O'Beollan.

Drumcollumb, in the barony of Tirerill and north of Lough Gara. This church owed its origin to St. Columb. A St. Findhbar is said to have been abbot of it.

Drumrath, in the barony of Corran. St. Fechin founded this church

or monastery. The memory of St. Enan, a hermit, one of the people of St. Brigid, was connected with Drumrath.

A.D. 1016, died the provost of Drumrath, Cellach Hua Maolmidhe.

Eachenach, in the barony of Tir Oilill, near the shore of Lough-Arrow. St. Patrick left his disciple St. Mainius as bishop at this place, where his memory was and is still venerated on the 5th of November in this church.

A holy well is also there, which bears the name of "Tobar Maine."

Emleachfada, near Ballymote. St. Columbkille is said to have been the founder, and an abbot, St. Enna or Endeus, a disciple of his, presided over this establishment. This saint is usually called son of Nuadan. His memory was revered on the 18th of September.

Enachaird. See Caille.

Glendallain. See Caille.

Inismore, an island in Lough Gill and barony of Carbury. St. Loman, said to have been the nephew of St. Patrick, founded the church of Inismore.

A.D. 1416, this abbey was destroyed by an accidental fire, in which the valuable manuscripts of O'Curnin, together with the short book of that family and many other rare curiosities, perished.

This island, commonly called Church-island, is about two miles in length and in some parts half a mile in breadth: the church stands at the east end of the island, and in former times it was the burial-place of the parish of Calry. A rock near the door of the church, called "Our lady's bed," and the ruins of the ancient buildings, are covered with ivy, giving them the fancy color of creation.

Inismurray, an island in the Western Ocean, distant about four miles from the main land of the barony of Carberry. It formerly belonged to Aughross, in the parish of Templeboy and diocese of Killala. According to tradition, St. Muredach, the patron of Killala, has been buried in this island. The monastery of Innismurry was founded by St. Molasse, and was dedicated to the Virgin Mary.

A.D. 747, died St. Dicholla, son of Meinida, who governed this monastery.

The Danes landed in this island A.D. 807, and with their accustomed barbarity, set fire to the abbey.

One of the finest ecclesiastical cashells now remaining in Ireland, and in which strength was obviously intended, is the one of Innismurry. It is of an irregular round form, and nearly 200 feet in its greatest internal diameter. The wall varies in thickness from five to eight feet, and in height from twelve to sixteen. It is built of calp limestone, undressed and without cement, and where not shaken by the Atlantic blasts, exhibits a considerable degree of rude art. Its gateway is quadrangular,

measuring six feet two inches in height, four broad, and seven feet six inches in its jambs.

There are a few cells under ground, which receive light, some of them from the top, others through their sides. A statue of St. Molaisse is still preserved here: there are also two chapels built with mortar, as well as the cell of St. Molaisse, which has a stone roof. One of the chapels, standing by itself, has an extraordinary window, whose arch is one rough crooked stone, in its original form. There is an altar in one of those chapels, dedicated to the Holy Trinity.

The structures on this island, as well as those of Imay, in the county of Galway, give us an idea of the sort of monastic building erected in the early ages of the Irish church. In erecting such structures, there could have been no delay or expense, a circumstance which accounts for the great number of churches and monasteries which are attributed to many of our Irish saints.

This island is a rock rising from the sea, with very high precipices towards the ocean; but they gently shelve, like steps, on the side opposite the land. It is inhabited by a few families, whose ancestors have held it in possession upwards of 700 years.

Killchairpre, in the territory of Tirfiachra (Tireragh), which adjoins the river Moy. St. Carpre, called the son of Brecan, either founded or had this church dedicated to his memory. There were many saints of this name.

Near or at Skurmore are the ruins of a church or monastery, at present known only as "Killnamanagh."

This property belongs at present to a Colonel Wingfield. "Skurmore is a contraction of Skard-more," i. e. the great inundation, a name given to record an unusual overflowing of the river Moy, the waters not having sufficient egress through the old channel, which joined the bay of Killala opposite the town.

Near the ruins of this ancient church, which is said to have been erected A.D. 500, is an eminence, sufficiently elevated to command a prospect which no pen or tongue can describe. On its summit, the exclamation of the Royal Psalmist would strike the beholder, when he was contemplating the wonders of creation and giving the glory to the Omnipotent—his imagination enraptured with the scenes before him, he cries out, "Ecce mare magnum," Behold the great sea.

This eminence presents to the historic mind so many memorials of Ireland's glories—her sorrows and the struggles of her sons, that I shall endeavor to convey to the mind of the reader the charms of its situation and the prospects laid before the vision of the spectator. Let the reader imagine himself in the centre of an immense crescent, or an amphitheatre, which nature has formed. Directing his glance north-

ward, he views the great Atlantic billows, washing the ocean cliffs of Donegal, and as if wasting their fury on those immense barriers of its iron-bound coast, and again receding, as if indignant at the conduct of thoughtless man, whose folly and whose crimes insult his bounteous Creator. One of the valleys of this northern coast, by its name, reminds him of the saintly dove of the Irish church, this valley being called Glean Columbkille. Directing the vision towards the east, the magnificent Benbulbin, Knocknarea, and its vicinity, expand before the eye, and the mind traces those spots which have been trodden by the footsteps of a Bron, a Loman, a Molaisse, a Fechin and an Airendan. Again, as the vision rests on the mountains of Tireragh, he is reminded of those days in which the hunted missionary found shelter in their caves and retreats, and which he often consecrated by his blood. The fortresses of the plains bring to his recollection those bloody struggles, by which the martial sons of Hy-Fiachra consigned to the dust the carcases of the Saxon invaders. Toward the southwest, Nephin appears, which will be ever dear to the future of Catholic Ireland as the birthplace of John Machale, the "Lion of the Fold"; and as if behind the curtain, is viewed Croaghpatrick, on which St. Patrick sent forth to the throne of the Eternal his fervent wishes for the people, who were as yet strangers to the light of faith. Still narrowing the view, the shrines of Tirawley, its sanctuaries, monasteries, the round tower of Killala, with its other reminiscences, lay before the mind the ancient glories of that territory, as well as its sorrows; for they have been transferred into the hands of those who revile the saints, mock the faith which they preached and practised, and who by misrule and oppression mar the designs of creation, and who inflict the people with every cruelty, because they have remained faithful to that creed which reminds the oppressor of his misdeeds and of his treason to the religion of his fathers.

And when the waters of the Moy and those of the mighty Atlantic commingle in the vast basin before him—its surface unruffled, smooth as the oil, and a summer sun dropping golden tints on those waters, reflecting the charms of the surrounding scenery,—could the spectator exclaim, "There is no God!"

Killaracht. The celebrated St. Atrachta presided over this nunnery, which was near Lough Techet, now Lough Gara. She is said to have been of a princely family, in Dalaradia, of Ulster. Her father's name was Talan, and brother to St. Coman, of Airdne Coemhain. It is not easy to reconcile the place of her birth with this relationship.

According to some accounts, she was contemporary with St. Patrick. SS. Nathy, of Achonry, and Cormac, brother of St. Evin, are also said to have been living at the same time with Athracta. If so, she flourished in the sixth century. Her memory was revered here on the 11th

of August, the day which the Irish calendars assign to her festival. In some foreign martyrologies her name appears at the 9th of February.

Killanley, in the barony of Tireragh, and parish of Castleconnor. Convenient to the modern burial-place is an ancient ecclesiastical structure called Cashell, such as was at Ross or Inistormor, in Tyrawley. The ancient church of Castleconnor was adjacent to the castle, and was the parochial cemetery; and as the mourning cries of the survivors for a departed relative sounded harshly on the ears of the Protestant holder of Castleconnor, the present wretched burying-place was given as a substitute. The following record, found in the annals of the four Masters, confirms what has been said of Killcairpre or Killnamanagh, about which Lanigan is sceptical, and also shews the former importance of this part of Hy-Fiachra.

A.D. 1438, the abbot of Killnamanagh and Nicholas O'Meeny, vicar of Castleconnor, died of the plague. It would then follow, that Castleconnor was dependent on Killnamanagh, as Dromard and Kilmacshelgan, and Corkagh or Templeboy were subject to Aughross, as the parent establishment.

Killcoonagh. See monastery of, county of Galway.

Killuathren, in the territory of Coran. The memory of the virgin St. Luathrin was honored here. It is now unknown.

Kilmacoen, in the barony of Carberry, and three miles south of Sligo. It was formerly called Rosredheach. Flandubh, a dynast of the family of the Hy Fiachra, gave to St. Diermit (of the same family) the whole tract of land lying between Droihed Martra and Bruaghchean Slieve towards the west, and from Murbhuch of Rosbrin to Aillchoidhin; and the saint, in return, gave Flann his benediction, which extended to his latest posterity.

It is now used as a cemetery.

Killnamanagh, in the territory of Luigney. St. Fechin is said to have founded this monastery.

A.D. 842, died Breasall, son of Aingne, the abbot of Killnamanagh. A void of nearly two hundred years occurs in the history of this church or of its superiors—a fact which would incline some writers to deny that St. Fechin was the founder.

There is no portion of Ireland in which the ecclesiastical traditions of the country are so correct as in the province of Connaught, because the ancient language has been retained; nay, when the natives met, as was the custom, at the house of a favorite villager or "Sheanaghee," these traditions were narrated and were thus faithfully handed down.

Killruisse, in the barony of Tirerill, and five miles south-east of Sligo. Clarus O'Mulchonry, archdeacon of Elphin, founded the church

of the Holy Trinity, at Kilruisse, for canons of the order of Premonstre, which he made a cell to the abbey of Lough Key. The founder died A.D. 1251.

Knockmore, in the barony of Tirerill, or more correctly Tir Oililla and near to the bounds of Roscommon county. O'Gara erected in the 14th century this house for Dominicans, as some say, but De Burgo admits that the tradition of that place assigned it to the Carmelites.

No ruins exist here save those of O'Connor's castle.

Skrine, in the barony of Tireragh, Tir Fiachra. Tipraid, prince of the Hy-Fiachra, granted Knocknamoile to St. Columb.

It is related, that SS. Patrick, Brigid, Columbkille, Cannech and Muredach gave their benediction to the port of Killala. The memory of St. Columbkille travelling through that part of Tireragh, in which Lough Easkey is situated, is still preserved in the traditions of the country. A pedestrian on his way from Killala to Sligo or Ballysadare would choose this very route as the shortest he could select.

It was afterwards called the shrine of St. Adamnan, whose well is precisely on the side of the main road, with a square monument surmounting the rock from which the water gushes. The name of Eugenius MacDonald, vicar of Skreene, is inscribed on the monument. On the rivulet of Ardnaglass is a rude bridge or passage called "Droihed Eunan," Adamnan's bridge. The pronunciation of the name in Irish by the natives there would justify the remark which Lanigan makes, that Adamnan and Eunan are one and the same person. In this primitive age of the Irish church, as has been already observed, the construction of a monastery required little labor and as little expense, particularly when prince and people joined in the good work.

Lanigan is not inclined to ascribe its erection to St. Columba, though he does not controvert the fact, which is related in the life of St. Cannech, regarding the benedictions bestowed on the favored port of Killala, because he cannot see why it has obtained the name of "Scrinium sancti Adamnani," St. Adamnan's shrine. It is supposed that St. Adamnan has been buried here, and even the value of his tomb is mentioned as reaching several thousand pounds sterling.

Of the seven churches of Skreene, only one has been spared by the devastators. The others, which were situated under the road or present cemetery, have altogether disappeared, as they were unseemly spectacles before the windows of the modern glebe-house. They have been demolished, and their ancient site is at present a lawn or playground for the sons and daughters of the reverend rector. On another part of the site is erected a stable for the parson's horses, and a cottage for the parson's schoolmistress, whom he is bound by law to support in that capacity as his assistant, if possible, in perverting the faith of Ca-

tholic children, if their parents be artless enough to imperil it by allowing them within the precincts of her school.

Really those parsons do not appear to enjoy much of the patronage of Columbkille or Adamnan, as five of those parliamentary priests have, *as has been wont*, made sudden exits within the present generation.

The ancient church still remaining was an oblong structure. Its doorway is on the west gable. Its eastern window consisted of three members, and of carved or hewn stone. The southern ones also hewn, very narrow on the exterior, but splaying considerably in the internal.

On the north side, apertures as widely different from the opposite windows as the creeds which they respectively acknowledge, have been made by the strange priests who have seized the ancient sanctuaries of Ireland. The altar of this church was demolished by a Protestant rector, named Hawkes, and his servant, who were immediately struck with the vengeance of heaven for their sacrilegious impiety. Such is the constant assertion of the people there, and many who were witnesses of the occurrence have attested the fact of their becoming lunatics at the same moment. The one directed his steps towards Ballina, the other towards Sligo. The rector, having sent for a stone-mason, to whom I myself administered, in the parish of Templeboy, the last rites of the church, and who refused to do the work of sacrilege, took from the hand of this simple man the instrument with which he levelled the altar, having called to his aid the servant who shared in his punishment as well as in his hatred to the monuments of Catholic faith and piety.

St. Adamnan, one of the distinguished fathers of the Irish church, was a descendant of the Northern Nialls, and was born in the territory of Tirconnell, county of Donegall, about the year 627. The history of his early life remains unknown, but it is supposed that he received his education in the monastery of Hy, and having embraced the Columbian institute, he soon after returned to his own country. To Adamnan is attributed the foundation of the great abbey of Raphoe, over which he presided as abbot of the whole Columbian order, both in Ireland and in the Hebrides. The learning and the qualities of this great saint endeared him to many of the princes, prelates, and the other eminent personages of his time. The pious and enlightened Alfrid, king of Northumberland, was among his principal admirers: this prince, on the death of his father, Oswin, took shelter in Ireland, where, according to the testimony of Venerable Bede, he sedulously applied himself to study, and particularly to that of the sacred scriptures. After the death of his brother Egfrid, he was recalled and placed on the throne of Northumberland. It appears that Egfrid, displeased at the generous and hospitable reception which his brother Alfrid received in Ireland, and to which he himself has alluded in his poem (see Mayo and Cash

ell), resolved to pour the phial of his wrath on those whom he thought, on that account, as hostile to him, and whom he should rather have considered as friends. In gratification of his anger, Egfrid caused a band of Saxon pirates to sail for Ireland, who infested the coast of the ancient Bregia, extending from Dublin to Drogheda.

Several towns were stormed by those marauders. They spread terror and dismay as they proceeded, and having put in execution the barbarous commands of the royal Egfrid, they returned to their ships laden with plunder, and conveying great numbers of the innocent and unoffending inhabitants into captivity. As soon as Alfrid succeeded to the throne, his friend Adamnan, then abbot of Hy, repaired to Northumberland and waited on the king, with a view of obtaining the restoration of the property which had been so iniquitously plundered, and the release of the captives who had been so unjustly detained in bondage. The object of his mission to the court of Northumbria accomplished, St. Adamnan, having remained for some time, returned to the abbey of Hy, where he applied himself to the important duties which the government of this abbey imposed.

A second visit of Adamnan to Northumbria took place about the year 702, having been entrusted with an important commission from his countrymen. It was while thus absent that he met with the abbot Ceolfrid, with whom, as well as with other ecclesiastics, he conversed on the subject of the paschal question. Having resolved to adopt it, he promised to use his influence in establishing an uniform observance of the celebration of Easter among his disciples. In this undertaking he succeeded throughout Ulster, while the members of the Columbian order in Hy and the Hebrides adhered to the old computation for some years after his death. Adamnan, having been in Ireland during the Easter of the year 704, celebrated that feast in accordance with the Roman computation: he soon after returned to Hy, and died on the 23d of the following September, in the 77th year of his age. It would then appear, that the earlier part of his life has been spent at Skreene, and that he might have received a portion of his education at the school of St. Molaisse, in the monastery of Aughross, which is distant about two miles from Skreene, and on the way to which is his rudely constructed bridge on the rivulet of Ardnaglass.

A.D. 1395, O'Flannelly, vicar of Skreene, of St. Adamnan, died. There is no account of its abbots preserved. The lands which belonged to the seven churches of Skreene cannot be surpassed in fertility and in the richness of their pastures. While Protestant proprietors enjoy the fertile fields which the piety of Irish princes and Irish nobles assigned to those sacred edifices, the historians and apologists of Protestant ascendancy, and of course Protestant plunder, decry the pious inmates

of those monasteries as drones, who were revelling on the industry of others, quite unmindful that the verdant lands of those monks repel the foul assertion.

The memory of St. Adamnan has been preserved in high esteem, and is particularly venerated in Tirconnel and in the western isles. Among his writings are the following works: the life of St. Columba, in three books; a treatise on the holy land; a life of St. Patrick; a collection of epistles and poems; a monastic rule; a book of canons, and a treatise on the proper celebration of the feast of Easter.

It is probable that his relics were conveyed to Skreene at his own request, or they were brought hither that they might escape the fury of the Danes, as were those of St. Columba translated to Ireland by the abbot Diermit of Hy.

Sligo, the capital of the county; a seaport, market-town and a parliamentary borough.

Maurice Fitzgerald, who was Lord Justice of Ireland in the year 1229, and who retained that office from 1232 to 1245, founded this noble monastery on the bank of the river Gitly and adjacent to the castle of Sligo, which Maurice erected A.D. 1245. The church was dedicated under the invocation of the Holy Cross, of which a commemoration was made daily in the divine office. It was supplied with friars of the order of St. Dominick.

O'Connor Sligo was a liberal benefactor to this monastery. So was Pierce O'Timony, whose statue was erected in the cloister.

A.D. 1360, Mac William Bourke spoiled and burned the town.

A.D. 1414, the sacred edifice was destroyed by an accidental fire: at this time twenty friars were resident in the abbey.

Pope John XXIII. granted an indulgence to all who would contribute towards the expenses of refounding it.

A.D. 1416, the monastery was rebuilt by friar Bryan Mac Dermot Mac Donagh.

A.D. 1454, Bryan Mac Donagh, dynast of Tirerill, was interred here.

At the general suppression, it was granted to Sir William Taaffe. It is at present in the possession of Lord Palmerston, who can be styled the "Cecil" of England in this enlightened century. The ruins of this spacious and beautiful monastery indicate its former magnificence. The northern and southern sides of the arcade, with the east one, still remain covered with an arched roof, which will soon yield to the wreck of time. The arches and pillars are of extraordinary workmanship, a few of which are adorned with sculpture. The east window is beautiful, and the high altar, which still remains, is decorated with relievo sculpture in the Gothic style. On the south side of the altar is a monument of

O'Connor, with his own figure and that of his lady. Archdall observes that Cromwell has done some injury to this monastery, but "that merit" rather belongs to Ireton and Sir Charles Coote, who could perceive no fault in the "frolics" of his soldiers when transfixing Irish innocent babes with their bayonets, and then elevating them on their points, in order that the writhings of those "innocents" would afford diversion to the puritan soldiery of England. Cromwell was never in Connaught.

Snamhlathir, in the barony of Carberry. Columbanus, son of Eochad, and probably the disciple of St. Columba, founded the monastery of this place, but it is not known whether before or after the death of the dove of the Irish church: that he was at least familiar with that saint is expressly mentioned by Adamnan, who says that he accompanied Columba, who had proceeded to Ireland for some ecclesiastical purposes. Hence Archdall calls him the charioteer of St. Columba.

Temple-House, in the barony of Luigney, and on the river Owenmore. This house was erected for knights templars, in the reign of Henry III.; but on the suppression of that order, it was given to the knights hospitallers.

Colonel Percival, sergeant-at-arms to the House of Lords, is the present representative of this house and its possessions.

CHAPTER LXI.

COUNTY OF TIPPERARY.

Ardfinan, in the barony of Offa and Iffa, and on the river Suire. A monastery, founded by St. Finnian the Leper, existed here in the beginning of the 10th century, as Cormac Mac Cullenan, bishop and king of Cashell, bequeathed an ounce of gold, another of silver, with his horse and arms, to the abbey of Ardfinnan. This noble erection was boldly and picturesquely situated on a rock which overlooks the river. The castle, which was built by John, earl of Morton, in 1184, as well as the abbey, are now in ruins.

A.D. 1085, on the 7th of April, died Giolla, the superior of this abbey.

A.D. 1178, the English forces plundered and burned this abbey, as well as the town.

Franciscan Friary was founded here: no historic record relative to it.

Athassel, in the barony of Clanwilliam, and on the west side of the river Suire.

William Fitz Adelm de Burgo founded this abbey under the invocation of St. Edmund, king and confessor, for canons regular of St. Augustine.

A.D. 1204, the founder was interred here.

A.D. 1309, the prior was sued by Leopold de Mareys and Company, merchants of Lucca, for the sum of five hundred marcs, £2,500 sterling.

A.D. 1319, the town of Athassel was maliciously burned by the Lord John Fitz Thomas.

A.D. 1326, Richard, the Red Earl of Ulster, was interred here.

A.D. 1329, Bryan O'Brien burned Athassel to the ground.

A.D. 1482, David was prior.

A.D. 1524, Edmund Butler was prior, and the last who presided over this venerable establishment. Its property in land consisted of 768 acres, besides twenty messuages, and the income of rectories amounting to £111 16s. 8d., or twenty-two marcs, which would in American money exceed $550.

All this property was granted forever to Thomas, earl of Ormond, at the yearly rent of £49 3s. 9d. Queen Elizabeth confirmed this grant and remitted the reserved rent.

Athassel is one of the most extensive ruins in the kingdom, and scarcely yielded to any in extent and splendor. The whole work was uniform, regular, and finished in a fine limestone.

The prior of Athassel sat as a baron of Parliament.

Cahir, in the barony of Offa and Iffa, on the river Suire, and seven miles west of Clonmel.

In the reign of King John, Geoffrey de Camvil founded a priory in honor of the blessed Virgin for canons regular of St. Augustine. The castle of Cahir was erected before the year 1142 by Connor, monarch of Ireland and king of Thomond.

A.D. 1334, Adam was prior

A.D. 1540, Edward Lonergan, who surrendered this priory, was made vicar of the parish church of the Virgin Mary, of Cahir, on the 26th of April.

All the lands of this abbey were of the great measure, 240 acres—(the great acre of that time included seven of the present,) and valued at 12d. per acre, Irish money, were granted by Queen Elizabeth to

Peter Sherlock, for the term of forty years at the annual rent of £24 11s. 6d.

Carrick, in the barony of Offa and Iffa, and eight miles to the east of Clonmel. William de Cantell, and Dionysia, his wife, founded the priory of Cahir, on the banks of the Suire, in honor of St. John the Evangelist, for canons regular of St. Augustine.

On the death of her husband, Dionysia granted to the priory two carucates of land, situate in Gortnacominley, which donation was witnessed by the bishop of Lismore, the dean and archdeacon of the diocese.

A.D. 1557, December the 15th, this priory was granted to Thomas, earl of Ormond; in 1562, the grant was confirmed by the good Queen Elizabeth, at the same time remitting the reserved rent.

Thomas the Black, earl of Ormond, erected a castle on the site of this priory.

A nunnery was founded in Cahir for poor Clares, but no account of it remains.

Cashell of the Kings, the archiepiscopal seat of the province of Munster, is four miles north-east of Athassel and seven west of Fethard. In 1216, Donatus, the archbishop, erected the town into a borough, and in 1320, it was encompassed by a stone wall.

In the poem of Alfrid, king of Northumberland, allusion is made to the happy state of Munster and Leinster:

"I found in Munster, without prohibition,
Kings, queens, and royal bards—
In every species of poetry well skilled,
Happiness, comfort, pleasure."

"I found in the fair-surfaced Leinster,
From Dublin to Sleivmargy,
Long-living men, health, prosperity,
Bravery, hardihood, and traffic."

The Irish of this poem is to be found in Hardiman's minstrelsy, (page 372, vol. II.)

Hospital. Sir David le Latimer, seneschal to Marian, archbishop of Cashel, founded this hospital in honor of St. Nicholas, in which provision was made for three chaplains, and in which fourteen beds were prepared for sick and infirm poor. The said archbishop granted this hospital two flagons of ale out of every brewing made for sale, within the limits of thirty messuages, in this town, and David, a succeeding prelate, did, by force and violence, unite this hospital to the Cistercian abbey, about the year 1272.

Dominican monastery. David Mackelly, archbishop of Cashel, who

was a Dominican, founded this abbey for friars of his own order, A.D. 1243, and supplied it from the monastery of Cork. General chapters of the order were held here, in 1289 and 1307.

The monastery having been destroyed by an accidental fire, was rebuilt by the archbishop, John Cantwell, who was constituted both patron and founder, by an instrument, dated at Limerick, about the year 1480, and by which he was also made a participant in the fruits or spiritual advantages arising from the masses, prayers, vigils, and other good works of the Dominican fraternity over Ireland.

A.D. 1490, William de Burgo was prior.

Edward Brown was the last prior, and on the 8th of April, the thirty-first of King Henry VIII., surrendered this friary, containing a church and belfry, a dormitory, a chamber with two cellars, a cemetery, two orchards, and two parks of two acres, all within the precincts, and of no value, besides the reprises; and eight messuages, ten gardens, and two acres of land, with their appurtenances, of the annual value, besides reprises, of 51s. 4d. Irish money.

In the thirty-fifth of the same king, this friary (the tithes excepted), with its appurtenances, and four gardens in Cashel, was granted for ever to Walter Fleming, at the annual rent of 2s. 6d. Irish money.

Philip Dwyer was prior in 1756. Thomas Cleary, John Ryan, Vincent Breen, and John Farrel, were the fathers of this establishment when de Burgo visited it. This monastery was the noblest and most beautiful building belonging to the Dominican order in Ireland.

Hore abbey, called St. Mary's of the rock of Cashel, was situated near the cathedral, and originally founded for Benedictines.

David Mac Carwill, the archbishop, dispossessed them of their house and lands, and gave them to Cistercian monks, whom he brought, A.D 1272, from the abbey of Mellifont, and at the same time assumed the habit of that order.

A.D. 1290, William, the son of Thomas of Fethard, made a considerable grant to this abbey.

A.D. 1300, Richard was abbot. He and his successors held three carucates of land, thirteen acres of meadow, forty of moor, a messuage, and two mills in Cashel, the same being a grant of the archbishop David.

A.D. 1313, Thomas was abbot.

Patrick Stackboll was the last prior or abbot. He surrendered to the royal inquisitors, on the 6th April, 1541, the possessions of his abbey, which consisted in lands, rectories, and other appurtenances,—acres, 467; gardens, 26; messuages, 17. Value of its rectories, £15 18s. In 1561, these possessions were demised to Sir Henry Radcliffe by Elizabeth, who, it seems, did not long continue a favorite with that

virtuous queen, as they were, without rent or term, granted, A.D. 1576, to James Butler; and again, in the forty-second year of her reign, they were given to Thomas Sinclair, at the annual rent of 2s. Irish money.

Silence has been too long observed with regard to the monster evil of Ireland. Toleration, forsooth! is to be exhibited towards an establishment that is supported by the strong arm of ascendancy, and yet, if the truth be spoken or written on Protestantism, which is not in reality a religious system, but a compound of every vice and error, of falsehood and of plunder, the most enormous and the most impious, as the bishop of Meaux has shewn in his history of the variations of the Protestant church, those who unjustly possess the property of others, and who squander that property in criminal indulgence in the saloons of London and of continental towns, proclaim the Catholics of Ireland idolators; the assailants of this huge and monstrous system, which has deluged Europe with crimes of every shade and turpitude, as well as purpled her fields with blood, as disturbers of the public peace—as abettors of sacrilege, if a national adjustment be demanded; the poor of Ireland, who were sharers in this property, as drones, as filthy and as idle—as public nuisances, should they appear at the gate or the mansion of that individual who both unjustly and sacrilegiously retains the wealth that was piously allocated to the wants of religion and the poor of Christ.

Verily and indeed, every calamity of our dear isle, during the long night of oppression which has been for three hundred years the portion of Ireland, is traceable to this fertile source of every evil, both social and national, for it has impoverished the country, and through fear of forfeiting its ascendancy, as the Catholics increased in strength and numbers, it has betrayed the cause of the country by bartering or surrendering its legislative independence to the jealousy of the British government.

The noble ruins of Hore abbey, seemingly, in its mute eloquence, uttering woe on the profaner, still remain, and are for the most part entire. The steeple is large, forming a square in the interior, about twenty feet, supported by a variety of ogives from each angle, some meeting in an octagon in the centre, others at the key-stones of the vault, and the structure is supported by two fine arches, about thirty feet high. The choir, which adjoins the east side of the steeple, is about twenty-nine feet long by twenty-four in breadth; the east window is small and plain; in the side-walls are some remains of stalls. The nave is sixty feet in length, twenty-three in breadth, having on each side an arcade of three gothic arches, with lateral aisles about thirteen feet broad. On the south side of the steeple is a small door, leading

into an open part, about thirty feet long and twenty-four broad, the side walls of which are much broken. In the gable end is a long window; in this portion of the building there is a small, low, arched apartment, which was used for the safety of the sacred utensils of the altars.

Hacket abbey. In the reign of King John, William Hacket founded this monastery for conventual Franciscans.

A.D. 1363, Maurice Hamond was guardian, who was sued, with others of his brethren, for cutting timber which belonged to Sir Robert Preston, knight, and removing the same by force. Not appearing, the sheriff was ordered to attach them.

A.D. 1538, the reform of the strict observance was received in this convent.

Diermit, who was the last guardian, on the 4th of May, 1536, demised to Walter Fleming, of Cashel, a messuage and farm in the said townland, for the term of forty years, at the annual rent of 5s. Irish money. In the thirty-first of King Henry VIII., he surrendered this friary, containing a church and steeple, a dormitory, hall, four chambers, a kitchen, and two gardens; eighteen messuages, eighteen gardens, six acres of arable land and ten of moor, in Cashel, of the annual value of £3 10s. 2d.

The same good king granted this monastery, with its appurtenances, for ever, to Edmund Butler, archbishop of Cashel, to hold the same, in capite, at the annual rent of 2s. 10d. Irish

A.D. 1757, the lofty and beautiful steeple of this church fell to the ground.

The church measured, east to west, one hundred and fifty-feet in length by twenty-five broad. On the south side, opposite the centre, is a small chapel, with niches, and a handsome window, as at Hore abbey.

A.D. 1781, the great eastern window and many other parts of the abbey were pulled down by modern Vandals, who employed the materials in private buildings.

A.D. 1172, was held the synod of Cashel, convened at the request of Henry II., who assumed the boasted character of reformer of the abuses in the church of Ireland, but the wary reformer took care neither to produce his authority or allude to those flagrant vices which he was to extirpate, though he gave orders that notice in due form should be sent to each of the metropolitans and the bishops of the kingdom. Be it borne in mind, that neither Gelasius the primate, or any of the Ulster bishops attended.

The proceedings of this synod are related in the history of O'Hullican, then archbishop of Cashel.

A.D. 1167, Adrian IV., supreme pontiff of the universal church, by

birth an Englishman, by name Nicholas Brecspeare, by education the disciple of Marianus, an Irishman, who taught the liberal arts at Paris and who was afterwards a monk at Ratisbon, issued a brief to Henry II., by which the sovereignty of Ireland was conferred on that monarch. It then lay in the cabinet of the English sovereign sixteen years without an attempt being made to give it effect or accomplish what the pontiff had intended, or what this royal reformer should have done for the good of religion and morals, if such had been the motive or the design which he had so much at heart.

Bull of the Pontiff Adrian IV.

"Adrian, the bishop, the servant of the servants of God, to his most dear son in Christ, the noble king of England, sendeth greeting and apostolical benediction: Your Magnificence hath been very careful and studious how you might enlarge the church of God here on earth and encrease the number of his saints and elect in heaven; in that, as a good Catholic king, you have and do by all means, labor and travail to enlarge and encrease God's church, by teaching the ignorant people the true and Christian religion, and in abolishing and rooting up the weeds of sin and wickedness. And wherein you have and do crave, for your better furtherance, the help of the apostolic see, wherein more speedily and discreetly you proceed, the better success we hope God will send, for all they which of a fervent zeal and love in religion do begin and enterprize any such thing, shall no doubt in the end have a good and prosperous success. And as for Ireland and all other islands where Christ is known and the Christian religion received, it is out of all doubt, and your excellency well knoweth, they do all appertain and belong to the right of St. Peter and of the church of Rome, and we are so much the more ready, desirous and willing to sow the acceptable seed of God's Word, because we know the same in the latter day will be most severely required at our hands. You have (our well-beloved son in Christ) advertised and signified unto us, that you will enter into the land and realm of Ireland, to the end to bring them into obedience unto law and under your subjection, and to root out from among them their foul sins and wickedness; as also to yield and pay yearly out of every house, a yearly pension of one penny to St. Peter, and besides, will also keep and defend the rights of these churches whole and inviolate. We, therefore, well allowing and favoring this your godly disposition and commendable affection, do accept, ratify and assent unto this your petition; and do grant that you (for the dilating of God's church, the punishment of sin, the reforming of manners, planting of virtue, and the encreasing of Christian religion) do enter to possess that land, and there to execute, according to your wisdom, whatsoever shall be for the honor

of God and the safety of the realm. And further also we do strictly charge and require, that all the people of that land do with all humbleness, dutifulness and honor receive and accept you as their liege lord and sovereign, reserving and excepting the right of holy church to be inviolably preserved; as also the yearly pension of Peter pence out of every house, which we require to be truly answered to St. Peter and the church of Rome. If therefore you do mind to bring your godly purpose to effect, endeavor to travail to reform the people to some better order and trade of life, and that also by yourself and by such others as you shall think meet, true and honest in their life, manners, and conversation, to the end the church of God may be beautified, the true Christian religion sowed and planted, and all other things done, that by any means shall or may be to God's honor and salvation of men's souls, whereby you may in the end receive of God's hands the reward of everlasting life; and also in the mean time and in this life, carry a glorious fame and an honorable report among all nations."

The following is the confirmatory brief of Alexander III.: "Alexander, bishop, servant of the servants of God, to his dearly beloved son, the noble king of England, greeting, grace and apostolic benediction. For as much as things given and granted upon good reason by our predecessors are to be well allowed of, ratified and confirmed; we well considering and pondering the grant and privilege for and concerning the dominion of the land of Ireland to us appertaining and lately given by Adrian our predecessor, and following his steps, do, in like manner, confirm, ratify and allow the same; reserving and saving to St. Peter and to the church of Rome, the yearly pension of one penny out of every house as well in England as in Ireland. Provided also, that the barbarous people of Ireland, by your means, be reformed and recovered from their filthy life and abominable conversation; that as in name, so in life and manners, they may be Christians, and that, as that rude and disordered church, by being by you reformed, the whole nation may also with the possession of the name, be in acts and deeds the same."

A.D. 1179, citations were issued by the pontiff Alexander, convening the third general council of Lateran. On this occasion the following Irish bishops set out for Rome: the saintly Laurence O'Toole, of Dublin; Catholicus, of Tuam; Constantine O'Brian, of Killaloe; Felix, of Lismore; Augustin, of Waterford; and Brictius, of Limerick. Having arrived at Rome, they were received with marked attention, particularly the sainted Laurence, whose jurisdiction over the suffragan sees of Leinster was at this time confirmed by Alexander III.

The father of the faithful, having had an opportunity of conversing with some of the heads of the Irish church, became at length convinced that in the confirmatory brief which he had drawn up for Henry, he

had been grossly deceived, and that the terms which were employed in that official document were as severe as they had been unmerited and uncalled for. As a mark, therefore, of his feelings on the subject, he not only put into the hands of Laurence a brief confirming his metropolitan rights, but moreover constituted him his apostolic legate throughout Ireland. In the discharge of his legatine functions, the holy bishop of Dublin had to encounter anxiety and trouble. The English ecclesiastics, whom the royal reformer Henry had sent over as well to reconstruct the "rude and disordered church of Ireland as well as to convert its barbarous people from their filthy life and abominable conversation," were, it appears, a lot of grossly incontinent profligates, with few exceptions. (See life of Albinus O'Mulloy, bishop of Fernes.)

To the pious and sensitive mind of St. Laurence it was a severe trial to have such unworthy men in the Irish church, spreading the contagion of pernicious example. Anxious, then, to remove this crying scandal with which the church of Ireland had been unacquainted under a native hierarchy, and to afford the father of the universal church an opportunity of judging the hopeful manner in which the church of Ireland was to be reformed by English missionaries, St. Laurence sent one hundred and forty of them, who were convicted of incontinence, to Rome for absolution, though he was himself at the time vested with authority to release them from their censures.

Such were the reformers of Henry II., and, it appears, that the claims of this monarch to the merit of a zealous upholder of discipline, morals and religion were comparatively more dangerous to the interests of the church of God than the moral pestilence which his profligate ecclesiastics were diffusing as the Upas-tree.

The pontiff Alexander exhorted the martyred Thomas-à-Becket to perseverance in his firm and disinterested opposition to the aggressions of Henry II. on the rights and immunities of that national church of which Thomas was primate; assured him, that many of these customs had been condemned, to which the king wished to establish a prescriptive right, and ordered him not to desert his post, as by so doing, he would betray the cause of God and the church

This declaration of the pontiff, while it confirmed the constancy of the primate, excited the indignation of Henry to the extreme of phrensy; his rage became swollen as the agitated billow; and the pontiff, as well as the primate, was made sensible of his fury. He forbade any of his subjects to hold communication with either. This well-beloved son of Adrian, who was to increase and dilate religion and righteousness, ordered the proscription of all the goods and chattels of such persons as favored their cause. This ardent reformer made overt proposals to the anti-pope, Guy; he required an oath of all above twelve years of age

to renounce their obedience to the lawful pontiff Alexander III.; and to exhibit his insatiate resentment against the primate, he caused his eldest son to be crowned at Westminster on the 15th of June, 1170, by Roger, archbishop of York, who had been the bitterest enemy of the saint. Nay, even in the blindness of his anger and vengeance, he prohibited prayers being offered up in behalf of the persecuted Thomas; he confiscated the property which belonged to the friends and dependents of the primate; banished them promiscuously from the kingdom; he spared not their age, sex or condition. The sister of Thomas, with her little family, all his relatives to the number of four hundred, were compelled, under the obligation of an oath, to go and present themselves before the afflicted metropolitan, who was at length slain in his cathedral, Henry II. having been, as an accessory to the fact, excommunicated, though his name was not mentioned in that sentence.

Clonaul was originally founded for knights Templars. When the order was suppressed, it was conferred on the Hospitallers.

A.D. 1327, William de Hereford was preceptor.

A.D. 1335, friar Giles de Rous was preceptor.

A.D. 1337, Giles de Rous continued in office.

A.D. 1339, he was still preceptor.

Clonmell. A considerable town in the barony of Offa and Iffa.

A.D. 1650, the siege of Clonmell is one of the most memorable in the annals of Ireland. Hugh O'Neall, a spirited young man, with twelve hundred provincial troops, maintained the town in so gallant a manner, that Cromwell's temper, arts, and military skill were severely put to the trial. Boetius Mac Egan, bishop of Ross, was particularly active in collecting, animating, leading on the remains of the troops that Cromwell had dispersed in various engagements. This prelate, ho had been so active in the cause of his oppressed country, at length fell into the hands of Lord Broghill, the most able of the parliamentary commanders. His lordship, knowing the value of his captive, and prudently resolving to put to the best advantage the influence which his prisoner could exercise over the conduct of the loyalist forces, offered the prelate security and protection if he would only exercise his authority with the garrison of a fort called Carrickdroghid, near the field of battle. Having been conducted to the fort, the bishop conjured the garrison, in the name of heaven, their religion, love of country, and the spirits of those who had fallen in the support of all that was dear to them in life, to maintain their post, and to bury themselves in its ruins rather than yield it to an implacable enemy. As soon as he had done, he turned round, looked his captor in the face and desired to be conducted to the scaffold; he was accordingly executed on the branch of a

tree within sight of the garrison, suspended therefrom by the reins of his own horse.

Dominican monastery. The founder of this abbey is not known. It was erected A.D. 1269, and dedicated to St. Dominick.

It has given two martyrs to the church of Ireland.

Franciscan friary. Otho de Grandison, in 1269, erected this monastery, the church of which was truly magnificent, and esteemed one of the finest in Ireland. In it was preserved a miraculous image of St. Francis.

A.D. 1536, the friars of the strict observance reformed this house.

A.D. 1540, Robert Travers was guardian. A moiety of its possessions was granted to the sovereign and commonalty of Clonmel at the annual rent of 12d. Irish, and another given to James, earl of Ormond, at the same rent, the said possessions to be held by the grantees for ever.

The church of this friary is now the meeting-house of a dissenting congregation.

Cluainconbruin, near the Suire, in the western part of the Golden Vale, and in the barony of Middlethird. St. Abbhan said to have been the founder. The place is now unknown, as well as the following.

Coning, in the territory of the Decies, and in the southern part of the Golden Vale or Magh-femyn. St. Declan built this monastery. See Ardmore, county of Waterford.

Corbally, in the barony of Ikerin, about two miles south of Roscrea. Corbally was a chapel dependent on Monaincha, in this county.

Domnaghmore, in the barony of Offa and Iffa. St. Farannan is said to have been abbot of Domnaghmore, in Maghfemin, which was visited by St. Erc, of Slane, and St. Brigid, patroness of Ireland.

Emly, in the barony of Clanwilliam, sixteen miles west of Cashell. St. Ailbe was the founder. See diocese of.

A.D. 847, the Danes plundered the town. King Olchobair, who was bishop and abbot of Emly with Lorcan, son of Kellach, king of Leinster, slew twelve hundred of the Danes in battle, and before the expiration of the year, seventeen hundred more fell in two other engagements, in the second of which Olchobair, the king, abbot and bishop was slain.

A.D. 908, Cormac MacCullenan, king of Munster, and bishop of Cashell, bequeathed to this abbey three ounces of gold and an embroidered vestment.

A.D. 1088, the town was plundered by Donell MacLoghlin, king of Tirconnell, and Rotheric O'Conor, king of Connaught.

A.D. 1116, Emly was again destroyed by fire.

A.D. 1123, the mitre of Saint Ailbe was burned by sacrilegious robbers.

A.D. 1192, the church and town were again consumed by fire.

Fethard, in the barony of Middlethird, and about six miles east of Cashell. A house of Eremites of St. Augustine, to whose inmates king Edward I. granted a full and free pardon, A.D. 1306, for having acquired lands, contrary to the statute of mortmain.

William Burdon, the last prior, surrendered his priory on the 8th of April, thirty-first of king Henry VIII., then containing, within the site, a church and steeple, dormitory, hall, two chambers, a kitchen, two stables, cemetery, orchard, and two gardens; also twenty-eight messuages, nine acres of land, one of meadow, with a mill and bakehouse in Fethard; annual value, besides reprises, 13s. 4d.; eight acres of land, with four of pasture, in Crosseard, annual value, besides reprises, 6s. 8d.

January 16th, thirty-fifth of Henry VIII., this monastery, with all its other appurtenances, besides those already enumerated, were granted for ever to Sir Edmund Butler, knight, at the annual rent of 5s. Irish money.

Holycross, in the barony of Eliogarty, two miles southwest of Thurles, and on the river Suire. Donagh Carbragh O'Brien, king of Limerick, founded this celebrated abbey in honor of the Holy Cross, St. Mary and St. Benedict, for monks of the Cistercian order.

A.D. 1182, Gregory was abbot, in which year the founder made several grants of land to this abbey.

A.D. 1207, died in this abbey the eminent and illustrious Mathew O'Heney, archbishop of Cashell and apostolic legate of Ireland, having received absolution and extreme unction.

A.D. 1249, in a general chapter of the order, the abbot of Clairvaux, in France, subjected this abbey to that of Furness, in Lancashire.

A.D. 1313, Thomas was abbot.

A.D. 1538, Phillip Purcell was abbot. William O'Dwyer was the last abbot of Holycross. It was a daughter of Magio, in the county of Limerick. The abbot was styled earl of Holycross, and sat as a baron of parliament, and was usually vicar of the Cistercian order in Ireland.

A.D. 1559, the great rebel O'Neal, as Protestants call him, made a pilgrimage to the relic of the Holy Cross, which had been preserved in this abbey.

In the reign of Elizabeth, the abbey, with two hundred and twenty acres of land in Holycross, twenty acres in Thurles, one hundred and eighty acres in other places, parcel of its possessions, were granted to Gerald, earl of Ormond.

The architecture of this abbey was unusually splendid; its very ruins, which to this day occupy a considerable space, evince the former great-

ness of this celebrated establishment. Its steeple, supported by an immense gothic arch, with ogives springing diagonally from the angles, has been greatly esteemed. The choir is forty-nine feet broad, and fifty-eight long, with lateral aisles. On the south side of the choir are two chapels intersected by a double row of gothic arches, and on the north side are two other chapels finished in the same style as the former. The river Suire flows near the base of those extensive and magnificent ruins.

Inchnameov. See Monaincha, in this county.

Inislaunacht, alias Surium, in the barony of Offa and Iffa, on the banks of the Suire. St. Mochoemoe or Pulcherius is said to have founded this abbey, which he dedicated to the Virgin Mary. See Leathmore, King's county.

A.D. 1184, this monastery was refounded by Donal O'Brien, king of Limerick, and endowed with the assistance of Malachy O'Foelan, prince of the Decies.

This house must have been in existence some time before it was rebuilt or refounded, as we find Congan abbot of it in the year 1140. This eminent man became in the twelfth century the reviver of monastic discipline in the South of Ireland, and for his learning and exalted virtues obtained a very high rank among his contemporaries. The opinion which St. Bernard had entertained of Congan's talents and acquirements, was very great, and with his assistance in collecting materials, the holy abbot of Clairvaux had been enabled to compile his comprehensive and esteemed life of St. Malachy. Among other matters, St. Bernard, in the preface to that work, observes, "In compliance with your commands, my reverend brother and sweet friend, abbot Congan, and in obedience to the wishes of the whole church of Ireland, requesting, as appears from your letter, a plain history, without the embellishments of eloquence, I will undertake it, and endeavor to be clear and instructive, yet not tedious. I am satisfied as to the truth of the narrative, having received my information from you, whom I cannot suspect to relate anything of which you had not certain knowledge." Hence it appears that the materials for this work had been supplied by Congan, and consequently the scandalous abuses to which St. Bernard alludes must have been those which occurred in particular districts of Ulster, the congregations in the South, and especially in Congan's locality, having been at that time both orderly and edifying. Congan has also published the Acts of St. Bernard, and several epistles addressed to that saint. This virtuous and eminent abbot died about the year 1162.

A.D. 1238, Marian O'Bryde, archbishop of Cashell, died and was interred in this abbey.

A.D. 1239, a new colony of monks, from Furnes, in Lancashire, arrived here.

A.D. 1311, Richard was abbot.

In the nineteenth of Elizabeth, the possessions of this singularly beautiful building, which consisted of one thousand nine hundred acres of land in the counties of Waterford and Tipperary, ten messuages, eleven cottages, with other appurtenances, were granted to Cormac Mac Carthy, at the annual rent of £24 Irish. They were afterwards granted to Edward Geogh, Mary his wife, and their heirs, at the same rent.

Kilcomin, in the barony of Kilnelongurty, nine miles west of Holy Cross. Philip de Worcester, who was chief governor of Ireland, A.D. 1184, founded the priory of Kilcomin, which he supplied with Benedictines from the abbey of Glastonbury, in Somersetshire. It was dedicated to St. Philip, St. James, and to St. Comin.

James, one of the brethren, was appointed the first prior. It became a ruin in the reign of Henry VIII.

Killcooly, in the barony of Slievarda and Compsey. Donagh Carbragh O'Brien founded this abbey for Cistercians in the year 1200, and dedicated it to the Virgin Mary. This house, which according to other accounts was built in 1209, was subject to the abbey of Jerpoint.

A.D. 1341, Thomas O'Rourke was abbot.

A.D. 1539, an annual pension of £5 sterling was assigned to Thomas Shortall, the last abbot.

The possessions of this abbey consisted in lands of 698 acres, twenty-two messuages, twenty gardens, two rectories, annual value £11 13s. 4d., with other appurtenances; all of which were granted to Thomas, earl of Ormond.

Killcooly is now the seat of Sir William Barker, bart.

Killmore-aradthtire, in the barony of Upper Ormond, and four miles south of Nenagh. An ancient abbey, founded A.D. 540. It is now a parish conventicle.

Killinenallagh, in the barony of Lower Ormond, and seven miles northeast of Nenagh. In the reign of king Henry VI. a monastery was founded in this place for Gray Friars, which afterwards belonged to the third order of Franciscans.

November 27th, thirty-fifth of Henry VIII., this friary of Killalye, with three messuages, five acres of arable, one of marsh, and the site of a water-mill, was granted for ever to Dermot Ryan, at the annual rent of 4d. Irish money.

Latteragh-Odran, in the barony of Upper Ormond. See Desert-Odran, Queen's county.

Lorrah, in the barony of Lower Ormond, and three miles from the

river Shannon. The eminent St. Ruadan was the founder of this monastery. He is said to have been of noble extraction. His birth is assigned to the early part of the sixth century, as he studied under the great St. Finnian, of Clonard, and was reckoned among his chief disciples. He was abbot of Lothra before the death of Kieran of Saigher, and had probably founded it about the year 550. St. Ruadan died in 584, and his festival was held on the 15th of April. Some writings have been attributed to this saint.

A.D. 652, died the abbot Cailknie.

A.D. 708, died the abbot Colman Mac Sheaghnasey.

A.D. 783, died Colomb Mac Faelgresa, called the Bishop.

A.D. 845, Turgesius, the Danish tyrant, burned and destroyed the town and the churches.

A.D. 864, died the abbot and bishop Dinearlagh.

A.D. 888, died the abbot Maolgorgais.

A.D. 946, died the abbot Corc, son of Coinligan.

A.D. 1106, died the abbot Moelmuire O'Scoly.

A.D. 1154, an accidental fire destroyed this abbey.

A.D. 1157, a similar calamity befell it.

A.D. 1179, another fire destroyed the town.

A.D. 1467, died the abbot James O'Ferral, a charitable and generous nobleman.

The hand of St. Ruadhan was preserved in a silver case in this abbey until the time of its suppression.

Dominican friary. Walter de Burgh, earl of Ulster, founded this monastery, A.D. 1269, in honor of St. Peter the Martyr, a Dominican, who was placed on the calendar A.D. 1253, eleven months after his death.

A.D. 1301, a general chapter of the order was held here.

A.D. 1688, James the Second on the throne, a general chapter was held at Lorrah, at which 150 members of the order attended.

When the "Hibernia Dominicana" was compiled, James Ruddock, esquire, who lived convenient to the abbey, was in possession of its property.

In 1756 there were only two of the fathers remaining, Bernard O'Loghlin, the prior, and Hyacinth O'Kennedy, who in 1758 became a missionary of the American island of the Holy Cross, then belonging to France (St. Croix).

Monaincha *alias* Inchnameobh, in the barony of Ikerin. The situation of this monastery was very singular. The island on which it was built, consists of about two acres of dry ground, all the surrounding parts being a soft morass scarcely accessible; and yet on this insular spot a beautiful monastic edifice was erected; not large, but constructed in so fine a style and with such materials as excites wonder how they

could have been brought hither. Surely then, the monks, who took care to have such a structure built, and who dedicated themselves to a life of prayer, solitude and contemplation, could not have been these idle and indolent drones as Protestant writers represent them. The length of this church is forty-four feet, by eighteen broad. The arches of the choir and the western portal are semicircular, and adorned with a variety of curious moldings.

Of this abbey Geraldus Cambrensis speaks, placing before his readers extraordinary legends, not worth the trouble of noticing. As the vapors arising from the marshes rendered the air insalubrious, the monks removed to Corbally, a place not far from it, without the lake, where they became canons regular of St. Augustine, under the name of St. Hilary or St. Mary.

A.D. 113, died in this island Maolpatrick O'Dugan.

It seems that women were not permitted, as in other monasteries, to enter the precincts of this island abbey. Its property in land profitable and moor or waste, consisted of 303 acres, besides rectories and other appurtenances; all of which good Queen Elizabeth granted to Sir Lucas Dillon.

Moylagh, in the barony of Offa and Iffa. A monastery was founded here, under the invocation of St. Brigid, for black nuns of the order of St. Augustine.

At the general suppression, it was granted to Sir Henry Radcliffe.

Nenagh, in the barony of Lower Ormond. About the beginning of the year 1200, the hospital called St. John's was founded for Augustine canons, who were constantly to admit the sick and infirm.

It appears that Theobald Walter, the first butler of Ireland, was the founder of this house, to which he granted six carucates and forty acres of land in Keremath: one carucate and a half near this place, four carucates and forty acres in the townlands of Cloncurry, Lesrony, Balnath, and Beelderg, under certain conditions.

These canons were allowed to choose their own prior, to erect fish ponds, pools and mills on the said lands, for themselves and tenants.

Thady O'Mara was the last prior. In the reign of Edward VI., the possessions of this hospital consisted of 610 acres of land, with their appurtenances, besides rectories, inclusively worth £27 5s. 4d. The good Queen Elizabeth, in the fifth year of her reign, made a grant for ever of all this property, to Oliver Grace, at the yearly rent of £39.

Franciscan friary was founded in the reign of King Henry III., by one of the Butlers, or, as others say, by O'Kennedy.

A.D. 1344, a provincial chapter was held here.

A.D. 1352, Lord Thomas de Cantwell, a great and munificent benefactor to this house, was interred here.

A.D. 1550, O'Carwill burned the friary and the town, but the castle was preserved by the garrison.

At the suppression, Queen Elizabeth granted a lease of this abbey to Robert Collum, for the term of fifty years, including other grants, at the yearly rent of £22 17s. 8d. Irish money.

This house was considered one of the richest foundations in the kingdom, belonging to the order.

Roscrea, in the barony of Ikerrin. St. Cronan, of Roscrea, was a native of Ely-O'Carroll, in Munster; his father, Oran, was of the sept of this territory, and his mother, Coemri, of that of Corcobaschin, a district in the west of the present county of Clare. Having attained a proper age for embracing the monastic state, Cronan, taking with him his maternal cousin, Mobai, went to visit some holy men in Connaught, and stopped at a place called Puayd (now unknown), where he was soon joined by several pious persons, with whom he led a monastic life. After some time he left that place, and went, together with Mobai, to Clonmacnois, where he did not long sojourn. Soon after, he commenced the erection of several religious houses, in one of which, at Lusmag, (Garrycastle, King's county,) he spent a considerable time. Having surrendered this establishment to some monks, St. Cronan returned to his own country, and erected a cell near the lake or marsh called Loughcree, which cell obtained the name of Seanruis. Here St. Molua, of Clonfert-molua, visited Cronan, and demanded of him the holy eucharist, which he might take with him, as was the practice of ancient times, with holy persons, to send or give it in token of communion and brotherly love.

The period of St. Cronan's sojourn at Seanruis is not recorded, but the cause of his leaving is said to have been the distress which some strangers who came to pay him a visit, endured, not being able to find out the cell, and who were, in consequence, obliged to remain wandering about a whole night, without food or shelter. Cronan was so displeased, that he resolved on abandoning that lonesome and solitary spot, and on removing to the high road, where he erected a large monastery, which, in course of time, grew up into the town of Roscrea. In this new foundation he spent the remainder of his life, employed in good works, and most highly esteemed. On one occasion he protected, by his prayers, the people of Ely against the fury of the men of Ossory. On another, he assuaged Fingen, king of Munster, who was intent on punishing severely the people of Meath, on account of some horses that had been stolen, and who had already marched with an army for that purpose from Cashel, as far as Ely. This king had a great veneration for the saint, who, when very old and blind, visited the prince at Cashel. When returning to Roscrea, Cronan was accompanied by the

king in person, and by the chief nobility of the country. Not long after, having blessed his people of Ely, and received the holy eucharist, he died on a 28th of April, in either 619 or 626.

A.D. 800, died the abbot Fiangus.

A.D. 816, died the abbot Dioma Mac Fiangusa.

Colgan, in his acts of the Irish saints, gives the following quotation, from an old writer, of the life of St. Cronan:—

"The blessed father, Cronan, requested a certain scribe to make him a copy of the four evangelists. Now this writer was called Dimma, and was unwilling to write for more than one day. Then, says the saint, write until the sun goes down. This the writer promised to do, and the saint placed for him a seat to write in; but by divine grace and power, St. Cronan caused the rays of the sun to shine forty days and forty nights in that place, and neither was the writer fatigued with continual labor, nor did he feel the want of food, or drink, or sleep, and he thought the forty days and nights were only one day, and in that period the four evangelists were indeed not so well as correctly written. Dimma having finished the book, felt day and night as before, and also that eating and drinking and sleeping were necessary and agreeable, as hitherto. And he was then informed by the religious men who were with St. Cronan, that he had written for the space of forty days and nights, without darkness, whereupon they returned thanks to the power of Christ."

This Dimma was a relative of St. Cronan, whose grandfather was Nathi. At the end of the book, Dimma calls himself the son of Nathi. The copy of the Evangelists written by Dimma has come down to those our days, in very tolerable preservation. It has been kept in a brass box, richly plated with silver, which Thady O'Carroll, chief of Ely O'Carroll, who lived about the middle of the twelfth century, caused to be gilt, and Donald, bishop of Killaloe, repaired about the year 1220. Sir William Betham gives an account of this manuscript in his Irish antiquarian researches.

A.D. 827, died Ciaran, a philosopher of this abbey.

A.D. 909, Cormac Mac Cullenan, bishop of Cashel and king of Munster, ordered by will, that his royal robes, embroidered with gold and enriched with precious stones, should be deposited in this abbey.

A.D. 1047, died O'Baillen, professor of Roscrea.

A.D. 1133, Roscrea was destroyed by fire.

A.D. 1161, died Isaac O'Cuanan, styled bishop of Roscrea.

A.D. 1174, died Conaig O'Haengusy, superior of the canons of Roscrea.

Near the ancient church of St. Cronan is a fine round tower, fifteen feet in diameter, with two steps round it at the bottom. About fifteen

feet from its base is a window, with a regular arch, and at an equal height is another window, with a pointed arch.

When digging the foundations of a new church, some years ago, the workmen found a slab with "Cronan" inscribed upon it.

Franciscan friary was founded about the year 1490, by Mulruany O'Carroll, who married Bibiana, the daughter of O'Dempsey. Others say that Bibiana was the foundress after she became a widow.

By an inquisition, taken the 27th of December, A.D. 1568, it was found, that the precincts of this monastery contained two acres, on which the house of the friars was built, with a dormitory, hall, the prior's chamber, a chapel, cemetery, garden, two orchards; and in the lands of Roscrea thirty acres of arable and pasture: the church was parochial; and a third part of the rectory of Roscrea, and the alterages thereof, with the tithes of the above thirty acres, did belong to it. The vicar who served the church received the said tithes and alterages.

The whole was granted to Thomas, earl of Ormond, who assigned them to William Crow.

Thurles, in the barony of Eliogarty, and is situated on the river Suire. A.D. 1300, the family of Butler founded a monastery for Carmelites.

When the religious houses were suppressed, Donagh O'Howleghan, the last prior, was found seized of his monastery, with a church, chapter-house, three chambers, a stable, two gardens, of one acre; also ten acres of arable land, with four of pasture (the great measure), in Thurles; annual value, 13s. 4d., besides reprises.

This monastery, with its appurtenances, was granted to Thomas, earl of Ormond.

Knights of St. John of Jerusalem. According to tradition, the castle erected here belonged to those knights.

Tipperary, in the barony of Clan-William, gives name to the county. The Eremites of St. Augustine were here established in the reign of king Henry III.

A.D. 1329, O'Brien burned this town.

Donagh O'Cuyrke, the last prior, surrendered to the inquisitors of Henry VIII., being then seized of the same, his church, chapter-house, dormitory, hall, two chambers, an inner chamber, kitchen, stable, cemetery, garden, with twenty-three messuages, thirteen gardens, forty-four acres of arable land, a mill and dam in Tipperary; and eight acres of arable, ten of pasture, with their appurtenances, in Clonfad; annual value, besides reprises, 20s. Irish money.

Henry VIII. granted this priory and its possessions to Dermot Ryan, for ever, at the annual rent of 8d. Irish money.

Tirdaglas, in the barony of Lower Ormond, and on the banks of

Lough Dierg. Saint Columba, son of Crimthan, was the disciple of the great Finnian, of Clonard, and was the person who administered to him the last rites of the church. Columba was of a noble or princely family of Leinster. Having completed his studies, he undertook the direction of three disciples, Coemhan, Fintan, and Mocumin, who followed him whithersoever he went. It is related, that, having spent some time together in other places, they remained a year at Clonenagh. Columba did not form any establishment there, but after he had left to go elsewhere, and on looking back on it from the adjacent mountain, he thought it an eligible site for the erection of a monastery, and advised his disciple Fintan to settle there, which he accordingly did. Soon after relinquishing that place, Columba founded the celebrated monastery of Tirdaglass, probably about the year 548. He did not long survive to superintend its affairs, as he died A.D. 552. The 13th of December is assigned as the day of his death. He was buried at Tirdaglass.

A.D. 584, died the abbot St. Mocumin. He was the brother of St. Coemghen, of Glendaloch. The first of May is assigned for his death. He is also buried in the monastery of Tirdaglass.

A.D. 625, died the abbot St. Colman Stellain.

A.D. 801, Clemens was abbot.

A.D. 838, died the anchorite of Tirdaglass, St. Moyle Dichru. He was usually styled the Sage, and is said to have uttered many remarkable prophecies.

A.D. 842, the Danes slew Hugh MacDuffe Dachrich, abbot of Tirdaglass. His festival is held on the 8th of July.

A.D. 890, the abbot and bishop Maelpeadar MacCuan.

A.D. 927, the abbot Feargill died at Rome, on his pilgrimage.

A.D. 1099, died the abbot O'Lunnergan.

A.D. 1112, this abbey was destroyed by fire.

A.D. 1140, Tirdaglass was burned by the people of O'Mary, who, with their accustomed barbarity, destroyed the shrine of the saint.

A.D. 1162, again consumed.

Toome, in the barony of Killnemanna. A priory of canons regular existed here, which was dedicated to St. Domnan, or according to other accounts, to the Virgin Mary.

St. Kieran, going to found the monastery of Clonmacnoise, left Domnan in care of his establishment Aingin or Angina, an island of Loughree. St. Domnan was honored at Toome, as patron. This monastery of Toome was dependent on Monaincha.

A.D. 1325, the guardian of this house was sued by the prior of Conall for the advowson of the church of Athenemedele, in this county.

King Henry VIII. secularized, queen Elizabeth dissolved, and her apostate Miler MacGrath, archbishop of Cashell, held it, with its appurtenances, for the term of twenty-one years.

CHAPTER LXII.

COUNTY OF TYRONE.

Airecal Dachiaroc, whose situation is now unknown, was an ancient abbey.

A.D. 805, died the abbot Moelfogartach, the son of Aedgal.

A.D. 837, died the abbot Ceallach Mac Coigry.

Ardboe, in the barony of Dungannon, and two miles west of Lough Neagh. St. Colman, the son of Aid, founded a noble and celebrated monastery here. His relics were long preserved in this abbey. His festival was observed on the 21st of February. A great many saints of this name have adorned the Irish church. A Colman, disciple of St. Patrick, wearied with thirst and fatigue in getting in the harvest, through fear of infringing on the fast, would not even drink a drop of water to refresh himself, so that it caused his death. This Colman was buried near the cross fronting the new church, and was the first whose remains were deposited in the burial-ground of Armagh.

A.D. 1103, Murchad O'Flaithecan, dean of this abbey, and a doctor high in esteem for wisdom and learning, died in pilgrimage at Armagh.

A.D. 1166, Rory O'Morna did so destroy this abbey by fire, that it immediately fell to decay.

There are still the walls of an old church, with a cross, in good preservation, about fifteen feet in height, on which are several inscriptions.

Ardstraw, in the barony of Strabane, on the north of the river Deirg. See diocese of Derry.

St. Eugene was bishop of this ancient see. The festival of Eugene was observed on the 23d of August. His death is placed at 570.

A.D. 706, died the bishop Cobdenach, whose festival was kept on the 26th of November. In the month of December of this year two earthquakes occurred in one week in the province of Ulster.

A.D. 850, died the abbot Maongal.

A.D. 921, died the blessed Maelpatrick, abbot of Drumcliffe and Ardstraw.

A.D. 1069, Ardstraw was consumed by fire.

A.D. 1099, the Damhliag or stone house of Ardstraw was burned.

A.D. 1198, the church was plundered and destroyed by Sir John de Courcey.

Ballinaghart, in the barony of Dungannon.

A.D. 1489, Con O'Neal founded this monastery for Franciscans of the third order.

Clogher, an episcopal seat. See diocese of.

A.D. 764, died the abbot Aragal.

A.D. 841, The abbot Moran MacInrachty was slain by the Danes.

A.D. 1395, Clogher was burned and all its valuable effects destroyed.

A.D. 1507, died the abbot Pierce O'Maoluidher.

Corrock, in the barony of Strabane and parish of Upper Badoney. A monastery for Franciscans of the third order was erected here in the fifteenth century.

An inquisition taken A.D. 1603 finds that the monastery of Carrock was possessed of three parts and more, of a quarter of land adjoining the same, annual value 1s. 8d.

At the suppression, it was granted to Sir Henry Piers, who assigned it to Sir Arthur Chichester.

Its ruins display a singular neatness and an elegant style of architecture.

Domnacmore, in Imchlair, near Dungannon. St. Patrick having preached here, converted the people, over whom he placed a priest, called Columb, whose memory was revered in this church. It does not appear to have been a monastery in those early times.

A.D. 1064, Eoch was abbot.

A.D. 1195, the abbey was plundered by Rory, the son of Donlevy, who was assisted by the English.

A.D. 1205, O'Dermod, archdean of this abbey, died.

Druimdubhain. This nunnery was near Clogher. The holy virgin St. Cetamaria, who is said to have been the first Irish virgin who took the veil, was placed here by St. Patrick.

The apostle, having converted Cinnia, the daughter of Echodius, the dynast of that territory, placed her under the care of St. Cetamaria in this nunnery. Her father, though unwilling to become a convert, assented to his daughter's taking the veil. St. Cinnia was living about

the year 480. Many other virgins and seven holy bishops have been interred here.

Dungannon gives name to the barony. In the reign of Henry VII., O'Neal built a small monastery on the south side of the town for Franciscans of the third order.

At the suppression, it was granted to the earl of Westmeath, who assigned it to Sir Arthur Chichester.

Gervagh Kerin. In the fifteenth century, a monastery for Franciscans of the third order was erected here.

A.D. 1603, it was found by inquisition to have been seized of half a quarter of land adjacent thereto, annual value 1s.

It was granted to Sir Henry Piers.

Killiny, in the barony of Strabane. The festival of a bishop St. Altin is observed here.

Omagh gives name to the barony, and is the capital of the county. An ancient abbey existed here in the eighth century, and in the fifteenth a monastery for Franciscans of the third order was erected in this town.

By an inquisition taken in 1603, it was found that this friary was seized of a quarter of land and a half adjacent thereto, of the annual value of 3s. Irish money. It was granted to Sir Henry Piers.

Pubbal, a monastery for Franciscans of the third order was erected here in the fifteenth century.

In the twenty-eighth of Elizabeth, this house was seized of three quarters of land adjacent thereto, annual value 1s. 6d. Irish money. It was also granted to Sir Henry Piers.

Strabane, on the river Foyle, gives name to the barony. A Franciscan monastery existed here, of which there is no account.

Trelick, in the barony of Omagh. Conry informs us that there was an abbey at Trelickmore in the year 613.

CHAPTER LXII.

COUNTY OF WATERFORD.

ACHADDAGAIN. St. Dagan, the brother of St. Libba, of Glendaloch, and of St. Menoc, usually called Dagan of Inverdaoile, in Wexford, where he governed that monastery, is said to have been the disciple of St. Pulcherius, of Leathmore, who took his pupil under his care, when but a small boy. He remained for many years at Liathmore, until becoming duly qualified, and approved by his holy preceptor, he formed the establishment of Inverdaoile. Dagan is said to have made excursions to other countries, and to have visited Rome. He was promoted to the episcopacy before the death of St. Molua, probably about the year 600. His see was called Achad-Dagan, which seems to have been another name for Inverdaoile, or a part of it.

St. Dagan was an ardent supporter of the Irish practices relative to the paschal question. His zeal on this point was so great, that on the occasion of a visit to Britain, and meeting with Lawrence, archbishop of Canterbury, and other Roman missionaries, he refused not only to eat in their company, but even under the same roof with them. Notwithstanding his warmth of temper in this respect, he is represented as a man of a very mild disposition, and was greatly esteemed for his sanctity, as appears from his having been consulted by St. Molua on the choice of a successor, and from, it is said, his having performed many miracles. St. Dagan died on the 13th of September, A.D. 640, and was buried at Inverdaoile.

Ardmore. See diocese of.

The holy bishop, St. Declan, the founder, died A.D. 527

St. Ultan, son of Erc, succeeded, it seems, only as abbot. He was the disciple of Declan, and had been, before he was called to Ardmore, at the monastery of Coning, a place near Clonmel. Concerning his transactions, little or nothing else is known.

A.D. 1174, the abbot Eugene was a subscribing witness to the charter granted to the monastery of Finbhar, in Cork.

A.D. 1203, died Moel-ettrim O'Duibhe-rathra, who, having erected and finished the church, became bishop of Ardmore.

The remains of two ancient churches are still to be seen here—one on a cliff near the sea, in ruins, the other about a mile north-west of the former, and is very ancient. A handsome gothic arch, separating the body of the church from the chancel, yet remains, and the pillars supporting it, denote the antiquity of the building. On the west end of this church are figures in alto relievo, done in free-stone, venerable through their antiquity, viz.: Adam and Eve, with the tree and serpent; the Judgment of Solomon. There is also a fine round tower, upwards of one hundred feet in height and forty-five in circumference. In the churchyard is a small low building called the dormitory of St. Declan.

Ballivony, in the barony of Decies without Drum, and in the parish of Stradbally. It is supposed that the knights Hospitallers possessed this building, which measures one hundred and fifty feet in length by ninety broad. There are the remains of several large out-offices, the ground plan of which resembles that of a religious edifice.

Bewley, in the barony of Decies without Drum, and in the parish of Killmolash, and two miles south-east of Lismore. The ruins of a monastic building are here, which, it is said, belonged to the knights of St. John, of Jerusalem.

Baillendesert, in the barony of Upperthird and parish of Desart. St. Maidoc, of Ferns, built an abbey here, of which there is no account. See diocese of Ferns.

Cappagh, in the barony of Decies without Drum, parish of Whitechurch, and about three miles west of Dungarvan. Here are the remains of an ancient building, said to have belonged to the knights Hospitallers.

Carrickbeg, in the barony of Upperthird, and parish of Desart. A monastery was founded here for conventual Franciscans, in the year 1336, by James, earl of Ormond, and the first friar was admitted on Saturday, the festival of SS. Peter and Paul. Stephen de Barry was appointed minister, William Naisse keeper, and friar John Clynne, who was the annalist of Kilkenny, its first warden.

A.D. 1347, a charter was granted to the founder, permitting him to alienate a messuage and ten acres of land, with their appurtenances, to these friars, for the purpose of erecting thereon a monastic house; and by the assistance of various charities they built a church, dormitory, and cloisters, all of which were small, having left the other offices unfinished.

A.D. 1385, the king seized into his hands two carucates of land,

which James, late earl of Ormond, had granted to this monastery, without obtaining the royal license.

William Cormack, the last prior, surrendered, in the thirty-first of King Henry VIII., being then seized of a church and steeple, a chapter-house, dormitory, hall, three chambers, a kitchen, stable, two gardens, and sundry closes, containing four acres; also twelve messuages, ten gardens, one hundred and twenty acres of arable land, twenty of pasture and six of meadow, with their appurtenances; annual value, 53s. 4d., besides reprises.

This friary, with appurtenances, and twenty acres of land in the town of Carrick, was granted to Thomas, earl of Ormond.

This monastery was dedicated to St. Michael. The steeple still remains, and is a curious structure, about sixty feet in height, rising from a single stone, like an inverted cone, the point beginning several feet from the ground towards the middle of the side wall of the church.

Cathuir Mac Conchaigh, a town in the Munster Decies. St. Mochelloc was honored here. See Killmallock, county Limerick.

Clashmore, in the barony of Decies within Drum. See Clonrane, county Westmeath.

St. Pulcherius, of Leathmore, ordered Cuanchear, whom he had raised from the dead, to erect this monastery.

This celebrated abbey existed to the time of the general suppression, when its property was granted to Sir Walter Raleigh.

Crooke, in the barony of Gualtiere, and four miles east of Waterford. Here is a ruined castle which belonged to the knights of St. John of Jerusalem, and which was founded in the thirteenth century by the Baron of Curraghmore. See Kilbarry, in this county.

A.D. 1348, Friar William de Fyncham was commendator.

In the twenty-seventh of Elizabeth, a lease of this commandery was granted to Anthony Power, for the term of sixty years, at the annual rent of £12 11s. 10d. Irish money.

Domnachmore. This place is now unknown. A St. Erc, a disciple of St. Senan's, of Iniscathy, presided here as bishop.

Dungarvan, in the barony of Decies without Drum, is pleasantly situated; the sea flows as far as its walls; is a sea-port, market-town, and parliamentary borough.

Abbey of regular canons. Archdall so calls them; but they did not exist in Ireland until they were introduced by Imar and St. Malachy of Armagh. They were known by the name of canons of St. Augustine previously to this time. This place was anciently known as Achad-Garbhan.

This St. Garbhan, it is supposed, gave his name to this city; he is called the disciple of St. Finbhar, of Cork, but it does not sufficiently

appear that he was the founder of a religious establishment in this place. Dun, means a fortress, and Achad, signifies a field, so that it may have gotten its name from a chieftain.

There were many saints of this name, one of whom, a hermit, dissuaded St. Coemgen, of Glendaloch, from entering on a long journey.

The Augustinian friary was founded by Thomas, Lord Offalay, who was justiciary of Ireland in 1295. The family of Magrath endowed it with a castle and some lands contiguous, and the O'Briens of Cummeragh, who held the rectorial tithes of the parish, were great benefactors to it.

A.D. 1312, Roger was prior.

In the thirty-seventh of the good Queen Elizabeth, a lease of this friary, with sixty-two acres in the vicinity of Dungarvan, and various other property, was granted to Roger Dalton.

The cells of this abbey occupied considerable space. The remaining walls of the church and steeple shew it to have been a neat edifice. The steeple is about sixty feet high, supported by a curious vault, with ogives passing diagonally from one angle to another, and forming a cross, with four other arches, which constitute the sides of the square of the building.

An hospital for lepers was built here, and endowed under the invocation of St. Brigid. No other account is extant of this building.

Inisdamhle, an island in the Suir, and ... the country of the Desii and Hy Kinsellagh. St. Findbhar, who is distinct from the saint of Cork, and who was the fellow-student of St. Pulcherius, probably founded or governed the monastery of this island. The memory of this St. Findbhar was celebrated on the 4th of July.

A.D. 821, the Scandinavians or Danes plundered Inisdamhle.

A.D. 824, they again ravaged its monastery.

A.D. 952, the Danes again plundered Inisdamhle.

Killbarry, in the barony of Middlethird, and within the liberties of the city of Waterford. The knights Templars were established here in the twelfth century. Their possessions, when the order was suppressed, were given to the Hospitallers.

A.D. 1327, '30 and '37, Friar William de Fynchin was commendator.

A.D. 1348, the grand prior of Killmainham granted to the said Friar William, the commanderies of Killbarry, Killure and Crooke, with every emolument thereunto belonging, for the space and term of seven years, the said William annually paying thereout twenty-four marcs of silver, and all dues, visitations and other burdens; also keeping those houses in thorough repair, and properly supporting the brethren.

A.D. 1368, Richard Walsh, the master, together with the mayor of

Waterford, and many others, were slain in battle, with the Poers and the O'Driscols.

Killunkart, in the barony of Decies within Drum. The ruins of a building, which is said to have belonged to the knights of St. John of Jerusalem, are still to be seen here.

Killure, in the barony of Gualtiere, and two miles east of Waterford. In the twelfth century the Templars had this preceptory.

A.D. 1327 to 1337, William de Finchin was preceptor or commendator.

A.D. 1339, William le Brun was commendator.

A.D. 1348, William de Fynchin was again in office.

The thirty-second of Elizabeth, this commandery was seized of the rectory of Kilbride with all its tithes, valued annually at 15s. Irish money, and containing the two townlands of Quillen and the townlands of Kilbride and Monewee, the glebe land of the rectory; also the townland of Kill St. Lawrence, containing sixty acres and a water-mill; annual value, besides reprises, 15s. Irish money; parcels of the possessions of this commandery, &c.

In the thirty-fifth of the good queen, a lease of this commandery was granted to Nicholas Aylmer for the term of fifty years, at the annual rent of £13 6s. 8d. Irish money.

Killmboynan. In the nineteenth of Elizabeth, an inquisition found that a stone house, adjacent to the Guild-hall and bounded on the west by Milk-street, on the east and south by St. Peter's-street, on the north by the ground of Patrick Morgan, was, of old, parcel of the possessions of this priory, which James Keating, the prior, with the consent of his brethren, gave and granted to the mayor and commonalty of the city of Waterford, when incorporated, A.D. 1413, and was of the annual value of 6s. 8d., besides reprises.

There is no further account of this priory.

Lismore, in the barony of Coshmore and Coshbride. "A traveller (says Smyth) would scarcely suppose this town to have been an university, an Episcopal seat, and much less a city with its cathedral and twenty other churches." This city of Lismore was graced with a castle on the verge of a hill upwards of sixty feet perpendicular from the river, which king John built in 1185.

In the office of St. Cataldus, the Irish bishop of Tarentum, who once enriched the halls of Lismore with the treasures of his erudition, the following words are repeated: "Adolescens (Cataldus) liberalibus disciplinis eruditus ad eam brevi doctrinæ excellentiam pervenit, ut ad ipsum audiendum Galli, Angli, Scoti, Theutones, aliique finitimarum aliarum regionum quamplurimi, Lismoriam convenirent."

Bonaventure Moroni has described this conflux of students in the following verses:

"Undique conveniunt proceres, quos duce trahebat
discendi studium, major num cognita virtus
an laudata foret. Celeres vastissima Rheni
jam vada Teutonici, jam deseruere Sicambri:
Mittit ab extremo gelidos Aquilone Boemos
albis et Arverni coeunt, Batavique frequentes
et quicunque colunt alta sub rupe Gebennas.
Non omnes prospectat Arar, Rhodani que fluenta
Helvetios: multos desiderat ultima Thule.
Certatim hi properant diverso tramite ad urbem
Lesmoriam, juvenis primos ubi transigit annos."

Alas! the glory of Lismore has faded under the sway of British misrule. Its twenty churches have disappeared, known only to the historian by their fame. Its castle is sometimes tenanted by the absentee duke of Devonshire, who occasionally visits those estates that have been plundered from the ancient inheritors.

St. Carthag was the founder of Lismore. See diocese of. Having been driven from Rathenin, St. Carthag established himself at Lismore. In the "Acta Sanctorum," by the Bollandists, the following passage is found relative to his proceedings at Lismore:

"Cunctis ergo Deum in sanctis laudantibus, ad locum eis concessum, scilicet Lismorum nomine, pervenerunt ac cellulas contemplationi aptas sibi construxerunt."

A description of similar cells has been given, when treating of High island, county Galway, and of Innismaurry, county Sligo. Such, it appears, were the cells of St. Columba at Hy, and of St. Gall at Brigents, which afterwards became so celebrated for its wealth and splendor, as appears from the life of this sainted Irishman by Wallifrid Strabo, which has been published by Messingham

"Tempore subsequenti cæpit virtutum cultor eximius (Gallus) Oratorium construere, mansiunculis pergyrum dispositis ad commanendum fratribus, quorum jam duodecim Monastici sanctitate propositi roboratos, doctrina et exemplis ad æternorum desideria concitavit."

Doctor Lanigan seems to have forgotten, when unwilling to attribute to some Irish saints the number of monasteries which they founded, that the simple construction of those cells enabled the holy founders to build them without delay or expense: hence it is that so few of those ancient structures remain, and are only to be found in the western isles of Ireland.

Such too has been the "Laura" of the Egyptian monks, which was

composed of many cells divided from each other, every monk providing for himself; thus differing from the Cœnobium, in which the inmates lived in society and possessed all things in common.

St. Cornelli, a virgin, whose cell was situated in this place, foretold to St. Carthag the future importance of his establishment at Lismore.

A.D. 702, the school of Lismore was in the zenith of its reputation.

A.D. 703, died the abbot Ronain.

A.D. 755, died the abbot Condath. In 778 died the anchorite Suarleeh.

A.D. 812, the town was plundered.

A.D. 831, the Danes plundered and sacked Lismore.

A.D. 833, they renewed their ravages.

A.D. 903, Cormack Mac Cullenan, king of Munster, bequeathed to this abbey a gold and silver chalice and a vestment of silk.

A.D. 913, the Danes plundered the abbey.

A.D. 936, died the abbot Ciaran.

A.D. 1040, died Corcran Cleireach, the celebrated anchorite: he was a famous divine, and so greatly excelled all western Europe in religion and learning, that every contest throughout the kingdom was referred to his decision.

A.D. 1095, died the anchorite Scanlan O'Cnaimsighe. A cell for an anchorite belonged to the church of Lismore, and was endowed with the lands of Ballyhausy, a burgage in Lismore, six stangs of land, a field and two small gardens; the whole of the value of £10.

A.D. 1135, Domnhal O'Brien, king of Dublin, died a professed monk in this abbey.

A.D. 1154, Teige Gille died in this abbey. Was a man held in general esteem for purity of manners.

A.D. 1173. This year Raymond and Earl Richard (Strongbow) wasted and plundered the Decies. Lismore suffered considerably, and the spoilers, admirable reformers indeed! extorted a large sum from the bishop to prevent the church from being burned. Strongbow sent the spoils by sea to Waterford, under the convoy of Adam de Hereford, whom Gilbert, son of Turgesius, the Danish king of Cork, with a fleet of thirty-five sail, pursued. The Danes were defeated and Gilbert himself slain.

A.D. 1174, the son of Strongbow plundered Lismore.

A.D. 1178, the English forces plundered and burned Lismore.

A.D. 1207, Lismore with its churches was wholly consumed by an accidental fire.

Hospital. The lands of this hospital were unknown at the time of the suppression. It was founded for lepers, under the invocation of St. Brigid.

A.D. 1467, the master of this hospital, usually styled prior, was in his 120th year.

Molana, a small island in the river Blackwater, anciently called Darinis. St. Molanfide founded this monastery in the 6th century. St. Finnian of Clonard, when thirty years old, visited the venerable St. Caiman, of Darinis. Here also the founder of Ross lived for some time. See Fachtnan, diocese of Ross.

Breccan is said to have been abbot of Darinis in the seventh century.

St. Gobbhan was abbot of Darinis, either here or in Darinis in the county Wexford.

Raymond le Gros, who, with Strongbow, plundered Lismore, is said to have been interred in this island.

A.D. 1287, Peter, the abbot, having died, Philip O'Fartyr was elected.

A.D. 1309, John was abbot.

A.D. 1350, Dionysius was abbot.

A.D. 1397, the abbot sued Thomas de Mandeville for three carucates of land.

On the suppression, queen Elizabeth granted this abbey and its possessions to Sir Walter Raleigh, who assigned them to the earl of Cork.

The nave and choir of this abbey still remain. Adjacent thereto are several walls in a ruinous state, and the structure itself, built in the pointed style, appears to be very ancient.

Mothell, in the barony of Upper Third. St. Brogan founded the abbey of Mothell. See Rostuire, Queen's county. Some assert that this house was subsequently possessed by Cistercians, but it is more probable that it belonged to the canons regular of St. Augustin.

A.D. 1296, Adam was abbot.

A.D. 1343, died the abbot Thomas.

A.D. 1350, on the death of abbot David, of happy memory, Patrick succeeded.

A.D. 1359, Patrick having resigned, Maurice O'Calith succeeded.

A.D. 1491, Rory O'Rhoman was abbot.

Edward Power, the last abbot, surrendered in the thirty-first of Henry VIII. The possessions of this abbey were 889 acres, thirty-two messuages, three rectories, value £11 6s. 8d., with other appurtenances, all of which were granted to Butler and Peter Power at the annual rent of £6 4s. Irish money. A parcel of these possessions form a part of the estate of Simon Digby, Esq.

Rhinerew, in the barony of Coshmore and Coshbride, and in the parish of Temple-Michael. A castle here is said to have belonged to the knights of St. John of Jerusalem.

At the suppression, it was granted to Sir Walter Raleigh. Walter was a favorite for some time, but having incurred the displeasure of the queen, he was sent to the tower of London, where he lay seventeen years. His apartment there is shewn by one of the attendants or wardens.

Waterford, the seat of a bishop, the capital of the county, a parliamentary borough, is indebted for its origin to the Danes, who walled and fortified the town with towers and a castle.

Priory of St. Catharine was founded by the Danes, when their conversion took place, for Augustine canons of the congregation of St. Victor.

A.D. 1111, Waterford was destroyed by fire.

A.D. 1210, Pope Innocent III. confirmed the possessions of this house.

A.D. 1378, David was prior.

A.D. 1456, Thomas, the prior, was appointed bishop of Down and Connor.

A.D. 1491, Thomas Cor was made prior.

Edward Power was the last prior. Its property consisted of 670 acres, besides other lands not enumerated, twelve messuages, rectories, annual value £33 8s., all of which, with tithes, &c., were granted to Elizabeth Butler, alias Sherlock, for the term of twenty-one years, at the annual rent of £11 5s. 8d.

These possessions subsequently became part of the estate of Simon Digby, Esq.

Hospital of St. Stephen. This house was founded for lepers, which the family of Power endowed. John, earl of Morton, confirmed this edifice to the poor of the city.

Priory of St. John the Evangelist. John, earl of Morton, arrived at Waterford in the year 1185, when he founded this priory for Benedictines; confirmed to them certain lands; in the charter which he gave, it is called his alms-house, and it was made a cell to the abbey of SS. Peter and Paul, in the city of Bath, Somersetshire.

Peter de Fonte was a munificent benefactor to this house.

A.D. 1202, King John granted letters of protection to the monks of this house.

A.D. 1260, Thomas was prior.

A.D. 1315, King Edward II. granted a charter to this priory.

Sir Nicholas Bath was the last prior.

The possessions of this house were extensive, consisting of sixteen carucates of land, value one marc ($25) each; 212 other acres, seventy-two messuages, with a reversion of forty other ones; parcels of which were granted to the heirs and assigns of William Lincoln and James

Rice. The others were given by Elizabeth to William Wyse, knight, Henry and James Wyse.

Monastery of St. Saviour. The Dominicans were introduced into Waterford A.D. 1226. Their house was built on the site of an ancient tower, then waste. The steeple was a very strong building. Their monastery was called Black Friars. The present county court-house has been erected on its site.

A.D. 1277, a general chapter of the order was held here.

A.D. 1309, another chapter was held here.

A.D. 1334, a liberate issued, bearing date January 13th, for the payment of thirty-five marcs as one year's pension to the Dominican friars of Waterford, Dublin, Drogheda, Cork and Limerick.

A.D. 1335–59, liberates also were issued.

A.D. 1400, Henry IV. granted an annual pension for ever of thirty marcs to these houses.

William Martin was the last prior. The possessions of his priory were granted for ever to James White, at the annual rent of 4s. Irish money.

A.D. 1756, the fathers of this house were James Sexton, prior; Patrick Bray, and James Shesty.

Dominican nunnery. In compliance with the wishes of the citizens of Waterford, this nunnery was founded and was dedicated to St. Catharine of Sienna, A.D. 1742. Benedict XIV., of illustrious memory, issued a brief, approving or remedial, by which the original proceeding was rendered legitimate; the erection of the convent and the profession of Catharine as well as the novitiate of Maria Pilkinton being thereby ratified and liberty given to the prioress to admit novices to the habit of the order and have them professed.

A.D. 1756, the sisters were Maria Anastasia Wyse, prioress; Charlotte Wise, Maria Mean, Katharine Ayeres, Margaret O'Dunne, and Jane O'Flaherty. In 1758, through the reduction of their revenues, they were obliged to disperse. The following year, Maria Anastasia Wyse departed this life at Dublin in a house of her own order.

Franciscan friary. Lord Hugh Purcel, in 1240, founded this monastery, and having died the same year, was interred on the right of the high altar.

A.D. 1244, October 15th, king Henry III. granted the sum of £20 annually payable on the feast of all saints, to buy tunics for the friars minor of Waterford, Dublin, Cork, Athlone and Limerick (Franciscans).

A.D. 1293, Edward I. granted a further sum of thirty-five marcs to be paid annually to the said friars.

A.D. 1317, a provincial chapter of the order was held here.

A.D. 1469, another chapter held here.

John Lynche was the last prior. In the thirty-first of Henry VIII., he surrendered the friary, containing a church and steeple, cemetery, hall, six chambers, a kitchen, two stables, a bakehouse, four cellars, and sundry other buildings, within the precincts, and of the annual value, besides reprises, of £5 6s. 10d. In the thirty-third of Henry, it was, with an acre of meadow, and a yearly rent of £10, payable out of the city of Waterford, and 20s. yearly issuing out of the said lands, granted for ever to Patrick Walsh, the master of the hospital of the Holy Ghost, at the annual rent of 8s., and a fine of £151 13s. 4d. Irish money.

CHAPTER LXIV.

COUNTY OF WESTMEATH.

Ardnacranna. A friary of Carmelites existed here, but its history has been lost.

Athlone. English-town, on the Westmeath side, in the barony of Kilkenny West. Cathal Crovdearg O'Connor founded this friary for conventual Franciscans. Not living to finish the building, it was completed by Sir Henry Dillon.

A.D. 1241, the great church was consecrated by Albert, archbishop of Armagh.

A.D. 1244, Sir Henry Dillon was interred here.

Athnecarne. Robert Dillon, of Drumrany, founded the Dominican abbey of Athnecarne in the fourteenth century.

In the thirty-seventh of Henry VIII., this monastery with its appurtenances in the counties of Meath and Westmeath, was granted for ever to Robert Dillon at the fine of £13 13s. 4d., and an annual rent of 16d.

De Burgo, bishop of Ossory, does not record the existence of this house.

Ballimore, in the barony of Rathconrath, and ten miles west of Mullingar.

A.D. 1218, the family of De Lacie erected a monastery here, in honor of the Virgin Mary, for Gilbertines, an order consisting of canons

of the order of Premonstre and nuns following the rule of St. Benedict. They lived in the same house, but in separate apartments.

A.D. 1324, Gerald, or Thomas, son of Nicholas, lord of Kerry, was prior of this house. He died in Italy.

A.D. 1341, William Harold sued the prioress for the advowson of the church of St. Nicholas of Moyaghryth. She proved, in her defence, that the said William had granted to her the said church in pure and perpetual alms. This nunnery paid three mares annually to the bishop of Meath.

Thomas Tuite was the last prior, to whom an annual pension of £4 Irish money was granted. The property of Ballimore was ample, consisting of 1150 acres of land, twenty messuages and rectories, to the annual value of £35 3s. 4d.

Cloonfad, in the barony of Farbil, and about six miles south-east of Mullingar. St. Etchen, who ordained St. Columbkille priest, was the bishop of this place, then called Cluainbile. The feast of this saint was observed on the 11th of February, and his death is said to have occurred A.D. 577.

St. Senach was abbot. His festival is held on the 21st of August.

St. Libern was abbot.

A.D. 691, Aengus MacTiopraite was abbot. He wrote a celebrated hymn.

The English or Saxon chronicle records, at the year 685, that a shower of blood fell that year in Britain, and that the milk and butter were turned into blood. The Irish annals record a similar phenomenon in Leinster at the year 690.

Clonrane, in the barony of Moy-cashell, on the river Brusna, and about seven miles south-west of Mullingar.

St. Cronan, alias Mochua, of whom little is known, was the son of Mellan, and had been the disciple of St. Carthag, at Rathenin, before his removal to Lismore. The place of this saint's birth is unknown. His birth probably was about the year 570.

Having spent many years in a most exemplary manner at Rathene, he was placed by Carthag over this small establishment, which was convenient to Rathene, at the same time telling him that this place would not be that of his resurrection or spiritual birth.

The Mochua or Cronan, of Cluaindachrain, it appears, was the founder of Clashmore, in the county of Waterford. According to some accounts, Cuanchear, the disciple of Pulcherius, erected his monastery at a place called "Gassmore," now unknown. The name of St. Ernan is connected with Cluaindachrain, alias Clonrane. His festival is observed on the 11th of January.

A priest Ernan is mentioned in the third class of Irish saints, known

as the son of Crescen, and who was famous through all the churches of Ireland. Ernan was a servant-boy in the monastery of Clonmacnois, when St. Columbkille visited it about the year 590; the boy was endeavoring to touch the hem of his garment, when Columba perceiving it, took hold of him, and placed him before his face. On the bystanders observing that he ought not to notice such a troublesome boy, he desired them to have patience, and giving him his blessing, said: "This boy, whom you now despise, will henceforth be very agreeable to you, and will improve from day to day in good conduct and virtue, and will be gifted by God with wisdom, learning, and eloquence." Little else is known concerning this eminent saint. He was probably a native of the district in which Clonmacnois is situated. In some Irish calendars he is called Ernene, of Rathmui (Rathnew, in the county of Wicklow,) where, perhaps, he presided over some establishment. His memory was revered there on the 18th of August. His death is affixed to the year 635.

A.D. 977, died Flann, son of Moil, bishop and archdeacon of Cluaindachrain, and preceptor of Clonmacnois. Other accounts place Cluaindachrain in the county of Longford. The martyrology of Tamlacht or of Aengus mentions this St. Ernan.

Clainmhaosscna. St. Foilan was abbot of this place: it is now the barony of Fertullagh. A priest of this name belongs to the third class of Irish saints. He was the son of Aidus, a Munster prince or dynast, and who is said to have been baptized and educated by St. Coemghen or Kevin. Another Foilan was brother to St. Fursey. Another Foilan accompanied St. Livinus to Brabant.

This place, as well as the following, is now unknown:

Drumreilgeach, which more probably ought to be placed in Meath, was ruled over by St. Ernan, as abbot.

A.D. 868, died Collatus, or Conlata, a priest of this place.

Comraire, in the barony of Rathconrath, and near the famous hill of Usneach, now also unknown.

St. Colman, the brother of St. Fursey, is said to have been the abbot.

Coniry. See Killconiry.

Druimfeartain. See Inisvachtuir.

Druimcree, in the barony of Delvin, eight miles north of Mullingar. Collatus, or Conlata, eremite of Druim-charadh, died, &c. See Drumreilgeach.

Drumrany, or Drumrath, in the barony of Kilkenny West, and about six miles north-east of Athlone. Others place it in the adjoining barony of Brawney. A monastery was erected here in honor of St. Henan, a hermit, whose festival was observed at Drumrath on the 19th of August.

St. Aidus, the bishop of Killaire, visited this holy hermit, whose fare for his visitor consisted of herbs and water.

A.D. 948, this monastery, with one hundred and fifty persons, was burned by the Danes.

A.D. 995, Brian Mac Kinnede, aided by the men of Munster, set fire to the hospital of Drumrath, wherein were three hundred men; at which time Maelseachllain and the men of Meath were subdued.

A.D. 1016, died Ceallach O'Maolmidh, overseer of Drumrath.

Dysart, in the barony of Mullingar, and four miles south-west of that town. St. Colman, in the sixth century, founded the monastery of Disert Mocholmoc, in the county of East Meath, to which, it seems, it more properly belongs. Of this St. Colman there is no more account.

Here a monastery for conventual Franciscans was afterwards founded, and in the year 1331, the prior of Kells, in Kilkenny, sued the prior of this house for a messuage, a mill, two carucates of land, twenty acres of wood, and forty of pasture, in Disert Mocholmoc, the same being demised by Reginald, formerly prior of Kells to Robert de Kerdyf, without obtaining the consent of his chapter.

Farrenenamanagh. In the third of King James I., an inquisition, taken on the 28th of August, found that this priory, in the barony of Clonlonan, near Ballyloughloe, and then in ruins, was seized of a cartron of arable land, with the tithes, and other appurtenances thereunto belonging, of the annual value, besides reprises, of 12d.

Farren Macheigkese, a nunnery of which there is no account, except what an inquisition taken in the third of King James furnishes, to wit: That said nunnery, then in ruins, was endowed with a cartron of arable land, and all the tithes thereof, with those adjacent to the same, and to Ballyloughloe, in the barony of Clonlonan.

Fore. St. Fechin, of Ballysedare, founded this celebrated abbey. Fore gives name to the half barony.

St. Fechin, according to the tradition in the barony of Tyreragh, must have completed his studies at the monastery of Aughris, or received instructions there before his departure to Fore.

St. Fechin, having been ordained in the year 605, his preceptor, Nathy, of Achonry, still living, was sixty years officiating as a priest.

The festival of St. Fechin is observed at Fore, with singular devotion, on the 20th of January. Three thousand monks are said to have been located at this celebrated abbey, which was founded about the year 630.

Fore was known to the Irish people as the "town of the Books."

The doorway of St. Fechin's church at Fore, perfectly Cyclopean in

its character, is composed of six stones, including the lintel, which is about six feet in length and two in height, the stones being all of the same thickness as the wall, which is three feet. Over this door is a plain architrave, which is not, however, continued along its sides, and above this is a projecting tablet, in the centre of which is sculptured in relief, a plain cross within a circle. In the ancient life of St. Fechin allusion is made to this cross: "Dum sanctus Fechinus rediret Fouariam, ibique consisteret, venit ad eum ante fores Ecclesiæ 'Ubi Crux posita est,' quidam a talo usque ad verticem lepra percussus."

The mill of St. Fechin, at Fore, was erected by St. Mochua, the eminent architect and founder of Balla, county of Mayo.

Moengal is named as an abbot of Fore, and also Lieghnan, whose festival is observed on the 5th of February.

Forcheellach, whose festival is observed on the 10th of June.

St. Brendan, whose feast is on the 27th of July.

St. Moeldubh, surnamed the Little, are reckoned amongst its abbots.

A.D. 705, the abbot St. Conadar died, November the 3d.

A.D. 709, died the abbot Keanfaely.

A.D. 745, St. Suarleeh, abbot and bishop of Fore, died.

A.D. 761, St. Aedgen, abbot and bishop of Fore, died.

A.D. 866, died the abbot Ceallach. Though young he was a sage, a celebrated wit, a noble and learned doctor.

A.D. 869, died the abbot Ailile, and also bishop of Fore.

A.D. 1010, died Dalach, abbot of Fore and of Desert-Tola, in Meath.

A.D. 1025, the Termon lands of Fore were plundered by the tribe of Criochan, on the eve of the Nativity.

A.D. 1164, died here, at a very advanced age, Moel Coemghin O'Gorman, who had been professor of Louth, and who was esteemed the most learned of the Irish, and who had many years governed this abbey.

A.D. 1209, Walter de Lacie re-founded this abbey under the joint invocation of St. Taurin and St. Fechin, for Benedictines, whom he brought for that purpose from the abbey of St. Taurin, in Evreux, Normandy, and to which he made this house a cell.

A.D. 1219, Henry was prior.

A.D. 1369, this house, on account of the war with France, was seized into the king's hands, as an alien priory.

A.D. 1448, William Crosse, the king's farmer on the lands belonging to this priory, having behaved laudably in the said office, and above all, in erecting, at his own charge and expense, many strong castles, to the great relief and comfort of his majesty's liege subjects (and of course to the great annoyance of his majesty's Irish ones), it was thereupon enacted by parliament, that the said William Crosse, farmer, should be

prior of Foree, and should enjoy thenceforward, during life, the several lands, churches, &c., belonging to the same, he paying to the king the annual rent of 13s. 4d.; and that the monks of this house should, on his decease, enjoy the right and power of electing their prior during the term of one hundred years, provided the king so pleased; aye, and in less than one hundred years, a parliament, in its wisdom and omnipotence, declared a monster king, the slave of his brutal and adulterous passions, supreme head of the church of England, enabling him to rob the church, and impoverish as well as dismantle the shrines and sanctuaries which the piety and faith of their founders had erected, as well as endowed; not only were they allocated to farmers, but to those whose hands were imbrued in the blood of the pious inmates, who were taught by the Catholic church, to which they adhered, to offer a prayer for even their executioners, as did the Saviour for the deicide Jews.

A.D. 1491, Christopher Fitz Simond was prior in this year.

A.D. 1505, died the prior Edmund Dorcha.

William Nugent was the last prior, who surrendered in the thirty-first of Henry VIII. Its property consisted, besides reprises and other appurtenances, of 1150 acres of land and rectories, then of the annual value of £109 6s. 8d.

September 30th, 1588, parliament, in its wisdom and omnipotence, and in its hatred to the Catholic faith, enabled the Queen Bess, the glory of Protestant England, but the disgrace of her sex, as that same parliament legalized the *natural issue* of her body to grant by lease, for the term of thirty years, all those possessions to Christopher, baron of Delvin.

A.D. 1614, Thomas Petyt became a sharer in the plunder of St. Fechin's Termon lands.

Hare Island, in Loughree, bordering on Kilkenny West. The family of Dillon built an abbey here, the history of which has been lost.

Innisvachtuir, an island in Lough Sillin, or Shellin, bordering on the half barony of Fore. St. Carthag built the abbey of this island. There are still considerable ruins of an ancient structure, and it is a burial place of note. St. Carthag governed the monastery of this island, of course before his removal to Lismore.

Kenard, in the barony of Moygoish, north of the river Inny. A nunnery, whose founder is unknown, as well as the order to which it belonged.

Killare, in the barony of Rathconrath, and about two miles west of Usneach. Three churches were erected here; the one parochial, and dedicated to St. Aidus; the next was called Temple Brigid; and the third, called the Court of St. Brigid. Here also were three holy wells,

probably dedicated to St. Brigid, St. Aidus and St. Cuman, who was abbot of Killare.

A.D. 588, died St. Aidus, son of Brec and bishop of Killare. He is usually named son of Brec, who was a descendant of Niall Neigillach, by his son Fiach. His mother was a Munster lady of the country now Lower Ormond, in the county of Tipperary. The time of his birth is not recorded; but it is probable that it was between 520 and 530. Although St. Aidus seems to have been born in Meath, which was his father's country, yet he was after his baptism and from his infancy brought up among his mother's relatives in Munster, and educated there in the duties of a Christian layman. Not having been intended for the ecclesiastical state, he did not apply in his early days to the preparatory studies or learning which is necessary for that holy life. On his father's death, Aidus, being an adult, went to Meath for the purpose of recovering a part of the inheritance, the whole of which his brothers had divided among themselves. Not succeeding in his wishes, he set out for Munster, and on his way thither, passing near Rathlithben, the monastery of the holy bishop Illandus was taken notice of by him. The bishop then sent word that he would be glad to see him, and on his coming up, asked him why he was so uneasy about an earthly inheritance, desiring him to look after a vastly better one, that of heaven. Aidus replied, that he was ready to submit to whatever the holy bishop would direct him to do, and then became an inmate of the monastery, where, with the duties of religious obedience, he united the study of the holy Scriptures and of literature. Notwithstanding his high birth, Aidus worked at the plough when ordered to do so, and displayed in every respect such a truly monastic spirit, that after a certain lapse of time Illandus thought it advisable that he should return to his mother's country and there form a monastery. Accordingly, he repaired thither with some companions who were assigned to him, and founded one at Enachmacbrivin. Some time after, he went to Meath, and being there consecrated bishop, fixed his see at Killare. After his promotion to the episcopacy, he occasionally visited Munster, and is said to have erected some churches or religious houses both in that province and in Meath. He is also said to have visited the nunnery of Druimard, which was probably the Dromard of Ikerin, in the county of Tipperary. He was on another occasion entertained by St. Rioch, abbot of Inisbofin, in Loughree, and also by the hermit St. Henan, of Drumrath.

Several miracles are attributed to this saint. His death is marked at the 10th of November. He is reckoned among the second class of Irish saints.

Killbeggan, in the barony of Moycashell, on the river Brosna. The

abbey was subsequently called "de flumine Dei," by allusion probably to that river. The ancient establishment of Killbeggan is attributed to St. Becan, brother of St. Cormac, of the royal blood of Munster, and of St. Evin of Ross, in the county of Wexford. In the life of St. Cormac mention is made of Becan: "Sanctus Becanus, in Mumonia remanens, monasterium de Killbeacain, alias Cluan-ard-Mobecoc erexit et sanctissime rexit." The highest encomiums are paid to his extraordinary sanctity, the austerity of his life, and the miracles which he wrought. We are told that he used to sing the whole Psalter every day, whether dry or wet, cold or warm, by the side of a stone cross in the open air outside the monastery.

St. Becan lived in the sixth century. His memory was revered on the 26th of May.

A.D. 1200, the family of Dalton founded a Cistercian abbey here under the invocation of the Virgin Mary, and probably on the site of the ancient edifice. It was supplied with brethren from the abbey of Mellifont.

A.D. 1213, Melaghlin Mac Coughlan, prince of Delvin, died here in pilgrimage.

A.D. 1218, his sons died here.

A.D. 1236, Hugh O'Malone, bishop of Clonmacnois, died here.

A.D. 1298, the abbot William O'Finan was made bishop of Clonmacnois.

Maurice O'Shangane was the last abbot. In the thirty-first of Henry VIII. an inquisition was held and its property confiscated. Its possessions consisted of one thousand and twenty acres of wood, arable and pasture, three water-mills, nineteen messuages, eleven cottages, and twenty-six rectories.

In the eleventh of Elizabeth, eight carucates of this land were granted to Robert Dillon, at the annual rent of £6 15s. The remainder had been parcelled out in 1618 by James I. to different favorites, to be held of the king as of the castle of Dublin, in free and common soccage.

Killbixy, in the barony of Moygoish, an ancient town adorned with a castle, which Hugh de Lacie erected in 1192. He also built an hospital for lepers, which was called St. Brigid's.

A.D. 1413, May 24th, divers indulgences were granted to this hospital for its better support, as appears from the registry of Milo Sweetman, archbishop of Armagh.

Killconiry and Conry, in the barony of Moycashell; chapels anciently erected in the parish of Ardnorcher.

A.D. 758, died Feartlo, son of a smith, abbot of Conry.

Killkenny West gives name to the barony, about five miles north-

east of Athlone. An ancient abbey existed here, of which St. Scannal, who died A.D. 773, was abbot.

Thomas, a priest and grandson to Sir Thomas Dillon, who came into Ireland A.D. 1185, was the founder of the monastery of Killkenny west, for cross-bearers, under the invocation of St. John the Baptist. The founder has been buried here.

In the eleventh of Queen Elizabeth this monastery and appurtenances, with twelve messuages, two carucates of land in Killkenny, one in Britlass, and all their tithes, were granted to Robert Dillon at an annual rent of £22.

The prior of this house paid one mare (£5 sterling) annually, proxies to the bishop of Meath; and in 1335 the grand priory of Kilmainham, near Dublin, had an exempt hospital in this town.

Here also was a well dedicated to the Virgin Mary.

Killuken, in the barony of Farbill, and about six miles east of Mullingar. St. Luican built this abbey, where his festival is observed on the 27th of July.

Killmacahill, or Killmichael, in the barony of Moygoish, and four miles north of the river Inny. The family of Petyt founded here a monastery for Franciscan friars of the third order. The period of its erection is not known.

At the suppression of monasteries, its possessions were granted to Robert Nangle.

Part of the walls of this church still remain.

Killtome: now unknown. St. Nennidh was abbot or bishop of this church. His festival is held on the 13th of November.

A.D. 746, died St. Eochad, of Killtoma.

A.D. 763, died the abbot Coibdenach.

A.D. 808, the abbot Ceallach Mac Eachty died.

A.D. 849, died the abbot Colga Mac Ceally.

Leckin, in the barony of Ikerin, and on the Inny. In the time of St. Fechin, St. Crumain was bishop, and who died A.D. 664, in his 180th year. The festival of this saint is held on the 28th of June.

A.D. 746, died the abbot Furseus.

A.D. 943, died, at an advanced age, Ainmire O'Cahallane, abbot of Clonmacnois and of Leckin.

Lynn or Linleire, in the barony of Delvin.

A.D. 741, died Comyng O'Mooney, abbot of Linleire.

A.D. 778, died the holy Moyneagh O'Mooney, abbot of Lynn.

A.D. 860, died Muredhach, bishop of Linleire.

A.D. 927, died the abbot Swyne.

A.D. 968, this abbey was destroyed by fire.

A.D. 1002, it met the same fate.

A.D. 1050 and 1148: burned in each of those years.

Mullingar, the capital of the county, priory of St. Mary. This house, known by the name of the house of God, of Mullingar, was founded in 1227, for canons regular of St. Augustine, by Ralph le Petit, bishop of Meath.

A.D. 1305, Donat O'Flaherty, bishop of Killala, was interred here.

A.D. 1397, Hugh was prior, to whom Adam Petyt granted forty acres of land in Killbrena.

A.D. 1464, the town was burned and destroyed by the people of Managh.

A.D. 1467, the prior, Petyt, died of the plague.

A.D. 1534, John Petyt was the last prior.

An inquisition was held in the thirty-first of Henry VIII., and a second in the thirteenth of Elizabeth, when three hundred and sixty acres of arable and pasture, with thirty-three messuages, were granted to Richard Tuite and his heirs male by knight's service, at the yearly rent of £16 5s. 10d. Irish money.

The priory of St. Mary's paid annually four marcs to the bishop of Meath.

Dominican Friary.

A.D. 1237, the family of Nugent founded this abbey.

A.D. 1278 to 1314, general chapters of the order were held here.

In the eighth of Elizabeth, this convent, with one hundred and twenty acres of land, were granted to Walter Hope, at the annual rent of £10. They were afterwards given to Richard Tuite, and eventually became the property of Lord Granard, in whose possession they have remained.

In 1756 the fathers of the order in Mullingar were, Laurence Geraldine the prior, Thomas Hope, Ambrose Higgins, James Barnewall, Thomas Dalton, and Patrick Mac Donagh, a lay brother.

Franciscan friary. A.D. 1622, the friars of Mullifernam began to erect a house for their order in Mullingar, but it has remained unfinished.

Multifernam, in the barony of Corkery, and on the river Gaine. William Delamar founded the Franciscan monastery of Multifernam in the year 1236.

A.D. 1460, it was reformed by the strict observants.

A.D. 1529, a provincial chapter had been held here.

In the eighth of Henry VIII., the convent of Multifernam and its appurtenances, a water-mill and thirty acres of arable land, were granted to Edmund Field, Patrick Clynch, and Philip Pentenoy, at a fine of £80 and an annual rent of 4s.

When the fury of the storm which Henry and his daughter Eliza

beth had evoked, somewhat abated, this convent was again placed in the possession of the Franciscans, and continued in their hands during the reign of Charles I., until it was consigned to the flames by the Rochforts, a powerful family in the country. The walls of the cloister are still complete, while the surrounding ruins, with the steeple rising from a small arch to a height nearly of one hundred feet, and situated on the borders of a delightful lake, contribute to render its scenery both picturesque and magnificent.

By the united exertions of a spirited public, this abbey has been lately rebuilt, and is now finished in a style worthy of its former greatness. The convent of Multifernam stands and its abbey flourishes, while the spoiler and the plunderer have disappeared and have been laid low in the dust.

Near Mullingar, in Lough Oole, are the ruins of an island church, of which the monasticons give no account.

Rathugh, in the barony of Moycashell, and about three miles east of Kilbeggan. St. Aidus, bishop of Killare, founded this monastery. See Killare, in this county.

A.D. 783, died the abbot and bishop, Dubhdatuath.

Rathenen, in the barony of Fertullagh, and about six miles south-east of Mullingar. St. Carthag erected the monastery of Rathenin, where he presided, during the space of forty years, over eight hundred and sixty seven monks, who supported themselves and the neighboring poor by labor. There was also a celebrated school under the direction of this saint. In the holy days of Easter, A.D. 630, he and his monks were expelled by king Blathmac, who was incensed against them, as Keating observes, by the monks of a neighboring abbey.

St. Carthag found a retreat at Lismore, in the county of Waterford, where he died, A.D. 637.

A.D. 758, or rather 763, died the abbot Cadairle O'Swaney, on the 1st of October, who appears to have been the refounder of Rathenen.

A.D. 783, died the abbot and bishop Dubhdatuath of Rathenin and Rathugh.

Teaghbaothen, supposed to have been the see of Baithen, the bishop, son of Cuanach.

A.D. 1225, died Giolla Anchoimde, son of Giolla Carraighe, priest and pastor of this church.

A.D. 1229. died Diermot, son of Giolla Carraighe, dean and priest of this church.

Teaghtelle, which ought to be placed in the King's county. This house was occupied as a nunnery by St. Chera, in the early part of her life. St. Telle, the son of Segen, has given his name to this monastery, having occupied it after the holy virgin Chera. He was contemporary

with St. Fintan Munnu, and accordingly flourished in the early part of the seventh century. His memory was revered on the 25th of June.

A.D. 881, died the abbot Maolruain.

Tippert, in the half barony of Fore. Tippert appears to have been a cell to the monastery of Fore. St. Fechin erected Tippert. The saint was here when the men of Meath applied for his assistance in procuring an arrangement with Domnald II., king of Ireland. See Ballysadare, county of Sligo.

Tober, two miles east of Ballymore. Pope Innocent VIII., on the 16th of December, A.D.1488, granted a license to Edmund de Lantu-Laici to found a monastery here for Dominicans.

An inquisition, taken in the thirty-first of queen Elizabeth, found that the site of the same and a water-mill, were then in the possession of Sir Thomas Lestrange; and that sixty acres in the said townland, belonging to this monastery, were in the possession of Francis Shane, Gent. The whole was granted to Henry Mathews.

This well was called "Tober" Cormac.

Tristernagh, in the barony of Moygoish, and on the banks of Lough Iron. This priory of canons regular was dedicated to the Virgin Mary (sometimes called the priory of Killbixy), and was indebted for its foundation to Geoffrey de Constantine, in or soon after the days of Henry II. Henry was the first prior, and about the year 1200, the founder granted to the canons divers liberties and privileges, together with four carucates of land adjoining; the islands in the Lough, and sundry other lands, with a water-mill, in Killbixy; two carucates in Cunemucks, with a mill and two fisheries, &c. Witness whereof, Simon, bishop of Meath.

The bishops of Ardagh were great benefactors to this priory.

A.D. 1280, Adam was prior.

A.D. 1364, Richard was prior.

A.D. 1412, William was prior.

A.D. 1468, Geoffrey Denmar was prior. Geoffrey was attainted by parliament of treason for being accompanied with Irish enemies and English rebels, who traitorously robbed, spoiled and burned Taghmon, in the barony of Delvin, and destroyed many of the king's loyal subjects.

A.D. 1485, Richard Tuite was prior.

A.D. 1530, Edmond Nugent, the prior, was made bishop of Kilmore. Having held the priory until the suppression, he was granted a pension of £26 13s. 4d. during life, from the revenues of this priory, then dissolved.

The priory of Tristernagh paid four marcs annually to the bishop of Meath.

In 1590, a lease of this priory was made to Captain William Piers;

while seven hundred acres of arable, moor and pasture, with forty messuages, were granted to Robert Harrison.

This magnificent and beautiful edifice, in the form of a cross, and of considerable extent, was built of a blackish stone, the steeple of which was remarkable, being an octagon on the top of a square tower, which, in 1780, though mutilated, was seventy-four feet high. The columns were also octagons, with plain capitals.

This abbey was totally destroyed in 1783.

CHAPTER LXV.

COUNTY OF WEXFORD.

Abbey Kilbrayey, near Dunmain, now unknown, except as the seat of a Mr. Cliff.

Achadabhla, anciently Crosailech, in the territory of Hy-Kinsellagh, and now unknown. The great St. Finnian, of Clonard, founded this establishment.

A.D. 1017, died the abbot Cormac Hua Nitedean.

Airdne-Coeman, near Wexford. St. Coeman, the brother of St. Kevin, is said to have been abbot of Ardne-coemhan. As brother of Kevin, he is to be placed with the second class of Irish saints.

This Coeman is the one who was revered in the isles of Arran.

A.D. 1055, died the archdeacon O'Ruarcan.

Arbensis. St. Cuan, of Arbensis, in the territory of Hy-Kinsellagh, lived in the eighth century. His festival is held on the 10th of July.

Ardlathrann, a town in the southern part of Wexford, is a place which St. Maidoc, of Ferns, frequented, and where he is supposed to have founded a religious establishment, the prince of the territory, Dimma, having given him a site.

Ballyhack, in the barony of Shelburne, three miles south of Dunbrody. Ballyhack was a commandery, which belonged to the grand priory of Killmainham, and was subordinate to that of Killcloghan.

A.D. 1292, William de Bristol was commendator.

A.D. 1326, Friar Maurice FitzThomas was commendator.

A.D. 1335, Friar John FitzDavid was commendator.

A.D. 1375, Friar John FitzGerald, the commendator, was appointed one of the keepers of the peace in this county.

Beg-Erin, little Ireland, an island north of Wexford harbor. St. Ibarr founded the see of Beg-Erin, as well as its school. See Appendix.

St. Aengus, the culdee and hagiologist, in his litany, invokes one hundred and fifty saints, who were the disciples of St. Ibarr.

Camross, in the territory of Fothart, somewhere about Wexford. St. Mosacra for some time governed the monastery of Fionmagh, in Fothart. See Teghsacra, county of Dublin.

Camross and Fionmagh signify "Whitefield."

St. Abbhan is recorded as the founder of Fionmagh.

Carnsore, in the barony of Forth, and near the harbor of Wexford. St. Domangart, of Ossory, whose festival is held on the 4th of March, built a monastery at the foot of a very high mountain which overhangs the sea. It was formerly called Salenga, afterwards Slieve Domangairt, and in the time of Ptolemy, the geographer, it got the name of "the sacred promontory."

Clonemore, in the barony of Bantry, near the river Slaney, and two miles southwest of Enniscorthy. St. Maidoc, of Fernes, was the founder, who appointed St. Dichulla the first abbot.

St. Ternoc is also mentioned as abbot of Clonmore.

A.D. 740, this abbey was destroyed by fire.

A.D. 832, it was ravaged by the Danes.

A.D. 833, on Christmas night the Danes forcibly entered this abbey, and inhumanly massacred many of the monks.

A.D. 835, they again attacked Clonemore, slew some of the monks, and many more were made captives.

A.D. 918, died the learned Scanlan Mac Gorman, who was also abbot of Roscrea.

A.D. 1041, the abbey was plundered by Dermot Mac Moilnambo, lord of Kenselach.

Clonmines, in the barony of Shelburne. The family of O'Cavanagh founded here a monastery for eremites of St. Augustine. In 1385, it was enlarged and beautified by Nicholas, the clerk, the son of Nicholas. The Dominicans afterwards obtained possession of it, but de Burgo sets it down as a dubious establishment of their order.

Nicholas Woding was the last prior. When he surrendered, he was then seized of the same, a church and belfry, dormitory, hall, three chambers, kitchen, cemetery, and one close within the site thereof; annual value, besides reprises, 3s. 4d.; also of one small tower, four

messuages. ten gardens, an acre of arable land near St. Kieran's Pyll, and the tithes of the said gardens; also 2s. chief rent, arising from Colyn's lands in Clolmyn aforesaid; annual value, besides reprises, 32s. 8d.

Henry VIII. granted this abbey, with its possessions, to John Parker, for ever, at an annual rent of 2s. 4d. Irish.

The ruins of this extensive building are still to be seen.

Darinis, an island near the town of Wexford. St. Neman, who was abbot of this monastery, flourished in the seventh century, and was probably the founder. His festival is observed on the 8th of March.

St. Camin, who founded the monastery of Iniskeltra, an island in the Shannon (Loughderg), is said to have been abbot of Darinis.

St. Gobbhan is said to have been abbot of Darinis. See. Molana, county of Waterford.

Desert-cheandubhain, in Hy Kinsellagh. Now unknown. Was a cell built by St. Abbhan, near Magheranuidher.

Down, in the barony of Scarawalsh; six miles north of Enniscorthy, and on the river Derrihy. An abbey was founded here for canons regular of St. Augustine, before the arrival of the English in Ireland. It existed at the time of the general suppression.

It was then found to be seized of one hundred and twenty acres of arable land, twenty of pasture and five of wood, in Downe, and of all the lands and tenements of Ollarde Villarde.

A.D. 1637, March 24th, a grant of the same and its possessions was made to the Lord Baltimore.

Drum-chaoin-chellaigh, in the territory of Hy-Kinselagh. Saint Abbhan built this abbey.

Dunbrody, in the barony of Shelburne, on the river Barrow, and four miles south of Ross. Harvey de Monte Maurisco, who was seneschal of the whole estate belonging to Richard, earl of Pembroke, made a considerable grant of divers lands to St. Mary and St. Benedict, for the purpose of erecting an abbey for the monks of the Cistercian order.

Felix, who was consecrated bishop of Ossory, in 1178, was witness to this charter.

A.D. 1179, Harvey, the founder of this house, entered into the monastery of the Holy Trinity, in Canterbury. Richard, earl of Pembroke, and his grandson, Walter, were principal benefactors to this house.

A.D. 1182, the abbot and monks of Bildewas, in Shropshire, who were included in the charter of Harvey, made a cession to the Cistercian abbey of the blessed Virgin Mary, at Dublin, of the whole right and claim, which they possessed in right of de Marisco's grant, over the

r v foundation of Dunbrody. John, lord of Ireland, in the lifetime o. his father, confirmed the grant of Harvey.

A.D. 1216, Herlewin, bishop of Leighlin, was interred in the abbey church, a great part of which he had caused to be erected.

A.D. 1296, Walter, earl of Pembroke, confirmed the grants of Harvey and of Strongbow.

A.D. 1308, Damin was abbot.

A.D. 1340, Philip de Chicul was abbot. Having refused to submit to the visitation of the abbot of St. Mary's, near Dublin, he was deposed from his office. The prior, William de Rosse, was chosen in his place.

A.D. 1368, David de Cornwalshe was abbot. The monks of Tracton, in the county of Cork, having openly resisted the authority of their abbot, David was commissioned to restore them to order. David, for his trouble in so doing, was presented by the abbot, David Graynell, with a horse, worth twenty marcs, and £10 sterling in ready money; after which David took from the monks another sum of £20, and being thus bribed by both parties, he deprived the abbot Richard of his office. In two years afterwards he was convicted of the same offence, and fined in the sum of one marc, but received the king's pardon.

A.D. 1380, it was enacted by parliament that no mere Irishman should make his profession in this abbey.

A.D. 1390, David Esmonde, a burgess of the town of Wexford, being appointed by letters patent to enquire, by the oaths of good and lawful men of this county, into the extortions and offences committed in this abbey, *from which mere Irishmen were excluded*, having arrived to put in force his commission, David Cornwalshe, the abbot thereof, with divers associates, assaulted said Esmond, with force and violence seized and destroyed the king's letters, and secured Esmond in the abbot's prison for the space of sixteen days, until they compelled him to swear that he would never prosecute any of the aforesaid persons, nor John Develyn, who was a party to the transactions.

A.D. 1394, the said Develyn was abbot.

A.D. 1402, King Henry IV. granted to the abbot and convent confirmation of all their rights and possessions.

A.D. 1418, John Calf was abbot.

A.D. 1522, Alexander Devereux was abbot. The abbot of this house sat as a baron of parliament.

Alexander Devereux, the last abbot, surrendered this noble establishment in 1539, after having first provided for his relatives by the sacrilegious plunder of its possessions.

By an inquisition, taken in the thirty-seventh of Henry VIII., this abbey was found to possess sixty acres of pasture, and an exclusive

grange in Dunbrody; one hundred and twenty acres in Battlestown; eighty acres in Duncannon; sixty acres in Clonard, and ·e thousand one hundred and thirty acres in various parts of the county of Wexford, besides immense possessions in Connaught, and in the counties of Limerick and Waterford. In 1546, these possessions were granted to Osborne Itchingham, at the annual rent of £3 10s. 6d. While in the twentieth year of Queen Elizabeth, the lands and rectories belonging to this abbey, in the county of Limerick, were conceded to Robert Callan.

The ruins of Dunbrody abbey, rising in awful grandeur at the conflux of the rivers Suire and Barrow, present a truly picturesque and magnificent appearance. These ruins, including the cloister and church, are, perhaps, the most complete, and at the same time the most extensive of any in the kingdom. At the west end stood the porch, adorned with filigree open-work, cut in stone, while the immense gothic window which rises above the porch, displays an amazing specimen of curious and splendid architecture. The chancel and the walls of the church are entire. Within are three chapels, vaulted and groined, while the aisles are separated from the nave by a double row of arches, with a moulding, which reclines on beautiful consoles. The tower also is complete and the arch on which it rests is, for its curious and expansive curvature, much esteemed.

Enniscorthy, in the barony of Scarawalshe, on the river Slaney, and nine miles north-west of Wexford. This abbey of canons regular was granted by the patron, Gerald de Prendergast, as a cell to the abbey of St. Thomas, in Dublin, and who ordered that it should be governed agreeably to the rules of St. Augustine, and the customs of the said abbey. And for the health of his own soul that of his wife, those of his father and mother, whose bodies rest here, he granted, for the better support of the canons, and to contribute to the relief of the poor, the churches of St. Senan, Enniscorthy, St. Brigid, near Ardles, and St. John, with all his land lying and situate near the house, the tithes of his mills at Enniscorthy, timber from his woods, with liberty of feeding their cattle in the same, and all other necessary pasture. Witness, John, bishop of Ferns, who appointed that the convent should consist of four brethren and a prior, to whom Prendergast granted two carucates of land, called Oernath, adjoining their house, in exchange for two carucates which Philip de Barry had granted them in the village of Sendan, near the bridge of Cork, reserving, however, to the canons, the chapel of St. Katharine, in the said town, with the tithes thereunto belonging, and one burgage.

Witness, John, bishop of Ferns, who presided from 1223 to the year 1243.

December 6th, 1581, a lease of this abbey was granted to Edward Spenser, at the annual rent of £13 5s.

Franciscan friary, was founded for friars minors, of the strict observance, A.D. 1460, by Donald Cavenagh, surnamed the Brown, head of his sept.

In an ancient missal belonging to this monastery, we find that its dedication was on the 18th of October, in the same year.

A.D. 1476, the missal informs us that the founder died in this year. This missal was written in this friary.

Thirty-first of Henry VIII., the prior of this house was found to have been seized of a church and belfry, a chapter-house, dormitory, hall, four chambers, a kitchen, two orchards, and three gardens; annual value, besides reprises, 13s. 4d.

Thirty-seventh of Elizabeth, this friary, with its appurtenances, a water-mill, an orchard, and six acres of land in this county, together with the manor of Enniscorthy, was granted for ever to Sir Henry Wallop, knight, to hold, by knight's service at the annual rent of £10 16s. 4d.

Ferns, an episcopal seat on the river Banne, about five miles north of Enniscorthy. St. Maidoc, or Aidanus, was the founder. See diocese of.

A.D. 601, King Brandubh was interred here.

A.D. 834, the Danes destroyed Ferns with fire.

A.D. 836, they repeated their barbarous conduct.

A.D. 8[illegible] other attack on Ferns by the Danes.

A.D. [illegible] the Abbot Dermot.

A.D. [illegible] Danes ravaged and plundered the abbey.

A.D. 944, died the Abbot Flathgus.

A.D. 975, the Abbot Conding died.

A.D. 1166, Diarmid Mac Murchad, king of Leinster, set fire to, and destroyed the town.

In atonement for this breach of humanity, this prince founded an abbey here, under the invocation of the Virgin Mary, for canons regular of St. Augustine, and endowed it with so much of the lands of Ballisisin and Ballilacussa, as would form the site of a village; Borin, Roshena and Kilbridy for two villages; and the lands of Ballisislan, in Fothert, near Wexford, and those of Munemoth, in Ferneghens[illegible], also a cell at Thamoling, being the chapel of St. Mary; the lands of [illegible]gery with its fisheries, and his own chapelry; together with all the tithes and first fruits of the demesne of Perbukenselich, and a flagon of ale out of every brewing in Ferns; the cell of Finnachia, in Ferns aforesaid, and the lands of Balliculum and Ballinafussin, with three acres adjoining the said cell. Witnesses: Christian, of Lismore, legate;

Donat, bishop of Leighlin; Joseph, bishop of Ferns; Domnald, bishop of Ossory; Malachy, bishop of Kildare; Celestine, bishop, and Laurence, abbot of Glendaloch.

A.D. 1171, on the 1st of May, died impenitent, without sacraments or extreme unction, Dermot, the founder, and was interred here.

A.D. 1172, died the abbot Brighdean O'Cathan.

Dowyll was the last abbot. He surrendered in the thirty-first of Henry VIII. The possessions of this abbey in lands consisted of 590 acres, with the tithes and appurtenances thereof, all situate and lying in this county.

November 20th, twenty-sixth of Queen Elizabeth, a lease of this abbey for the term of sixty years was granted to Thomas Masterson, at the annual rent of £16.

Fionmagh, in the territory of Fothart. See Camross, in this county.

Glasscarrig, in the barony of Ballaghkeen, on the sea-side, and six miles southeast of Gorey. Griffin Condon and Cecilia Barry, his wife, and Roboric Bourk, her father, together with David Roche, Richard Carrin and John Fytte, of Areolon, granted all their lands in Cousinquilos and Trahore, with the long marsh, fishery and salvage of wrecks, for the purpose of founding this priory for Benedictine monks, in honor of the monastery of the blessed Virgin Mary, of St. Dogmael, in Pembrokeshire, Wales, of which their predecessors were founders: this house to be subject to that of St. Dogmael, whose abbot was always to present one of his monks to succeed on the death of the prior of Glasscarrig.

The charter of this abbey was confirmed by Thomas Den, bishop of Ferns, who died A.D. 1400.

Charles Mac Mortha was prior. When obliged to surrender his abbey, its possessions in land consisted of 360 acres, rectories, annual value £3 10s. 8d., with tithes &c., all situate in this county.

On the feast of St. Katharine, the fifth of Edward VI., it was found that Dermit, the last prior, was seized of the following rectories in this county, appropriated to him and his successors: Lorome, which extendeth into the town of Lorome; Kilmalapoke, Kilreny, Kilerat, and Cormore; Templebodegane, Kiltenen, Clonygosse, Balledonagh, Killenerlde, Bollyncollen and Killemonde, and the rectories of Ballane and Templemallyne.

Hourtown, in the barony of Shelmaliere, and about three miles west of Taghmon.

In the fourteenth century, a monastery for Carmelites was founded at Little Horton by Furlong, who endowed and dedicated it to the Virgin Mary.

On the suppression of religious houses, this friary was granted to Sir John Davis, who assigned it to Francis Talbot.

Inverdhaoile. St. Dagan was the founder. See Achad Dagan, Co. Waterford.

There is mention of St. David, of Inverdhaoile, on the 13th of September, 639.

Inisbeg, in the territory of Hy-Kinsellagh. St. Patrick is said to have placed his disciples St. Erditus and St. Augustine in the monastery of this island.

Inisfael, in the same territory of Hy-Kensellagh. St. Patrick also founded the establishment of Inisfael, which he presented to the saints Mochonoc and Mochadoc. See Gallen, King's county. That St. Patrick has been the founder, there is reason to doubt.

When the Danes seized the church of Slepte, or Sletty, those of Inisbeg and Inisfail, together with that of Inverdhaoile, were wholly forsaken; they are since lost in oblivion.

Killcloghan, in the barony of Shelburne. O'More founded this preceptory for knights Templar, which was, at the time of their suppression, given to the Hospitallers.

A.D. 1326, John Fitz David was commendator; he also governed Balliscoak, alias Ballyhack.

William Keating was commendator of both these houses. At the general suppression, an annual pension was granted to him on the 18th of July, 1541.

The possessions of this commandery consisted of 493 acres of land, and rectories; annual value, £48 1s. 9d.

November 11th, thirtieth of Queen Elizabeth, a lease of this commandery was granted to Sir Henry Harrington, knight, to hold the same for ever, by the fourth part of a knight's fee, and the annual rent of £35 16s. 8d.

Maghinemhna, or Maghera-Nuidhe, alias Maudlinton, near the river Barrow, in Hy-Kinsellagh. St. Abbhan was the founder. His memory was particularly revered here.

Ross-Mic-Trian, called Rossglassna Muimneach, a beautiful sea-port on the river Barrow, in the barony of Bantry; carries on an extensive trade, and is also a parliamentary borough. This town was formerly strongly fortified; in high repute, and adorned with many religious houses.

It obtained the name of "Rossglass na muimneach," from the great number of Munstermen who followed St. Evin thither, when he founded the monastery of Rossmictreoin. It is not to be confounded with another Rossglass, in a northern part of Leinster, now called Monastereven.

St. Evin is said to have been the brother of St. Cormac, who was of the royal blood of Munster, of the Eugenian line. Having left his own country, he arrived in the neighborhood of the Barrow, and founded his monastery of Rossmictreoin. Evin was contemporary with St. Molua, of Clonfert-Molua, who visited him in this monastery, when its abbot, and there performed miracles. The name of St. Evin appears in several Irish calendars. His death is assigned to a 22d of December, prior to the year 602, as he died in the reign of Brandubh, king of Leinster.

Crouched friary was built on the summit of a hill, in the town. One of the friars having killed a principal inhabitant, the whole body of the people arose, put the friars to death, and totally destroyed the abbey.

On its site was erected, by Sir John Devereux, the monastery of St. Saviour, for conventual Franciscans.

A.D. 1300, the founder granted to these friars a certain duty on all ships coming into the port of Ross.

A.D. 1283, Henry was prior.

A.D. 1310, about this time the town was walled, the friary included.

A.D. 1318, a provincial chapter of the order was held here on the feast of St. Bartholomew.

A.D. 1333, on March 6th, died Adam de Callen, guardian of Ross, who had filled that office for twenty-four years.

A.D. 1345, in a chapter held at Clane, in Kildare, this friary was assigned to the wardenship of Dublin.

A.D. 1406, the friars complaining to Henry IV. that the provost and burgesses levied taxes on the ships, merchants, &c., within the friar's bounds, contrary to the grant of the founder, the king confirmed the aforesaid grant on the 8th of December, James, earl of Ormond, being then lord lieutenant.

At the suppression, this house was granted to the earl of Ormond.

Inquisition taken on the 30th of June, thirty-first of Queen Elizabeth, finds that seven acres of land in Glean St. Saviour, annual value, besides reprises, 3s., were parcel of the possessions of this friary.

The east end of the building is now the parish church, of course the Protestant.

Augustinian friary, was founded, in the reign of Edward III., for eremites of St. Augustine. The name of the founder is lost in oblivion.

Robert Everard was prior.

John Gregory was the last prior. On the 20th of March, and in the thirty-first of king Henry VIII., he was seized of a church and belfry, hall, dormitory, and some other buildings, within the precincts, and a cemetery, the whole containing one acre, annual value, besides reprises

3s. 4d.; also of one tenement, one messuage, and five gardens in Ross, annual value, besides reprises, 13s. 2d.; and twenty acres of arable land, thirty of pasture, and two of wood, in Polcaphuil, annual value, besides reprises, 10s. 2d.

In the thirty-fifth of Henry, this abbey, with its property, was granted for ever to Richard Butler at the annual rent of 17d. Irish.

Seanbotha, in the territory of Hy-Kinsellagh. St. Colman Hua Fiachra, a descendant of the prince Fiachra, the brother of Neill Niagilliach, and who was particularly distinguished through his sanctity, seems to have been abbot, and perhaps the founder of this monastery, which was situated at the foot of Mount Leinster (in Irish Suighe Lagen), at the borders of the present counties of Carlow and Wexford. Of the further transactions of this saint or of his death, we have no account. His memory was revered at Seanbotha on the 27th of October, the anniversary of his death.

Teaghmunnu. St. Fintan Munnu, probably so called from the Maine branch of his mother's family, was the strenuous supporter of the Irish Paschal system, and the distinguished opponent of St. Laserian, of Old Leighlin. Fintan was of the Niall family, the son of Tulcan and Feidelmia probably, of the northern Nialls, as Adamnan makes mention of a priest, a friend of his, named Columcrag, who lived not far from Derry.

He is said to have been placed first at the school of Bangor, under St. Comgall, and to have afterwards studied in the school of Kilmore Deathrib, which St. Columbkille is supposed to have governed for some time before his departure from Ireland. Fintan's chief master and instructor seems to have been Sinell, son of Maynacur, with whom he remained eighteen years at Cluaininis, until about the time that he resolved on going to Hy for the purpose of being admitted a member of that monastery. While preparing to set out for the island, he was informed that St. Columba died a few days before, and was succeeded by Baithen. Fintan still persevered in his resolve, hoping that he would be received into his community. When arrived in Hy, he was treated as a mere stranger, for even his name was not known there, and the abbot had never seen him until that time.

On being introduced to Baithen, he was interrogated as to his name, family, studies, conduct, and his object in coming to Hy. Fintan having replied to all his questions, humbly sought for admission as a monk, to which Baithen answered: "I thank my God that you are come to this place; but this you must know, that you cannot be a monk of ours." Much afflicted at these words, Fintan said: "Is it that I am unworthy of being one?" "No," replied Baithen; "but although I should be very glad to keep you with me, I must obey the orders of my

predecessor, Columba, who some time ago said to me, in the spirit of prophecy—'Baithen, remember these words of mine: Immediately after my departure from this life, a brother, who is now regulating his youthful age by good conduct, and well versed in sacred studies, named Fintan, of the race of Mocu-moic, or Maine (his mother's family), and son of Tulcan, will come to you from Ireland, and will supplicate to be reckoned among the monks; but it is predetermined by God that he is to be an abbot, presiding over monks, and a guide of souls. Do not, therefore, let him remain in these islands of ours, but direct him to return in peace to Ireland, that he may there establish a monastery in a part of Leinster not far from the sea, and labor for the good of souls.'"

The holy young man, shedding tears, returned thanks to Christ, and said that he would follow these directions. Soon after, having received the benediction of Baithen, he returned to Ireland; it appears he began, without delay, to comply with the wishes of Heaven, and founded the monastery of Teagh-Munna (now Taghmon), and there presided over one hundred and fifty-two holy monks. Even at the time of his opposition to St. Laserian, on the question of the Roman cycle, he was most highly revered for his sanctity and power of working miracles. It appears, however, that this eminent saint soon after withdrew his opposition, and agreed with his brethren of the south. He did not long survive this happy event, as he died in 635 on the 21st of October.

A.D. 777, died Kiaran, of Teaghmon.

A.D. 859, died the abbot Fiachra.

A.D. 917, the Danes plundered this abbey.

A.D. 953, died Dunlung, abbot of Taghmon and Cape Clear.

A.D. 1007, the abbot Toole O'Connor died.

Tintern, in the barony of Shelburne. William, earl of Pembroke, being in great danger at sea, made a vow to found an abbey in that place where he would first arrive in safety—a vow which was performed by founding the abbey of Tintern, and which he dedicated to the Virgin Mary, and placed there monks of the Cistercian order, whom he brought from the abbey of that name in Monmouthshire; granted them thirty carucates, lying in Carulliner, near the river Banne, with other possessions, and equal liberties with those granted to the abbey of Dunbrody.

A.D. 1200, John Torrell was the first abbot.

A.D. 1219, the founder died, whose will was confirmed by King John, giving this abbey thirty carucates of land, and enjoining Isabella, his countess, and his seneschal, Geoffry Fitz Robert, to provide the same.

A.D. 1346, the abbot, William Codd, was deposed, and David Furlong was placed in his stead.

A.D. 1356, David Walsh was abbot.

A.D. 1380, it was enacted by parliament that no mere Irishman should make his profession in this abbey.

The abbots of Tintern sat as barons of parliament, the last of whom was John Powel.

By an inquisition taken in the thirty-first of Henry VIII., the possessions were found to consist of ninety acres, being the demesne land situated in Tintern, and two thousand two hundred acres of moor, arable, and pasture, together with the rectories of Banne, Killmore, Clomines, and various others. Within the same year, the Saltees, with the rectory of Kilmore, were granted to William St. Loo. While in the eighteenth of Elizabeth, the abbey, and sixteen townlands, with their tithes, and the reversion of the premises, were granted for ever to Anthony Colclough, at the annual rent of £26 4s. Irish money.

The church was a large building, with a great tower in the centre; the chancel part was converted into a dwelling-house, with three floors, &c., and is now the seat of Vesey Colclough, Esq.

Wexford, the capital of the county, and a sea-port, market-town, and parliamentary borough, in the barony of Shelmaliere.

Priory of canons regular, under the invocation of SS. Peter and Paul, was founded, according to the most approved opinion, by the Danes, in the early part of the twelfth century, to which the Roches, a noble and an influential family, were munificent benefactors.

A.D. 1240, John, bishop of Ferns, held a synod here on the morrow of the nativity of the blessed Virgin.

A.D. 1418, Sir John Talbot, Lord Talbot of Furneval and Wexford, granted to this priory the chapel of St. Nicholas of Carrick.

The prior of this abbey sat in parliament as a baron.

The first inquisition, taken in the thirty-first of Henry VIII., found in the possession of the last prior, John Heygarne, four orchards, two parks, fifteen messuages, with their gardens, and the rectories of St. Patrick, SS. Peter and Paul, and St. Tullogh, in the town of Wexford; two hundred and sixty acres of land and eighteen capons, together with the rectories of Kilmacree, St. Margaret, Ballynane, Slaney, Killuske, and various others in the county of Wexford. In the first year of Edward VI., this priory and the greater part of its possessions were granted to John Parker, at the annual rent of 15s.

The church of SS. Peter and Paul, or Selskir Abbey, yet remains, with a very large tower in the centre.

Knights Hospitallers. This priory, founded by William Mareschal, Earl of Pembroke, and dedicated to St. John and St. Brigid, was, antecedent to the period in which the order of Templars was abolished, the grand commandery. But Kilmainham being granted to the Hos-

pitallers, it immediately became the grand establishment of that order.

A.D. 1376. The prior recovered against Adam, the son of John de Bocher, sixty acres of land with the appurtenances thereunto belonging, and situate in Ballycollock, in this county. There still remains part of the old church of St. John, without the walls.

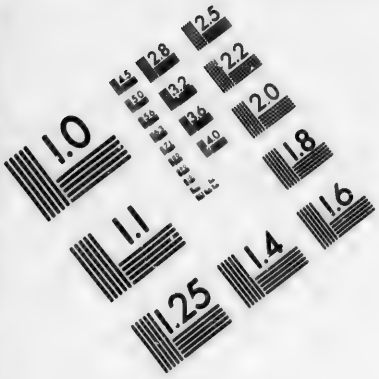
Gray Friars. The conventual Franciscans procured a settlement for themselves in this town, in the reign of King Henry III., and were reformed A.D. 1486.

Thirty-first of Henry VIII., the prior of this house was seized of a church and belfry, chapter-house, dormitory, hall, kitchen and some other buildings, with eight burgages in the town of Wexford, annual value, besides reprises, 17s.

February 20th, thirty-fifth of Henry, this monastery, with the aforesaid burgages in Wexford, were granted for ever to Paul Turner and James Devereux, at the annual rent of 10d. Irish money.

Leper Hospital. Henry IV., on the 26th of January, and tenth year of his reign, granted to the son of William Rochford, during life, the custody of the hospital for lepers, under the invocation of the brethren and sisters of St. Mary Magdalen, near Wexford, with the lands, rents, possessions, churches, tithes thereunto belonging; the said John to support the houses, buildings, &c., and to defray all other expenses at his own proper cost and charge.

A.D. 1649. Wexford was besieged by Oliver Cromwell. As soon as the regicide had ordered his batteries to play on a distant part of the town, on his summons being rejected, "the commander of the garrison, Stafford," admitted his men into the castle, whence issuing suddenly and attacking the wall and gate adjoining, (they were admitted, either through the treachery of the townsmen or the cowardice of the soldiers, or perhaps both,) the slaughter was almost as great as at Drogheda. By Cromwell himself, the number of the slain is reduced to two; by some writers it has been swelled to five thousand. "No distinction was made between the defenceless inhabitant and the armed soldier, nor could the shrieks and prayers of 300 females, who had gathered round the great cross, preserve them from the swords of those ruthless barbarians."



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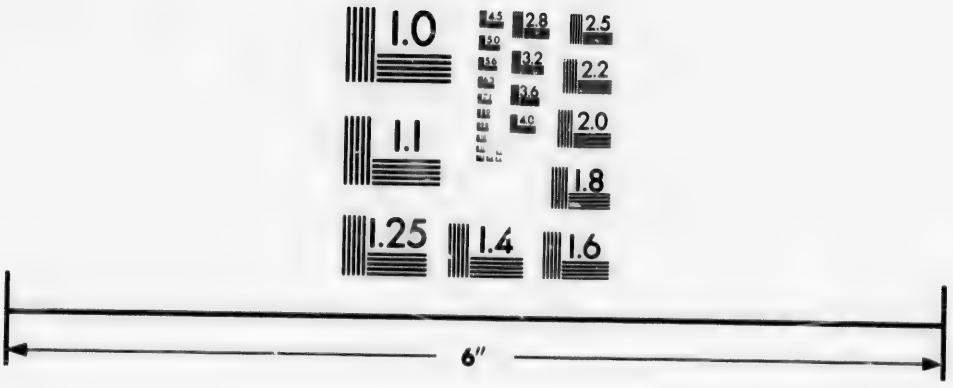

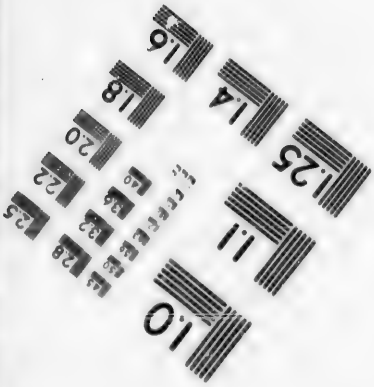

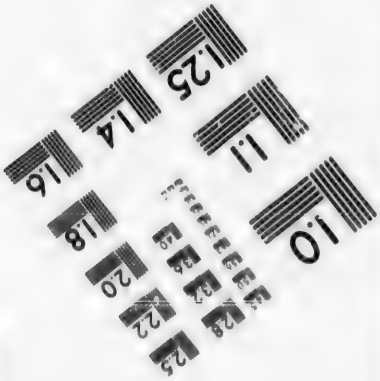

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CHAPTER LXVI.

COUNTY OF WICKLOW.

ARKLOW is situated eleven miles south of Wicklow. It was formerly the residence of the kings of Dublin; but being possessed by the Ostmen, or Danes, both barony and town acquired the name of Arklow. The town was adorned with a monastery and a castle, now in ruins.

Theobald Fitzwalter, fourth Butler of Ireland, founded a Dominican monastery here under the invocation of the Holy Ghost. He died the 26th of September, A.D. 1285, in his castle of Arklow, and was interred in this friary, where a tomb, with his statue, was erected.

Pope John XXIII. granted an indulgence to all those visiting this friary on certain festivals, and also to those who gave alms to the friars.

In the thirty-first of Henry VIII. the prior of Arklow was seized of the church and belfry, chapter-house, dormitory, hall, three chambers, a store, kitchen, cemetery and garden, containing two acres, with two parks, and three acres of land, of the great measure (twenty-one), in Arklow, and four messuages in the said town; annual value, besides reprises, 29s. 10d.

February 4th, thirty-fifth Henry VIII., this friary, with a garden, containing two acres and four messuages, six cottages, a chamber, two parks, containing three acres of the great measure, and three flagons and a half out of every brewing of ale, for sale, in the town of Arklow, was granted for ever to John Travers, at the annual rent of 2s. 2d. Irish money. These possessions were afterwards assigned to Patrick Barnewall.

There were two brethren assigned to this convent in 1756: James Morilly, prior, and Ambrose O'Connor, pastor, in the diocese of Dublin.

Ballykine, in the barony of Arklow, and about six miles and a half north-west of that town. An abbey was founded here by a brother of St. Kevin, probably St. Dagan; it is now the seat of Whaley, who has erected a mansion on the ancient site, called Whalley Abbey.

Baltinglass, a market-town in the barony of Talbotstown, on the river Slaney. Dearmit Mac Murrogh O'Cavanagh, king of Leinster, founded the abbey of Baltinglass for Cistercians, in which he was interred about the year 1151.

A.D. 1185, Albinus O'Mulloy was abbot of Baltinglass; attended the synod held in Christ church, by John Comyn, archbishop of Dublin; inveighed, in his discourse, against the incontinence of the English clergy, for having, by their ill example, vitiated the hitherto untainted probity and innocence of the clergy of Ireland.

Albinus was made bishop of Ferns. See diocese of.

A.D. 1314, Griffin was abbot.

A.D. 1346, the better to enable the king, Edward III., to resist his Irish enemies, the clergy of Meath granted to him, in this year, £40; the county of Louth, £20; the prebendaries of the church of St. Patrick, Dublin, 40 marcs; the prior of St. John of Jerusalem, 40 marcs; the clergy of Ossory, £20; the clergy of Ferns, £10; and the abbot of Baltinglass, 10 marcs, for the aforesaid purpose.

A.D. 1377, Philip, the abbot, received a full and free pardon for all seditions, felonies, breaches of the peace, conspiracies, confederacies, false allegations, and all other transgressions whatsoever, by him committed, and for which he had been indicted.

A.D. 1380, it was enacted by the parliament of the pale, that no mere Irishman should be permitted to make his profession in the abbey of Baltinglass, which an Irish prince had founded.

A.D. 1488, the abbot received a pardon for his participation in the affair of Lambert Simnell.

John Galbally was the last abbot. At the suppression of the abbey, A.D. 1537, an annual pension was granted to him.

The abbot of Baltinglass (De valle salutis,) sat as a baron of parliament.

By an inquisition taken in the thirty-third of Henry VIII., the possessions were—forty acres of pasture, one hundred of wood, a mill and watercourse in Baltinglass, together with thirty messuages, seven hundred and twenty acres of arable and pasture land, in various parts of the counties of Wicklow and Kildare.

This abbey and its possessions were granted to Thomas Eustace, Viscount Baltinglass; and by the thirtieth of Elizabeth a second grant was made to Sir Henry Harrington, to hold for ever, at the annual rent of £11 19s. Irish money.

Donard-Domnachard, in the barony of Talbotstown, and six miles north-east of Baltinglass. This was one of the churches which Palladius, the Roman deacon, founded, who was chosen and sent a missionary to Ireland before the arrival of St. Patrick.

His disciples SS. Silvester and Salonius were there honored, as it was the place of their burial.

Glendaloch, in the barony of Ballynacor, twenty-two miles south of Dublin, and eleven north-west of Wicklow. An ancient episcopal seat. See diocese of Glendaloch.

Abbey of Glendaloch, under the invocation of SS. Peter and Paul. The abbey of Glendaloch gave origin to the city which sprang up, and in which a seminary existed, whence went forth many saints and exemplary men, whose sanctity and learning diffused around the western world that universal light of letters and religion, which shone resplendently throughout the remote and tranquil isle in which the valley of Glendaloch is situated. The eminent virtues, exemplary sanctity of the highly revered St. Kevin, the founder, and the miracles which he is said to have wrought, drew multitudes from the towns and cities—from ease, affluence, and comfort—from the obligations and cares of civil life—from the comforts and the amusements of society, to be spectators of his piety, and to be partakers in his merits, and to be with him, as their model, sharers in the voluntary privations to which he subjected his senses, as well as in the sufferings, which the cold of a cheerless and gloomy valley, on which the beams of the sun descend not, offered in return for the comforts which his pious and fervent disciples deserted, choosing the "one thing necessary."

A.D. 770, Glendaloch was destroyed by fire.

A.D. 830, the Danes plundered and sacked this abbey.

A.D. 833, they repeated their ravages.

A.D. 835, the Danes again burned the abbey.

A.D. 866, died the abbot Daniel.

A.D. 886, the abbey was plundered by the Danes.

A.D. 908, Cormac Mac Cullinan, who was slain in battle, bequeathed an ounce of gold and another of silver to this abbey.

A.D. 927, died Dowlish Mac Sealvoy, abbot of Timoling, and lecturer of Glendaloch.

A.D. 953, died Moel Jonmain, philosopher and anchorite of Glendaloch.

A.D. 955, died the anchorite Dermod.

A.D. 957, died the anchorite Martin.

A.D. 965, died O'Manchan, anchorite and director of Glendaloch.

A.D. 972, died the abbot Coirpre O'Corra.

A.D. 977, the Danes of Dublin plundered the town and abbey.

A.D. 983, the three sons of Kearval Mac Lorcan plundered the termon-lands of St. Kevin, but through the immediate intercession of that saint, they met their merited fate, and were all slain on the day they committed the sacrilege.

A.D. 1176, the English adventurers plundered Glendaloch.

A.D. 1177, a flood ran through the city, by which the bridge and mills were swept away, and fishes remained in the midst of the town.

A.D. 1197, Thomas was abbot.

A.D. 1398, the English forces destroyed the city of Glendaloch. It is now a city of ruin and desolation, and its fame is now only known through its history, and will be celebrated, when even the vestiges still remaining, of its seven churches, and of its former greatness, will totally disappear.

The first of these ranks as the cathedral, and owes its origin to St. Kevin, by whom it was dedicated to the patron saints of the abbey. It measures forty-eight feet in length and thirty wide. On the south were three small windows, and at the east end was an arch seventeen feet six inches wide, behind which was another building, thirty-seven feet six inches in length by twenty-three in width, with a beautiful window at the east end. On the north are two small ones and one on the south, a door three feet eight inches wide, communicating to a small building of sixteen feet by ten. The church door is seven feet four inches high, three feet six inches wide at top, and three feet ten at bottom. The jambs are composed of four courses and a lintel at top, over which is a discharging arch. The stones are the entire depth of the walls, with a reveal cut at the inside for the door, which appears to have turned on pivots; holes are cut for bars across, and iron cramps and bolts appear in some places. Several courses of this building are of hewn stone, as well as a kind of pilasters, which project from the ends of the wall to the front and rear, and measure two feet six inches in width; the wall of the building to the east, within these, is detached, having the appearance of a more modern style.

Under a small window, at the south side of the choir, is a tomb of freestone, ornamented, and in the cemetery stands a round tower one hundred and ten feet high, uncommonly well built, and in fine preservation, the roof alone having suffered by the effects of time. At its base it measures fifty-two feet in circumference, the walls being four feet thick.

The remains of several crosses may still be seen amongst these ruins, and the one situated in the cemetery particularly merits notice, being one entire stone, eleven feet in height.

The second church (vulgarly called St. Kevin's kitchen) is now almost entire, having suffered alone in the ruin of a window, the only one in the church, which was placed about eight feet from the south-east angle, and was ornamented with an architrave elegantly wrought. The area of this church measures twenty-two feet nine inches by fifteen. The walls are three feet six inches in thickness. At the east end is an

arch five feet three inches in width, which communicates with another building, ten feet six inches in length, by nine feet three inches in width, on the north side of which is a door two feet two inches wide, which communicates with another chapel of the same length and seven feet nine inches in width; each of these buildings has a small window in the centre to the east; the walls are three feet thick, and both measure twelve feet in height. The foundation, with two or three courses of the building, is laid of cut mountain grit-stone. The door is six feet eight inches high, two feet four inches wide at top, and two feet eight inches at bottom; most of the stones run through the entire thickness of the wall; the lintel is five feet eight inches in length by eleven and a half in depth, and a rude cornice, projecting about five inches, and measuring four feet ten inches long by six in depth, is worked out of the same stone.

A round belfry rises from the west end of the church, the entrance to it being a square aperture in the cove of the church, over which, between the cove and the roof, as at St. Columba's cell at Kells, is a large space open to the belfry, that received its light from a small window. The height of this tower is about forty-five feet; the roof of both church and tower is composed of thin stones very neatly laid, and with a very high pitch; the ridge of the roof is about thirty feet from the ground, and the double building at the rear is only twenty feet. In this building a difference in the workmanship is perceptible, shewing an inferiority of skill and execution as well as difference of time in the erection.

The third, Our Lady's Church, the most westward of the seven, and nearly opposite to the cathedral, is now almost in ruins; but, from the doorway, and the few remains of the walls, it appears to have been built with more knowledge of the art than the other structures, or in other words, much later. The church door consists of only three courses; the lintel is five feet six inches in length and fourteen and a half inches in depth; it is six feet four in height, two feet six at top and two feet ten at bottom. A kind of architrave is worked round the door six inches broad, and in the bottom of the lintel an ornament is wrought in a cross. The walls are carried up with hewn stone, in general of a large size, to about the height of the door, and the remainder are of the rude mountain rag-stone, but laid incomparably well. At the east end was an arch of hewn stone exactly similar to that of the cathedral.

The fourth church (the sepulchre of the kings, and called Reefeart) is famous for having seven princes interred within its limits. In this church is the tomb of O'Toole, the ancient chieftain of the country, with an inscription in the Irish character.

The fifth, the priory of St. Saviour, commonly called the Eastern Church. Of this building little can be said, as the foundation only remains. A quantity of stone, remarkably well wrought, was discovered, and on removing the rubbish, two clusters of columns were found with curious emblematic decorations, which had supported a great fretted arch composed of these stones.

The sixth church is somewhat situated to the westward, and has large breaches in its walls, long since mantled with ivy; entirely unroofed, there is nothing worthy of remark to be found in this building.

The seventh, Tempull na Skellig, situated in the recess of the south mountain, was the ancient Priory of the Rock, and was also called the Temple of the Desert, both names being expressive of the "Irish appellation."

The celebrated bed of St. Kevin, on the south side of the lough, is a cave hewn in the solid rock on the side of the mountain, exceedingly difficult of ascent, and alarming in its prospect, as it hangs perpendicularly over the lake, at a great height above the surface of the water. At a small distance from this bed, on the same side of the mountain, are to be seen the ruins of a small stone building, called St. Kevin's cell.

Inisboyne, in the barony of Arklow, on the sea-coast, and about four miles south-east of Wicklow. St. Baithen, the son of Finnaigh, was abbot of Inisbaoithin, near Kilmantan, in the western part of Leinster.

Killgorman. St. Mogorman is said to have been bishop of this church in the eastern part of Leinster and deanery of Arklow.

A St. Gorman is also said to have been abbot of this place. It is now parochial.

Killaird, alias Druimard, which ought to be placed in the county of Tipperary, and barony of Ikerin. A nunnery, in which St. Tamthina, the virgin, was abbess, and where her festival was long observed. St. Aidus, the bishop of Killare, visited the nunnery of Druimard.

Killnaningean, now unknown, near Arklow, in the territory of Criochchualan. St. Brigid, said to have been the sister of St. Colman, of Cloyne, was abbess of a nunnery here, where she was honored on the 6th of March.

Shruthair more properly should be placed in King's county, near the church of Sletty. A St. Mogoroc was revered on the 23d of December in the church of Dergne, in Hy-bruin chualan, a part of the present county of Wicklow.

Archdall thinks that Shruthair may be the same as Dergne, though he places Shruthair, near Sletty, which is in the Queen's county, having a monastery there in the tenth century.

A.D. 901, died the abbot Moelpolius or Paulinus.

A.D. 952, died the abbot Coincomrach, who also governed the church of Killeaspuic Sanctan (in the barony of Rathdown, and county of Dublin), and now called Cill-da-leis.

A.D. 1335, died the abbot MacCathail.

Teachnaromhan, in the territory of Hygarchon. St. Palladius founded this church, now unknown.

Whalley Abbey. See Ballykine, in this county.

Wicklow, the capital of Wicklow county, a seaport and market-town, in the barony of Arklow, and on the river Leitrim.

In 1301, Wicklow was burned by the Irish, and in 1375, William FitzWilliam, who had erected the castle of Wicklow, was appointed governor of all that part of the country.

In the reign of king Henry III., a monastery for conventual Franciscans was founded in the town of Wicklow, by the O'Brynes and O'Tooles.

Dermod O'Moore was the last warden; and the inquisition, taken 10th of May, and in the fifth of Edward VI., finds, that at the time of his surrender, he was seized of nine acres of arable land, and one acre of meadow, annual value, besides reprises, 26s. 10d.

28th July and seventeenth of queen Elizabeth, a lease of said friary was granted to Henry Harrington, for the term of twenty-one years, at the annual rent of £3 12s. 9d. Irish money.

The walls of this friary still remain, and are enclosed within the walls of a garden, whose proprietor seems to study their preservation.

CHAPTER LXVII.

THE EARLY MARTYRS OF IRELAND—MASSACRES OF THE DANES—SCHISMATICAL PROCEEDINGS OF THE EIGHTH HENRY—REIGNS OF EDWARD VI, MARY, ELIZABETH—EXCOMMUNICATION OF, BY THE PONTIFF ST. PIUS V.—TREACHERY OF ELIZABETH BEFORE HER DEATH TOWARDS SOME RELIGIOUS OF IRELAND, &c.—THE MARTYRED PRELATES AND ECCLESIASTICS OF IRELAND—DESCRIPTION OF THE VARIOUS KINDS OF TORTURE USED UNDER THE PAGAN PERSECUTORS—SHORT ACCOUNTS OF NERO, JULIAN THE APOSTATE, DIOCLETIAN, MAXIMINUS, VALENS THE ARIAN, ANASTASIUS, ARIUS, NESTORIUS, MONTANUS AND CERINTHUS, MANES, LUTHER, AND CALVIN.

A.D. 452, Odran, the faithful servant of St. Patrick, was transfixed with a lance by a wicked Irish prince, named Failge, generously laying down his own life to preserve to Ireland that of her national apostle.

Odran is the only martyr on record whose blood has been shed by the hands of an Irishman within the precincts of the island.

A.D. 500, about this year, St. Dympna, an Irish virgin, suffered martyrdom. She was the daughter of an Irish prince, Damen, or of a son of hi , king of Orgiel, and who was also the grandfather of St. Enda, of Arran, who having lost his wife, conceived an unnatural affection for his daughter, and wished to marry her on account of her extraordinary beauty, and the great likeness she bore to her mother. Dympna was secretly a Christian (as English ladies are now-a-days privately Catholic), and had been baptized and instructed by a worthy priest, named Gerebern, by whom her mother, as well as others, were attended.

To avoid being forced to submit to her father's horrible proposal, she contrived to escape from Ireland, accompanied by her pious instructor and some other persons, and safely arrived at Antwerp, whence she went to Gheel, then a small place, now a populous town of Brabant. Here she found a church dedicated to St. Martin, near which she procured a habitation for herself and her companions, where they led a most religious life, the priest Gerebern celebrating the divine mysteries for them in the church. The king, being apprized of her flight, sailed in quest of his daughter, attended by many followers, and having also

arrived at Antwerp, sent persons through the country to make enquiries concerning Dympna. Some of them stopped for a night at Westerloo, and on the next morning, when paying their host for the accommodation they had received, in Irish money, were told by him, that he had some coins like theirs, the value of which he did not precisely know. On being asked how he had gotten them, he said that a young and very beautiful lady, who had come over from Ireland, and who lived in a retired place, not far distant, together with a venerable old priest, was in the habit of sending some of these coins to him for such articles as she needed. Having procured directions to the retreat of the virgin, they saw her at a distance, and on recognizing her, immediately returned to Antwerp, and informed the king of the discovery they had made. Her father went with his attendants to the place, where she was, and, having found her and Gerebern, endeavored to persuade her to accede to his infamous design. Gerebern, beginning to remonstrate against his conduct, was instantly put to death, and again the father strove to obtain her assent. Dympna was inflexible, and reproaching him with the wickedness of his proceeding, declared that she detested his gods and goddesses, and that nothing should induce her to offend Jesus Christ, the true spouse of her soul. Hereupon the king became outrageous, and gave orders that she should be beheaded. As all his attendants declined to obey the savage command, he became the executioner himself, and murdered his own daughter.

Her remains, and those of Gerebern, were left exposed, but after some time were deposited in a cavern by some of the neighboring inhabitants. They were, in process of time, removed elsewhere; those of Gerebern to a place named Southbeck, in the Duchy of Cleves, and those of Dympna to Gheel, where they are preserved in a precious urn, and with great care, in a collegiate church, called after her name.

The day of her martyrdom is said to have been a 30th of May; the 15th of that month, on which her festival is kept, being the anniversary of a translation of her relics.

In the Pagan era of Ireland, the worst, even of Persian practices, such as the marriage of a son with his mother, occurred there, as well as in other countries then far removed from the savage state. Proud England, Protestant as she is, and glorying in her spirit of evangelical liberty, in the enlightened nineteenth century, is steeped in incestuous turpitude, as her courts of justice fully attest.

A.D. 616, the blessed Maelpatrick, and Munganus the anchorite, were put to death at Old Leighlin, county Carlow, by robbers or pirates, either Danes or Saxons.

A.D. 656, St. Livinus was decapitated on the 12th of November; as he is styled bishop of Dublin. See diocese of.

Livinus seems to have been a bishop before his departure from Ireland, but there is no authority for ranking Dublin as the seat of a bishop, until, after their conversion to Christianity, the Danes procured its erection into a bishopric, a fact which the registry of Christ's church, Dublin, places beyond doubt.

A.D. 689, July the 8th, St. Kylian, the illustrious apostle of Franconia, with his holy companions, Colman and Totnan, while singing the divine office, was put to death. Their remains were interred in the church of Wurtzburgh, where St. Kilian is revered as apostle and patron. See page 338.

A.D. 775, June the 24th, St. Rumold, also called bishop of Dublin, was put to death. See diocese of Dublin.

In the wars of 1580, Sir John Norris, in command of the English troops, rifled the cathedral of Meclin, destroyed the shrine, and scattered the relics of St. Rumold.

O'Sullivan Beare relates some extraordinary circumstances relative to the death of Norris. However this may be, Norris received a wound, which he concealed, through pride, and having become suddenly mortified, reduced his body to a mass of putrefaction.

A.D. 812, the monks of the monastery of Skellig, county Kerry, were kept in close confinement by the Danes, until they perished through hunger.

A.D. 818, the Danes broke open the shrine of S[illegible]gal, of Bangor, county Down, and put the abbot and his monk[illegible]red in number, to death.

A.D. 824, January the 19th, St. Blathmac was m[illegible]
Danes in the abbey of Hy, while Diarmit was abbot of t[illegible]
Blathmac was a native of Ireland, and heir to a principality, [illegible]
opposition to his father and others, among whom are mentioned a bishop and some abbots, he retired from the world and became a monk, and afterwards an abbot. Having had an ardent desire to visit some foreign parts, from which he was prevented by his friends and companions, he at length passed over to the island of Hy, where he was not long sojourning, when a party of Danes approached the island. As he was anxious to receive the crown of martyrdom, he resolved on remaining there, whatever might happen, and by his example induced some others to stay along with him, advising those who did not wish to encounter the impending danger, to make their escape.

While celebrating mass, attended by his faithful and intrepid companions, the Danes rushed into the church, and having slaughtered the bystanders, came up to him, and asked for the precious metals within which were contained the holy remains of St. Columba. These, having been brought back from North Britain, had been concealed under

ground; Blaithmac not knowing in what particular spot. Accordingly, he answered that he did not know where they were; adding, that if he did, he would not point them out. He was then put to death. The name of this martyr is marked in some Irish calendars at July the 24th, probably as the day of a translation of his remains.

A.D. 833, on Christmas night, the Danes forcibly entered the abbey of Clonemore, and inhumanly massacred many of the monks.

A.D. 835, they also massacred many more of the monks of this monastery.

A.D. 838, the Danes massacred the clergy of Clonard, county Meath.

A.D. 839, the Danes killed and captured many bishops and other reverend men of the abbey of Louth.

A.D. 841, Moran Mac Inrachty, abbot of Clogher, county Tyrone, was slain by the Danes.

A.D. 842, Hugh Mac Duffe, abbot of Tidaglas, county Tipperary, was put to death by the Danes. His festival is observed on the 8th of July.

A.D. 843, Aidus, abbot of Clonenagh, Queen's county, was crowned with martyrdom by the Danes.

A.D. 843, Kethernac, prior of Kildare, with many others of note, who were there at the time, was barbarously put to the sword by the Danes. Nuad, of Killachad (Killeigh, King's county), was slain by the Danes.

A.D. 854, Sodamna, bishop of Slane, martyred by the Danes.

A.D. 872, Donogh Mac Moylduin, abbot of Killeigh, martyred by the Danes. In 885, O'Mannan, prior of Cluain-muin, county of Donegal, was martyred by the Danes.

In the same year, Dunchad Mac Maeldun, abbot of Killdelge, Queen's county, and many others, not enumerated, were martyred by the Danes.

A.D. 917, the abbot of Trevet, county Meath, Indrech Inreachta, was barbarously murdered by the Danes.

A.D. 938, the abbot Suibne, or Sweeny, of Slane, county Meath, was slain by the Scandinavians.

A.D. 943, Colman, archdeacon of Slane, was martyred by the Northmen.

A.D. 946, Colman, dean of Slane, was put to death by the Danes.

A.D. 948, Probus, with many others, was consumed by fire in the tower of Slane church, to which the Danes were accessory.

A.D. 948, one hundred and fifty monks, in the abbey of Drumrath, county of Westmeath, were burned by the Ostmen.

A.D. 965, Mured, abbot of Kildare, was slain by the Danes.

A.D. 980, the Danes of Dublin crowned with martyrdom the abbot of Durrow, King's county, Moyle Kieran O'Mayney.

A.D. 973, St. Foradach, abbot of Rathlin Island, county Antrim, was martyred by the Danes.

A.D. 1022, St. Colman honored as a martyr in Austria.

A.D. 1031, two hundred perished in the flames of the monastery of Ardbraccan, county Meath, to which the Danes of Dublin set fire.

A.D. 1065, John, the apostle of Sclavonia and bishop of Mecklenburgh, was beheaded about this year, at Rethre, by the order of a Pagan governor.

In making these savage attacks on the monasteries of Ireland, many of which were restored almost as quickly as they were consumed by the flames, the Danish barbarians were, it appears, actuated by a desire of enriching themselves with the treasures of the sacred shrines, in which were deposited the relics of the holy founders. Hence it is, that the abbots of the monasteries were so frequently the objects of their particular fury, as they were supposed to know the secret places in which these shrines were concealed. Ireland must, in those times, have abounded in wealth, otherwise it is not easy to account for the many ravages committed on a single monastery, as at Slane, in the course of a few years.

The Danish invaders were not then Christians, and when converted to the true faith, they were as patriotic as the native Irish in resisting the conquest of our dear isle by the really more savage Anglo-Norman hordes, who violated everything, sacred and profane.

Though the Danish predatory incursions, many of which were fatal to themselves, weakened and harassed the country, as well as enfeebled the government of the native princes, yet the Danes were never able to seize on the throne of Ireland, as they did that of proud Albion, having given to the latter three monarchs, and having effectually crushed the spirit of the Britons. Had the same national spirit that exhibited so much patriotism and bravery on the battle-field of Clontarf, pervaded the Irish princes when the foul footsteps of the Saxons polluted the soil of Ireland, the soul of music would not have fled, nor would the harp of Erin be slumbering in those halls wherein were sung the feats of heroes, saints, and sages. But according to the councils of heaven, the number of Irish martyrs is not yet complete, and to England has been reserved the performance of those tragic scenes which shall ever rest as a stain upon the character of that country until time be no more, as well as exhibit the futility of persecution as a means of propagating the errors of superstition or of heretical tenets. In spreading her false system of religion, England has employed the rack, the gibbet, the torch, and the fagot; and when these instruments fail her, lying and

falsehood, calumny and misrepresentation, which she must inherit from the "father of lies," and with which her people, from the peer to the peasant, from the highest *élève* of her ecclesiastical régime to the most stupid of her parsons, are more than amply endowed, are industriously circulated. When the Catholic church is to be maligned and insulted lest public attention be directed towards the huge robberies which England has committed in the name of religion—robberies which demonstrate her as that "scarlet lady" brimful of crime against God and his saints—intoxicated with the blood of her martyred children; and again, when these vile agencies prove defective, as well as unsuccessful, thereby demonstrating that such are not the means which Heaven can or could approve, England extends the ægis of her protection to every European liberal who chooses to associate his name with that of a political regenerator of his country, and whose breast is overfull of hatred to the Catholic church. With such firebrands she excites in foreign states seditions and commotions, which her Cecils and Palmerstons sanction by their diplomatic smiles, in order that England, *the land of Bibles and of bastards*, free from internal struggle, enjoying the blessings of peaceful arts and evangelical liberty, be held up as the "glory of surrounding nations, and the admiration of the world;" and lest these nations which her intrigues and infamous policy shake to their very centre, should confederate in mutual defence against her aggressions and injuries.

Gifted as she is with the spirit of falsehood and calumny, England strives to accumulate all the odium of her own persecuting spirit on the Catholic subjects of the empire, unmindful that the Catholics of Ireland never administered fuel to the fires of Smithfield. If then a Catholic government is charged with acts of blood, when the Catholic religion was established in England under Philip and Mary, the pages of its history belong to the government of England, and cannot with the least justice be imputed to the tenets of the Catholic church, or to the people of Ireland, who have ever repudiated persecution, and who have not, when in their power, returned blood for blood.

Let proud Albion now quaff the bitter draught which her own misrule and her fanaticism proffer to her lips. Let her cheek be at length purpled with the "scarlet narrative" of her murders and her massacres in the name of religion, in the name of that sacred Gospel which disclaims the sword in its cause, and which recognises no other aggression than that of argument and persuasion, which the sanctity of her doctrine, the power of truth and the evidence of miracles recommend as well as enforce.

The history of England cannot be read without tears, when we behold that nation, once the most zealous in the cause of Catholicity,

now become its most infuriated enemy. Who will not be touched with sorrow to see a kingdom once attached to the centre of unity and of faith, submerged in every error and heresy to which man in the pride of his rebellious spirit has given origin? Fifteen English kings and eleven queens have renounced the world and assumed the habits of religion in different convents; twelve kings were martyrs, and ten have been placed on the catalogue of saints. It is said, that previous to the schism, there was not a village in England which had not a patron-saint born on the spot. How dreadful, then, to behold this land the abode of schism and heresy!

England, it is said, received the faith in the time of Tiberius Cæsar. Joseph of Aramathea, says Saunders, with twelve disciples, introduced Christianity into the island, which in the time of Pope Eleutherius had spread so much, that, at the request of King Lucius, the pontiff sent them Fugacius and Damian, who baptized the king and many of his subjects, and having cast down the idols, consecrated many churches, and established several bishoprics. England remained firm in the faith during the persecution of Diocletian, and many of her primitive Christians sealed their faith with their blood. During the reign of Constantine, the first Christian emperor, the faith increased very much, and though many had fallen into the errors of Arius and Pelagius, they were reconverted by the preaching of SS. Germaine and Lupus, two holy bishops, who came from France, having been sent for that purpose by the then presiding pontiff of Rome. About the year 596, the Saxon conquest almost extinguished the embers of the faith; but St. Gregory the Great, then the representative of Jesus Christ, and the successor of St. Peter, sent over St. Austin, with forty Benedictine monks, who converted the whole Saxon population, and for nearly a thousand years after, they were remarkable for their zeal in the cause of the faith and their veneration and respect towards the holy Roman and Apostolic See. During this long period there were no sovereigns of Europe more obedient to the See of Rome than those of England.

In the year 1212, King John and the barons of the kingdom made England feudatory to the Holy See, holding the realms of England and Ireland as fiefs from the Pope, and paying a thousand marcs every year on the feast of St. Michael, and Peter's pence according to the number of hearths in those kingdoms, which was first promised by king Ina, A.D. 740, augmented by King Etholf, and paid up to the twenty-fifth year of Henry's reign, when that unhappy monarch separated himself from the obedience and direction of the Holy See. Many provincial councils were held in England during these centuries, for the establishment of ecclesiastical discipline, which was always observed till Henry's reign, when, to satisfy a debasing passion for a wicked woman, he plunged

himself into a vortex of crimes and involved the nation in his ruin, thus making England, once the glory of the church, a sink of wickedness, impiety, turpitude, and error. In the year 1501, Henry VII. married his eldest son, Arthur, to Catharine, of Arragon, the daughter of his Catholic Majesty Ferdinand; but that prince having died before the consummation of his marriage, she was then wedded to his second son, Henry VIII., Pope Julius II. granting a dispensation with a view of preserving the peace with Spain. At this time Henry was so attached to the Catholic religion, that, when Luther attacked it, he persecuted the followers of the German heresiarch to death, and caused all his books to be burned in his presence by the public executioner. He then published a book defending the doctrine of faith in the seven sacraments in opposition to Martin Luther (though some attribute it to Fisher, bishop of Rochester), and dedicated it to Pope Leo X., who on this occasion honored Henry with the title of "Defender of the Faith," a title which his heretical successors still retain with as little consistency as right. But becoming enamored of Anna Boleyn, and blind to every thing except the indulgence of his brutal passion, he began to entertain towards Katharine the greatest aversion, though they had spent twenty-five years in connubial bliss and happiness.

Anna Boleyn, *the reputed daughter of Henry himself*, was considered the most beautiful woman in England, and perceiving the impression which her charms had raised in the king's breast, she was artful enough to refuse him admission to her presence unless the tie of marriage, licit or otherwise, would sanction her assent. Such was the ardent temper of Henry, that the more resisted in any wish, he became the more resolute in achieving his design, though having once obtained his object, he despised his accomplice. Aware, then, that his negotiation with Anna Boleyn would be fruitless, he resolved on the rash step of marrying her, utterly regardless of its consequences to religion and to public virtue.

Unfortunate England was at this period almost governed by Thomas Wolsey, a man of low birth, but whose intriguing disposition gained so much on the good will of the sovereign, that he was elevated not only to the archbishopric of York, but also to the high office of lord chancellor of England, and a cardinal of the holy Roman Catholic church. Seeing his king disgusted with his lawful wife, the cardinal keeper of the king's conscience advised him to seek a divorce, at the same time assuring him that his marriage with Catharine was not legal, as she had been his brother's wife. Wolsey's objection could not be maintained, as the Pope had issued a dispensation in the case, and as the impediment that existed was a canonical one, and not imposed by the Divine Law. From Genesis, chapter 38, it is proved that the

patriarch Juda made his second son, Onan, marry Thamar, the wife of his elder brother, who died without children; and in the Mosaic law there was a precept obliging the younger brother to take his elder brother's widow to wife, if he had died without leaving children. "When brethren dwell together and one of them die without children, the wife of the deceased shall not marry to another, but his brother shall take her and raise up seed for his brother," Deut. c. 25, v. 5. What, therefore, was not only permitted, but ordered by the old law, could never have been contrary to the law of nature. Neither is the prohibition of Leviticus, chap. 18, v. 16, to be taken into account, as it applies only to the instance of the father deceased having left children, and not to the former case, where he died childless, for then the surviving brother is commanded to marry the widow, that his dead brother's name should not be lost in Israel. The dispensation, then, of the pontiff, and the marriage of Henry with Katharine, of Arragon, were valid transactions, which the evil counsellor Wolsey should have represented to his sovereign as such, instead of raising unfounded scruples in the mind of the king.

The king consulted the canonists and doctors of the Sorbonne, at Paris, forty-five of whom gave, as their opinion, that his marriage was valid, while fifty-three maintained a contrary opinion, but Molineaux affirms that all these votes were purchased on the occasion. Henry even wrote to the Lutheran divines of Germany, on whose part Melancthon, having consulted others, replied, that the law prohibiting a man to marry his brother's wife could be dispensed with, and that his marriage with Catherine was therefore valid. Relying on the more agreeable opinion of his flatterer, Wolsey, Henry resolved to make Anna Boleyn his bride. It is said that Sir Thomas Boleyn, having been made acquainted with the king's intention, posted from Paris, and assured Henry that his wife confessed to him that Anna was Henry's own daughter; but the monarch gave him a rude answer, told him to return to his official duties, and finally assured him that he would marry his favorite Anna. It is also related that from the age of fifteen Anna was of bad character, and that during her residence in Paris her conduct was so depraved that she was usually called an improper name (the English mare).

Henry, fully determined to wed this unfortunate woman, sent to Rome to demand of the Pope to appoint Cardinal Campeggio and Cardinal Wolsey to try the case of the divorce. The Pope consented, but the queen firmly appealed against these prelates as the judges of her cause, one of them, as she alleged, being the king's subject, and the other under obligations to him. Notwithstanding the justice of her appeal, the case was tried in England. Henry, certain of a favorable

issue, wished for an immediate decision, as one of the judges was the prime mover of the intrigue; but Wolsey, now viewing more calmly the tempest which he had excited, portending ruin to religion, and understanding the scandal which his obsequiousness to the will of the sovereign would cause, evaded coming to an issue on the subject.

The pope, having admitted the justice of the queen's appeal, prohibited the cardinal legates from proceeding with the cause, which he transferred to his own tribunal. Henry thereon sent Cranmer to Rome to watch his affairs. The representative of Henry at Rome was a priest of immoral life, who had privately embraced the Lutheran doctrines, and who was indebted to Anna Boleyn for the king's favor. The patron and the advocate seemed worthy of each other. In the meantime Henry strove to draw over to his cause Reginald Pole and Thomas More, both of whom regarded the interests of religion too well to become his venal supporters. In order to frighten the pontiff into compliance with his wishes, Henry prohibited, under the gravest penalties, any of his subjects from recurring to Rome for any favor or grace, without his consent. With Wolsey the king became furious, because he did not expedite the sentence in his favor, and banished him to his see of York. Soon after, an order was given for his arrest, and on his way to London, whither the king commanded that he should be brought, but suffering much on his journey, and distressed in mind as well as in body, the cardinal breathed his last in the abbey of Leicester, in the month of December, 1530. "Had I served God," said he, "as faithfully as I served the king, he would not have given me over in my grey hairs." Yes, death pointed out to him the instability of earthly friendship and dignity, reminding him, at the same time, that our heavenly father is the only true and sincere friend, whose chastisement is paternal, and whose anger with his children, when they offend, is remedial, and conducive towards that immortal destiny which he has intended for us.

The advocate of Henry wrote from Rome, that he found it impossible to obtain the Pope's consent to the divorce. He was then recalled by the king, and having gone to Germany, he there married the sister or niece of Osiander, whom he afterwards imported into England in a cask, lest his liege lord, Henry, would send his head to the block for a violation of that continence which he enforced in the clergy. But on the death of Warrham, the archbishop of Canterbury, Cranmer was appointed his successor, with the express condition of pronouncing a sentence of divorce between the king and his wife Catharine. Henry, finding that the clergy of the kingdom espoused the cause of the injured queen, resolved on punishing them by a "præmunire," for preferring the legatine to the royal authority. The clergy, alarmed at the pro-

ceeding, and left without the protection of the holy See, offered the king the sum of 400,000 crowns to compromise the matter, and admitted his sovereign power in the realm, both over the clergy and laity. Thomas More, seeing the ruin of England at hand, resigned the chancellorship, and the Pope, Clement VII., anxious to prevent the imminent danger to religion, as well as to the realm, from the admiration of Henry for Anna, as his mistress, endeavored to deter the king by sentence of excommunication, should he attempt to marry Anna while the question of the divorce was undecided. The prohibition infuriated Henry the more, and despising the admonitions and censures of the Pope, he was privately wedded to Anna Boleyn, before the break of day, in the month of December, 1532, having, beforehand, created her countess of Pembroke. Roland Lee was the officiating priest; and it is believed by some that Henry deceived him, telling him that he had procured the Pope's permission to marry again.

Under favor of the new queen, Thomas Cromwell was now advanced to the highest honors. Thomas was a man of the greatest cunning and of the most unbounded ambition, and, moreover, a follower of the Lutheran doctrine. He was appointed knight of the garter, grand chamberlain of the kingdom, keeper of the privy seal, as well as vicar-general in ecclesiastical affairs, which he entirely managed as he pleased, in conjunction with archbishop Cranmer and the new chancellor, Audley. Thomas obliged ecclesiastics to take an oath of obedience in spirituals, to the king, as they did previously to the Pope. Every means were tried to induce the venerable Fisher, bishop of Rochester, to take this oath, which he at first refused to do, but at length consented, adding, as a condition, "inasmuch as it was not opposed to the divine Word." This pillar of the church shaken, it was not difficult to induce the rest of the clergy to give in their adhesion to the new order of things. Cranmer could now throw off the mask, and perform his compact with Henry. He accordingly pronounced the marriage of Henry with Catharine opposed to the divine law, declaring the king at liberty to contract marriage with another woman, whereupon Henry solemnly wedded his favorite Anna on the 13th of April, 1533.

Clement VII. now seeing that mild measures were ineffectual, determined to act with extreme severity. The marriage with Anna was declared invalid; the issue thereof, either present or future, illegitimate; and Catharine was declared as restored to her conjugal and royal rights. Henry was excommunicated for his contumacy to the holy See, a month having been allowed him for reflection and repentance. But the obstinate temper of Henry was not to be subdued by mild or harsh measures while in pursuit of an infamous desire. On his part, he prohibited any one from giving the title of queen to Catharine, or styling her

daughter, Mary, heiress of the kingdom, though she was proclaimed as such by the estates of the realm. Henry declared her illegitimate, and sent her to live with her mother, Catharine. In the meantime, Anna Boleyn had a daughter, Elizabeth, born on the 7th of September, five months after her solemn marriage with Henry, who continued his persecution of the Catholics by sending to prison bishop Fisher, Sir Thomas More, and two hundred observantine friars of the order of St. Francis. And in the parliament assembled on the 3d of November, 1534, a bill was passed in both houses, declaring Mary, the daughter of Catharine, excluded from the succession, and recognizing Elizabeth, Anna's daughter, as heiress to the throne.

The power of the Pope in England and Ireland was rejected at the same time, and whoever professed to believe in the supremacy of the holy See was declared a rebel.

Henry assumed an authority over the bishops of the kingdom which the pontiff never possessed; for he granted them their powers as if they were secular officers, and revocable at his will, at the same time restricting them in the right of ordaining priests or publishing censures without his consent. Finally, it was decreed that the king was supreme head of the church of England; that to him alone it belonged to extirpate heresies, correct abuses; and that to him, by right, belonged all tithes and first fruits. The name of the Pope was expunged from the liturgy, and among the petitions of Henry's new-fangled litany, the following one was impiously inserted:—"From the tyranny and detestable enormities of the bishop of Rome, deliver us, O Lord!"

Henry, well knowing that his assumption of spiritual power was without precedent, and that it was condemned by Catholics as well as by the new "*apostles, Luther and Calvin*," gave orders that it should be defended by theologians in their writings, some of whom voluntarily, others by force, undertook to maintain such an untenable doctrine. How different was the conduct of the first Christian emperor, Constantine, when he entered the assembly of the fathers, who met at Nice, to pronounce anathema against the blasphemies of the arch-heretic Arius:—"God," says the pious emperor, "has made you priests, and has given you power even to judge ourselves, and we are properly judged by you, for you are given to us by God, as gods on this earth, and it is not meet that man should judge gods." He said, in continuation, "that it afforded him the greatest consolation to see so many fathers thus united in the same sentiments. He recommended peace to them, and gave every one liberty to speak his mind. He praised the defenders of the faith, and reproved the temerity of the Arians." Constantine the Great refused to sit down on the low seat he had prepared for himself in the council, until the bishops desired him. He

then sat down; all the bishops, with his permission, also taking their seats. Henry was desirous that his relative, Reginald Pole, should prostitute his pen in favor of his parliamentary assumption as supreme head in spirituals, but that noble-minded man wrote a book on "Ecclesiastical Unity," in direct opposition to the pretended right of Henry, by which the tyrant was so provoked, that he declared him guilty of high treason, and a traitor to his country; tried to get him into his power that he might put him to death; and unable to gratify his thirst for the blood of Pole, he wreaked his vengeance on his mother, the countess of Salisbury, his brother, and uncle, who were executed, so that this noble family was almost destroyed and brought to ruin. He, for the same reason, began a most dreadful persecution of the friars, especially the Franciscans, Carthusians, and Brigittines, many of whom he put to death, besides bishop Fisher and Sir Thomas More. While Fisher was in prison, Pope Paul III. created him cardinal, which so much offended the royal tyrant, that he at once condemned him to death. It is related of this holy man, that when he was about to be led to the place of execution, he dressed himself in the best clothes he could procure, as that was, he said, the day of his marriage; and as on account of his age, and his sufferings in prison, he was so weak that he was obliged to lean on a staff; when he came in sight of the gibbet he cast it away, and cried out: "Now, my feet, do your duty, you have but a little way to carry me." When he ascended the gibbet he entoned the *Te Deum*, and thanked the Almighty for permitting him to die for the faith; he then laid his head on the block. When Sir Thomas More heard that the bishop of Rochester was condemned to death, he exclaimed: "O Lord, I am unworthy of such glory, but I hope thou wilt render me worthy." His wife came to the prison to induce him to yield to the king's wishes, but he refused. After fourteen months' confinement he was brought to trial, and was condemned to lose his head. When about to mount the scaffold, he called to a man near him, to assist in climbing the steps. "When I am come down, my friend," said he, "I will want no one to assist me." On the scaffold he protested before the people that he died for the Catholic faith. He then most devoutly recited the psalm *Miserere*, and resignedly laid his head upon the block. Thus ended the lives of these eminent men, whose execution spread a general gloom all over England.

When Pope Paul III. was informed of the disastrous turn of affairs, he summoned Henry and all his accomplices to his tribunal; and in case of contumacy, fulminated the sentence of excommunication against him, but without making it public, as there was still some hope left that Henry would change his conduct—which unfortunately every day more and more involved him in crime. As head of the church, he

issued a commission to his vicar-general, Thomas Cromwell, a mere laic, to visit the convents, both of males and females, in his dominions; to dismiss all religious who were not twenty-four years of age, and to leave the others at liberty to depart or remain, as they wished—a proceeding by which thousands of religious were flung back into the world, whose vanities they had abandoned. About this time Queen Catharine died, having borne her affliction with patience, and before her death having written to the king a letter that would soften the hardest heart. The vengeance of the Almighty was fast impending over Anna Boleyn, who had been the cause of so much misery and woe, to religion as well as to the realm. Henry's affection was now reaching its cooling point, as he laid his lustful eyes on Jane Seymour, one of her maids of honor. Anna had still some hopes of regaining his lost affection, by presenting him with a male heir. In this expectation she was however disappointed, as the fruit of her adulterous, or perhaps worse marriage, was still-born. Now her misfortune became apparent. She was accused of incest with her brother, George Boleyn, and of crime with four others of the court. Her royal admirer at first refused to give credence to the charges, but his jealousy was raised, and his love for Jane Seymour likewise contributed to her ruin. Anna, who could not sympathise with the injured Catharine, was at once committed to the Tower of London. Cranmer, who entered on an iniquitous compact with Henry, was now called upon to invalidate the marriage with Anna, and declare Elizabeth, her daughter, illegitimate, as Anna was married during the lifetime of Lord Percy, earl of Northumberland, between whom and Anna Boleyn, it was asserted, there was a contract of marriage. The charge, however, was not founded in fact, Percy having been only anxious to marry her. Anna was tried for adultery, and found guilty. She was to be burned or beheaded, at the king's pleasure. The unfortunate woman requested permission to speak with the king, but was refused. All the favor she could obtain was that she should be beheaded; her brother and the four paramours to undergo the same fate. On the day of her execution, the lieutenant of the Tower remarked to her, as if to console her, that her execution would be brief, as the axe-man was very expert in performing his business. She smilingly answered, "My neck is very slender."

Henry the next day married Jane Seymour, wife the third, and in the fullness of his indignation at the treason and unfaithfulness of his dear Anna Boleyn, convoked the parliament on the 7th of June, 1536, and had the law passed in favor of Elizabeth repealed, by which Mary, the daughter of Catharine, was excluded from the throne. And this parliament, in its collected wisdom, enacted six articles for the regulation of religious affairs in the kingdom. 1st. That the transubstantia-

tion of the bread into the body of Christ in the Eucharist, was an article of faith. 2d. That communion should be given under one kind. 3rd. That the celibacy of the clergy should be observed. 4th. That the vow of chastity was binding. 5th. That the celebration of the mass was in conformity with the divine law, and that private masses were not only useful but necessary. 6th. That auricular confession should be strictly practised.

These articles were confirmed by the king and by his parliament, and penalties imposed on all who should either believe or teach doctrines contrary to them. The king's primacy was left intact, so that Henry, in right of his spiritual headship, appointed his vicar, Thomas Cromwell, though a layman, to preside at all the synods of the bishops. When Pope Paul III. was informed of all these sacrilegious attempts on the integrity of faith, and especially of the insult offered to the memory of St. Thomas-à-Becket, who was tried and condemned, as a traitor to his country, and his sacred body disinterred, burned, and the ashes thrown into the Thames, he published a brief on the 1st of January, 1538, ordering that the sentence before passed against the tyrant should be published. It was, however, delayed on account of the melancholy death of Queen Jane, who died in child-birth, leaving an heir, Edward VI., under whom the ruin of the country was completed, as heresy struck her roots deep in the soil of England.

On the death of Jane Seymour, Henry began to look out for wife the fourth; and the Pope, hoping to bring him to a sense of his duty, wrote to him a letter, in which he assured him of the sentence of excommunication hanging over him, which, however, he did not promulgate, still trusting that he would be reconciled with the church. At the same time the pontiff created Reginald Pole a cardinal, and sent him to France as his legate, that he might endeavor to arrange a matrimonial alliance between Henry and Margaret, the daughter of Francis I. of France. Cardinal Pole accordingly set out for France, and settled the matter with the French monarch, but Henry was unwilling, and wrote to Francis, telling him that the cardinal was a rebel, and requiring of him to deliver him up. This Francis refused to do, and on being apprized of his danger, the cardinal quitted France.

Thomas Cromwell, his vicar-general, now deemed it a good opportunity to induce the king to choose a wife on his recommendation, and gain him over as a proselyte to his religion, which was Lutheran. He then proposed, as his future spouse, Anne, daughter of the Duke of Cleves, head of one of the noblest families in Germany, and sister to the electress of Saxony. Anne was gifted with many good qualities, but she was a Lutheran, and her relatives were the chiefs of the league of Smalcald. Henry wished to have been admitted a member of this

league; and as the Lutherans had no confidence in him, he imagined that by marrying a Lutheran princess he would thereby remove the difficulty which had existed to his admission. To this marriage he assented, and which was accordingly solemnized on the 3d of January, 1540, with great joy, Thomas Cromwell having been appointed high chancellor and earl of Essex on the occasion. Henry, after the lapse of seven months, publicly declared that he was discontented with his queen, especially as she was *a heretic.*

Becoming enamored of Catharine Howard, the niece of the Duke of Norfolk, and maid of honor to Anne of Cleves, and seeing no hopes of being admitted to favor unless by marriage, he called upon his vicar-general Cromwell to assist in divorcing him from his queen. Cromwell's fortunes were placed in the same bark with those of Anne. He dreaded that her separation from Henry would entail ruin on his own prospects, and Cromwell, in consequence, most determinedly refused to participate therein. Henry, disgusted with his obstinacy, eagerly sought an occasion to effect his ruin, and soon found him within his grasp. The chiefs of the Protestant league dispatched their agents to London to conclude with Henry his promised alliance with them. Being now intent on repudiating Anne, he declined treating with them. However, Cromwell, confident of his approval, took on himself the liberty of signing the treaty. The emperor having complained of this alliance, Henry swore that he had no cognizance of the matter. Cromwell was sent for, and in the presence of many of the nobility, was publicly charged with signing a treaty without having a guarantee for so doing, and was immediately conducted to the Tower. Cromwell now urgently sought for a public trial, that he might have an opportunity of justifying his conduct; but as independently of this new charge, he was convicted of other crimes, such as heresy, peculation, and illegal impositions, Cromwell was himself condemned, decapitated, quartered, and his property confiscated. Such was the fate of this famous vicar-general, who condemned so many Catholics without a hearing, and whose melancholy exit to another tribunal is a warning to others, who in the sunshine of regal favors and dignities forget that "there is a God in Israel."

The unhappy queen was now informed, that unless she assented to a divorce, the laws against heretics would be put in force against her, as she was a Lutheran. Dreading the fate that awaited her in case of refusal, and unwilling to undergo the shame of a public repudiation, she admitted, it is said, that previous to her marriage with Henry, she was promised to another. So Cranmer pronounced another liberate in favor of Henry, authorising him to proceed to a fifth marriage. The decision of Cranmer was based in injustice, as the contract of marriage

between Anne and the Duke of Lorraine, on which it was founded, took place while they were both children and was never ratified.

Within the space of a week, Henry was married to the fifth lady of his affections, Catharine Howard, who soon met the same fate as the unfortunate Anna Boleyn. She was charged before Parliament with dissolute conduct before her marriage and of subsequent adultery, for which she was condemned to be beheaded. Henry then procured the enactment of a law, making *it treason in any lady* to marry his royal majesty if previously she had offended against the virtue of chastity. He then married wife the sixth, Katharine Parr, sister to the earl of Essex, who survived her royal consort; but having married the brother of the regent Somerset, Thomas Seymour, lord high admiral of England, who was put to death by his brother, she died of a broken heart.

Death at last was about to terminate the crimes of this royal monster; he was now fifty-seven years of age, and had grown to such an enormous size that he could not pass through the doorways of his palace. A deep-rooted sadness and remorse now seized him; all his crimes, sacrileges, and scandals were now marshalled before his gloomy imagination. In establishing his supremacy over the English church, he had put to death two cardinals, three archbishops, eighteen bishops and archdeacons, five hundred priests, sixty superiors of religious houses, fifty canons, twenty-nine peers, three hundred and sixty-six knights, and an immense number both of the gentry and people. Ulcers in one of his legs, together with fever, assured him that his end was nigh. It is asserted by some that he even hinted at a reconciliation with the church, but none of those present had the courage to tell the course he ought to have adopted. All dreaded his cruelty, and none were willing to risk their lives by announcing that his only chance of salvation was to repent of his acts; to repair, as far as possible, the huge scandals he had given, and to return humbly to that church which he had outraged and deserted. One only had the fortitude to suggest that he ought to have convoked parliament, in order that things would be once more set right. The secretaries of state were ordered, it is said, to convene it; they, however, dreading that they would be obliged to disgorge the plunder of the church, put off its convocation, thus leaving the church in the greatest confusion, until irreparable ruin overtook it, while Somerset was protector.

Previous to his death, Henry opened a church belonging to the Franciscans, and had mass celebrated in it, as if such an act was sufficient reparation for the innumerable evils he had done to religion. He then arranged his will, leaving his only son, Edward, heir to the throne, who was only nine years of age, appointing sixteen guardians, who were to be, of course, the conservators of the supremacy; ordering that he

should be brought up in the Catholic faith, but insisting that he should never resign the primacy of the English church. In case that *this infant primate* died without issue, the crown was Mary's daughter to Catharine of Arragon, and should she also depart issueless, it was bequeathed to Elizabeth, the illegitimate daughter of Anna Boleyn. He caused mass to be celebrated several times in his chamber, and wished that the holy eucharist should be administered to him in one kind alone. When the viatic was brought, he received it kneeling, and when assured that such a posture was unnecessary in his infirm situation, he replied, "If I could bury myself under the earth, I could not shew sufficient respect to the God I am about to receive;" but to that God he rendered not the homage of a contrite and broken heart for the heinous offences which he had committed against that church on which he trampeled, dying out of her communion. He called for some religious to attend him in his last moments, after having banished them out of the kingdom. Wishing to have some drink, and having tasted, he said to his assistants in a loud tone, "So this is the end of it, and all is lost for me," and immediately expired. He died on the first of February, 1547, and in the thirty-eighth year of his reign.

Reign of Edward VI.—Edward Seymour, earl of Hertford, was one of the guardians appointed by Henry to assist in administering the affairs of the kingdom, while the young primate continued in his minority. He was maternal uncle to the prince, being the brother of Jane Seymour, who died in child-birth. Although he outwardly professed the Catholic faith, he was a disguised Zuinglian, and as the majority of the prince's guardians were Catholics, Somerset intrigued with some of the principal nobility of the kingdom, pointing out the dangers to their interests should the young king be trained under their guidance; that they should, sooner or later, have to surrender the property of the church, which Henry had conferred upon them; that the suppressed and impoverished churches should be repaired and rebuilt, to the great detriment of the royal treasury, and that the only way to prevent such a consummation was to have himself appointed governor of the kingdom. He craftily suppressed Henry's will, and produced a forged one in which Edward was declared head of the English church and Somerset himself as regent. He then procured himself the title of duke of Somerset, and assumed that of the protector of the kingdom.

Having now seized supreme control in governing the realm as protector, his real character was unveiled. At once his Protestantism is avowed, and teachers are appointed to disseminate heresy. The bishops are prohibited from preaching or ordaining without the *infant primate's* permission, which was sure to be refused to any one, unless to the abettors of Zuinglian tenets. Amongst the rest, the impious Cranmer,

the pseudo-archbishop of Canterbury, with Somerset as protector, publicly preached against the Catholic church—published a catechism, replete with the most wicked doctrines against the faith—now publicly married a wife, who lived with him privately, as a concubine, through fear of Henry's rage—the protector approving such an act of impiety. Hugh Latimer, bishop of Winchester, who was deposed from his see for preaching in London against the doctrine of the real presence, was now appointed by Somerset as principal teacher of the Zuinglian heresies. He invited, at the same time, from Strasbourg, three famous apostates, who were religious, and well known throughout all Europe: Martin Bucer, now seventy years of age, and *who was three times married*, Peter Martyr, and Bernard Ochin, and appointed them professors in the universities of Oxford and Cambridge, in order to infect the minds of their pupils with the poisonous leaven of heresy, while he banished every Catholic professor from those colleges. To complete the work of iniquity which he had so well at heart, Somerset appointed, as tutors to the young primate, Richard Crock, a priest who violated his vows by taking a wife, and John Check, a layman, of debauched life, to instruct the prince in the arts of vice and heresy. He also tried to seduce the princess Mary from the Catholic faith, by sending Bucer, Peter Martyr and Ochin to tamper with her; but her determined resistance gave them no hopes of success in making a second effort. His next step was to abolish the six articles of Henry VIII., and on the auspicious 5th of November, 1547, this ardent reformer obtained the sanction of parliamentary wisdom and omnipotence for overthrowing the Catholic religion, the mass, the veneration of sacred images, and for the confiscation of the sacred vessels and ornaments of the altars.

Somerset next ordained that communion should be given in both kinds; that the Scriptures should be generally read in the vulgar tongue, and that all bishops or other ecclesiastics refusing compliance with this order, should be sent to prison and deprived of their benefices, and reformers installed in their places. In this good work Somerset was counselled by *Calvin, who wrote* to the protector *a long letter*, in which he exhorted him to abolish the *Catholic religion by persecution*; the advice from Geneva was deemed a valuable one, as the prisons of London were accordingly filled with suspected Catholics. About this period the efforts of Somerset were so far successful, that three-fourths of the clergy had shaken off the salutary discipline of continence. The crimes of Somerset were, however, approaching a fatal crisis, as the vengeance of Heaven struck him unexpectedly. He had raised his brother, Thomas Seymour, to the office of lord high admiral of the kingdom, and Thomas Seymour having gained the affections of Katharine Parr, Henry's last wife, obtained his brother's assent to the mar-

riage. However, the project was displeasing to the duchess of Somerset, as in case of this marriage being solemnized, she should resign to the queen dowager the precedence which she enjoyed as the wife of the protector; and though she would yield to Katharine Parr as the relict of Henry VIII., her pride would not permit her to rank beneath the wife of her brother-in-law; in this foolish quarrel the husbands were soon engaged. To both parties, John Dudley, earl of Warwick, was an enemy. Eagerly intent on their destruction, and to accomplish it with the greater certainty, he offered his services as a mediator, while he artfully encouraged the strife, and succeeded so well that the protector engaged Sharington to accuse his brother of high treason. Somerset, when the accusation was first made, seemed to be highly displeased; but well versed in tactics of this sort, he soon alleged that the king's life and honor were more dear to him than his brother's life, and then gave orders to proceed with his trial. The admiral was condemned, and executed on the 20th of March, 1549.

On the death of the admiral the earl of Warwick became the entire master of Somerset's mind, and having sufficient interest to appoint his friends to important places, he soon was able to contrive the ruin of the duke. He recruited his party by the adhesion of the Catholic lords, who were still numerous, and on whom he impressed that there was no hope of rëestablishing the Catholic religion while Somerset held the reins of power. About the same time the English lost Boulogne, in the ancient province of Picardy, for which the regent was severely censured, not having sent timely reinforcements to preserve it from the French. Several of the barons and nobility had enclosed commonages in different parts of the kingdom, to the great grievance of the people, who expected redress from the regent, and not obtaining it, broke into rebellion. Warwick obtained the convoking of a parliament, in which he had a strong party. The regent was attainted, sent to the Tower, and on the 22d of January, 1552, he was executed, to the great joy of Protestants as well as Catholics.

Warwick having now disposed of all his rivals, took the administration of affairs into his own hands, and advanced himself in the peerage, having been created duke of Northumberland. Yet his ambition prompted him still farther, as he prevailed on the prince to leave his crown, by will, to his daughter-in-law, Lady Jane Grey, daughter of the duke of Norfolk, to the exclusion of Mary, the daughter of Catharine of Arragon, declared illegitimate in the reign of her father. Henry, as well as that of Elizabeth, the adulterous offspring of Anna Boleyn. Edward VI. soon after died, in the sixteenth year of his age, on the 7th of July, 1553, and Northumberland immediately gave orders to have Mary's person secured. The secretary of the duke, who was a

Catholic, not approving of the intentions of his master, escaped, and arrived in Mary's presence two hours sooner than the person who was employed by the traitorous duke to seize her. Mary immediately fled to Norfolk, where the people shewed their attachment to her cause by taking up arms in her defence. She collected an army of fifteen thousand men, whom Northumberland intended to oppose, but, deserted by most of his adherents, he returned towards London, whose citizens, as well as the fleet, declared for Mary. When the queen's government was established, the duke of Northumberland was arraigned on a charge of high treason. His guilt being apparent, he was condemned and executed. His sons, and his daughter-in-law, who reluctantly wore the crown of England ten days, paid the penalty of their treason on the scaffold. Northumberland had embraced the errors of Protestantism from merely political motives, but when the awful moment of death, judgment and eternity had arrived, he returned to his ancient faith, confessed his sins to a priest, and declared on the scaffold, that in dissembling his faith he was impelled by the ambition of obtaining the crown for his family, and that he looked upon his present doom as a favor from Heaven to procure his salvation. His sons and the others implicated in his treason made a similar declaration. Thus, in the loss of the ancient faith, England became a field of slaughter to her own children.

Mary's reign.—This queen (whom Protestants usually style "the bloody,"), on her accession to the throne, refused to assume the impious title of head of the church, and immediately sent ambassadors to Rome to pay obedience to the Pope. She repealed the iniquitous decrees of her father and brother, and re-established the public exercise of the Catholic religion. She imprisoned Elizabeth, who twice conspired against her, and who, it is said, owed her life to the intercession of king Philip. She opened the prisons and gave liberty to the bishops and to the Catholics who were unjustly detained.

On the 5th of October, 1553, the parliament rescinded the sentence of the vile Cranmer, archbishop of Canterbury, which declared the marriage of Catherine with Henry null and void, and who was now to expiate his long career of crime by being burned as a heretic. When the wretched dissembler of his faith found that he was condemned to death, he twice retracted his errors, and having learned that retractation would not save his life, he cancelled his professions of the ancient faith and died a Calvinist, and *this is the hero* whom the Scotch Burnet, the apologist of the reformation, compares with a St. Athanasius and a St. Cyril, and who is considered a martyr by Protestants, though a compound of vice, hypocrisy, the private and public violator of his sacred obligations as a priest of the Most High, of error and heresy, and of

treason, of vileness, and baseness, when about to atone his infamy by a well-merited death.

By the queen's orders, the remains of Bucer and Fagius, who died heretics, were exhumed and burned according to the laws against heresy, which her father threatened to have enforced against Anne of Cleves, who was a Lutheran, if she resisted his project of a divorce. On this occasion, thirty thousand heretics were banished the kingdom, comprising Lutherans, Calvinists, Zuinglians, Anabaptists, Socinians, Seekers, &c.

Mary likewise proclaimed the innocence of Cardinal Pole, and requested Julius III. to send him to England as his legate. He arrived soon after, and, at the request of the queen, reconciled the kingdom to the church, absolving it from the guilt of schism, on the vigil of St. Andrew, 1554. The cardinal restored ecclesiastical discipline, reformed the universities, and refounded the practices of religion. He absolved all the laymen from the censures which they incurred by seizing on the property of the church during the time of the separation from the communion of Rome; remitted the tithes and first fruits due to the clergy; confirmed in their sees the Catholic bishops, though installed during this disastrous period, and recognised the new sees which Henry had created. Pope Paul IV. subsequently confirmed these important proceedings.

Mary was married to Philip II., king of Spain. She died on the 15th of November, 1558, in the forty-fourth year of her age and the fifth of her reign, the faithful all over the world mourning her untimely death. A dropsy, which she at first mistook for the pregnant state, was the disease which terminated her existence.

Reign of Elizabeth.—Mary, the queen of England, having been removed from the cares of this troubled life, Elizabeth, the bastard daughter of Anna Boleyn, was proclaimed her successor, according to the iniquitous will of Henry VIII. Iniquitous her succession assuredly had been, as the crown of right pertained to Mary Stuart, queen of the Scots, because the birth of Elizabeth was spurious and could not be recognized, as the pontiffs Clement VIII. and Paul III. had declared the marriage of Henry with Elizabeth's mother null and of no effect. At the time of her accession to the throne, Elizabeth was then twenty-five years of age; was highly accomplished and learned in science and languages; she spoke French, Italian, and Latin; she was, moreover, endowed with all the natural qualities which constitute a great sovereign, but she was in private a dissembler of religion, having been a Lutheran while Mary occupied the throne. Apparently a Catholic, she might have continued in its profession if the pontiff recognised her as legitimate queen, for in the beginning she did not restrict freedom of

conscience, allowing it to all, and even took the coronation oath in its ancient form, at the hands of the bishop of Carlisle, *swearing* to *maintain* and *defend the Catholic faith*, and preserve the liberties of the church. She commanded Sir Edward Cairne, the ambassador of her sister at Rome, to notify her accession and coronation to Pope Paul IV. and present her duty and ask his benediction. The Pope, however, answered that it was not lawful for her to have assumed the government of the kingdom, which was a fief to the Holy See, without the consent of Rome; that it would be necessary to examine the right which Mary of Scotland had also to the throne, and that she should therefore place herself in his hands, confiding in his paternal kindness. Elizabeth perceived that it would be difficult for her to secure the throne unless she separated herself from the Catholic church. The ambassador Cairne was recalled; the queen threw off all disguise, and openly professed the Lutheran heresy, which she had hitherto observed in private; yet the parliament, the willing instrument of her wicked father, should sanction the change of religion, and as they were equally obsequious towards his adulterous offspring, her wishes were soon attained, and as the commoners were too loyal to offer resistance to her will, the difficulty was in managing the peers. The upper house of parliament was almost entirely led by the duke of Norfolk, lord Dudley and the earl of Arundel, on each of whom, Elizabeth, well skilled in intrigue, *as each of those noblemen was unmarried*, exercised her influence, and through them gained over a majority of the peers, who outnumbered the bishops, and thus obtained a declaration in favor of her spiritual supremacy, ridiculous as it was to constitute a lady head of a church, a fact without *scriptural authority*, which Protestants so much admire, and without precedent in history. So that the collected wisdom of the British parliament has exposed itself to the contempt of the universe, and by still upholding that absurd system of church government merits the ridicule of the nations by vesting it in a female. All the regulations of religious affairs during the reign of the *minor primate Edward* were restored and those of Mary discarded. Three-fourths of the clergy, as *they took wives in a former reign*, immediately joined the reformers, an incident which explains their want of fortitude or religion to resist the innovations of the government. Now fortified with parliamentary authority, Elizabeth most rigorously prohibited any of her subjects from obeying the Pope, and commanded all to acknowledge her as head of the church both in spirituals and temporals. It was also ordained that to the crown alone belonged the appointment of bishops, the convocation of synods, the power of taking cognizance of heresy and abuses, as well as the punishment of spiritual delinquency.

Though the Anglican church (if it deserve the name) was Calvinistic

in its tenets, which rejects bishops as unnecessary, together with all the sacred ceremonies of the Roman, the mistress of all the Catholic churches throughout the universe, as well as altars and images, still this *lady head* of the Anglican system wished that bishops should be continued, but in a manner altogether dependent on herself or the minister of the day, as at present is the case. She also desired that the priesthood, altars and sacred ceremonies should be in somewise retained, as the people whom she meant to evangelize required such things. A new hierarchy and new ceremonies were accordingly instituted, and a new martyrology, with Wicklife, Huss and Cranmer, the hypocrite and traitor, as its martyrs; Luther, Peter Martyr, Henry VIII., Edward VI. and Erasmus on its catalogue of saints.

The benefices and the property of the monasteries were now seized, a portion being applied to the purposes of government and another granted to the nobility to secure their adhesion to the new-fangled doctrines of Elizabeth. Vicars-general in spirituals were appointed, as the lady directrix was incompetent to receive orders and confer jurisdiction, unless by patent. All sacred images were removed from the churches, yet the *female iconoclast head* of the Anglican system retained a crucifix in her own chamber, placed on an altar with two candles, which she never lighted (a late prime minister of England would ridicule the piety of good queen Elizabeth as the mummery of superstition). The mass was prohibited, together with all the ancient ceremonies used in preaching and administering the sacraments; new ones were instituted, and a form of prayers commanded to be read in English. She then procured the sanction of the collected wisdom of the nation to her projects, and it was ordered that all bishops and ecclesiastics should take the oath of supremacy under pain of deprivation and imprisonment for the first refusal, and of death for the second offence. The following is the form of oath which Elizabeth framed in defence of her parliamentary headship of the national church:

"I, A. B., declare in my conscience that the queen is the sole and supreme ruler in this kingdom of England, both in spirituals and temporals, and that no foreign prelate or prince has any authority ecclesiastical in this kingdom, and I therefore, in the plain sense of the words reject all foreign authority."

Elizabeth hoped that an order enforced under such severe penalties would be at once obeyed; but all the bishops, with the exception of Anthony Kitchen, of Llandaff, usually known *as the calamity of his see*, refused, all of whom were degraded, banished or imprisoned; many of the better clergy, who had not smoothed the way to heaven by taking wives, the religious in numbers, many doctors, and several of the nobility, whose constancy in adhering to the ancient faith was punished

with exile and imprisonment, followed the glorious example of the prelates. Elizabeth soon discovered that the means which she adopted *in making Protestants* were too mild; she, therefore, tried the virtue of capital punishments on recusant priests, friars and preachers, whom she crowned with martyrdom.

When the pontiff, St. Pius V., learned the cruelties which Elizabeth practised on the Catholics, he published a bull against her on the 24th of February, 1569, which only added fuel to the fire, as it tended to make the persecution more furious.

"Pius, bishop and servant of the servants of God; be it remembered by posterity, that he who is omnipotent in heaven and on earth hath confided his church, which is one, holy, Catholic and Apostolical, and out of which there is no salvation, to one man upon earth, namely, to Peter, prince of the apostles, and to the bishops of Rome, his successors, with full power to rule over it. This pontiff alone hath been constituted head over all nations and kingdoms, and invested with power to destroy, to separate, to scatter and subvert, to plant, build up and link together by mutual charity, in order to preserve the faithful in the spirit of unity, and surrender them, whole and entire, to their Saviour. In order to fulfill the duties imposed upon us by the divine goodness, we labor incessantly to maintain the unity of the Roman Catholic religion, which God hath visited with heavy conflicts, to the end that his own may be tried and for our correction; but the numbers and power of the wicked have so far prevailed, that no portion of the earth has escaped their attempts to propagate their infectious and detested dogmas, being supported among others by that slave to every species of crime, Elizabeth, the supposed queen of England, under whom the worst enemies of the church have found security. This same Elizabeth, having seized upon the throne and usurped the authority and jurisdiction of supreme head of the church of England, has again plunged that country into a state of misery, from which it was beginning to emerge and to return to the Catholic faith. Having, by the violence of her measures, prevented the exercise of true religion, which that apostate prince, Henry VIII., destroyed, and which Mary, his legitimate daughter, of illustrious memory, had restored in concert with the Holy See, she has embraced all the errors of heresy and excluded the English nobility from the royal council, which she has filled with obscure heretics. The Catholics have been oppressed and the preachers of iniquity established; the sacrifice of the mass has been abolished; prayers, fasting, abstinence, celibacy and all the rites of Catholicity have been likewise suppressed. She has filled the kingdom with books containing the most flagrant heresies, and not content herself with adopting and conforming to the false and impious doctrines of Calvin, she has forced her subjects to embrace them.

The whole of the Catholic hierarchy and priesthood throughout England have been driven from their livings, which have been bestowed on the heretics. Her decisions in ecclesiastical causes have been set up, and the bishops, the clergy and the people forbidden to acknowledge the authority of the Roman church or to obey its ordinances and canonical decisions. Thus has Elizabeth compelled most of the people of England, by oath, to subscribe to her nefarious laws and renounce all authority of the Roman pontiff; to acknowledge her to be head of both church and state; condemning those who have refused to heavy fines and punishments, whereby those who have persevered in the faith are overwhelmed with sufferings and afflictions. The Catholic bishops and clergy have been loaded with chains, and many of them have ended their days in misery and imprisonment. This persecution is known to all nations, and so clearly proved, that all palliation, argument or pretext on her part is unavailing. We find, moreover, that impiety and crimes have increased, that persecution against the religion of Rome has been redoubled by orders of Elizabeth, and that her heart has become so perverted and obdurate, that she has refused to hearken to the charitable counsels of Catholic princes, and has denied admittance to the legates of our Apostolic See into England, who have been deputed thither for the same object. With deep sorrow we are now constrained to have recourse to the arms of justice, and obliged to punish a princess whose ancestors have rendered important services to the church.

"In virtue, therefore, of the divine authority by which we have been placed on this supreme throne of justice, an office so superior to our capability, we do, in the plenitude of apostolical power, declare that said Elizabeth, who is herself a heretic, and the encourager of heresy, together with all her adherents, have incurred the sentence of excommunication, and that they are hereby cut off from the unity of the body of Jesus Christ. Moreover, we proclaim her to have forfeited all right to the said throne, and also all dominion, dignity and privileges appertaining to it. We likewise declare, that all subjects of every rank in the said kingdom, and every individual who has taken any oath of loyalty to her, in any way whatever, shall be for ever absolved from said oath, as also from all duty, fidelity, or obedience, as we hereby exonerate them from all such engagements; and we do deprive the said Elizabeth of her pretended claim to the throne of England. The nobility and others above named, we prohibit to obey her, her ordinances and laws, under pain of becoming subject to the same anathema. As the circulation of this bull, by sending it to all places, would become a matter of difficulty, it is commanded that copies of it be taken and signed by a notary, subscribed by a bishop, and sealed with

the seal of our court; they will then have the same power and efficacy as these presents have.

"Given at St. Peter's, on the 5th of the calends of January, in the year of our Lord 1569, and fifth of our pontificate."

Elizabeth, as if to crown her wickedness, caused Mary, queen of Scots, the rightful heiress to the throne of England, to be beheaded, under false pretences. She was, moreover, desirous to subvert Catholicity in all Christian kingdoms; and entered into a league with the reformers of the Netherlands and the Calvinists of France, to whom she sent powerful assistance to carry on the wars which those rebels waged against their sovereigns.

The end of her reign and life were now near at hand. After the death of the earl of Essex, to whom the *virgin queen* was very much attached, and who was beheaded for the crime of insurrection, she never more enjoyed a moment's repose. As old age came upon her, she was tormented by fear and jealousy, and doubted the affections as well as the fidelity of her subjects. She went to Richmond, but its pleasing scenery had no effect in calming her mind. She imagined that all her friends deserted her, and complained that she had no attached or sincere friend. The sickness of death at last came on. She refused medical aid; and such was the impatience of the queen, that she could not even endure the sight of a physician. When she understood that her dissolution was inevitable, she declared James, of Scotland, her successor; and on the twenty-fourth of March, 1603, two hours before midnight, she breathed her last, in the seventieth year of her age, and forty-fourth of her reign. Thus she closed her days in sorrow and anguish, not so much through bodily pain as of mind. She sunk into the grave without any sign of repentance—without sacraments, without the assistance of a priest. She was attended by some Protestant ecclesiastics, who only exhorted her to persevere in the heresy she embraced. Such was *the happy death* of Elizabeth. It is said that she was wont to observe: "If God gives me forty years to reign, I will give up even heaven itself." Unhappy Elizabeth! not alone forty, but nearly forty-five years did she possess the throne. She became head of the church; she separated the church of England from the communion of the Roman see; he prohibited the exercise of the Catholic religion; she doomed many, many innocent persons to the horrors of exile, of imprisonment, of cruel deaths. Unhappy woman! She is now in eternity, and perhaps fruitlessly repentant of her long reign, and of the crimes and cruelties she had committed.

A.D. 1602, some time before her death, the virgin queen, the glory of English and Irish Protestants, issued a proclamation, ordering all the religious of Ireland into exile, and adjudging their effects to the public

treasury. Some Benedictine monks, Bernardines and others, petitioned Elizabeth to give them a passage to a foreign country. She willingly assented; ordering them all to meet in Inisscattery, an island of the Shannon. Among them—forty-two in number—two Dominicans of grave and decorous aspect, who were going as agents, to inform the Catholic princes of the Continent of the desolate condition to which Catholic Ireland was reduced, also arrived in Scattery Island; seven other fathers of the convents of Limerick and Kilmallock (Dominicans), trusting to the good faith of the queen, also came to the place of meeting. A line-of-battle ship having arrived in the Shannon, the unsuspecting monks embarked; the vessel set sail, and when in the deep waters of the ocean all of them were flung into the sea, in accordance with the private instructions of Queen Elizabeth, who, in this instance, imitated the cruelty of the Arian emperor, Valens. To proclaim her innocence in this affair, the good queen incarcerated the captain, crew, and marines belonging to this ship, on their reaching port. Those pretended sufferers of her justice, *in vindication of her innocence*, privately admonished to observe silence, she rewarded with the monastic property of the religious, who were sacrilegiously cast into the waters of the Atlantic. Some of the posterity of the infamous wretches who were immediately concerned in the horrid and sacrilegious treachery of Elizabeth, survived in Ireland when de Burgo compiled his celebrated work.

Yet Protestants with confidence assert, though the atrocity of this act stare them in the face, that the doctrine or the practice of Catholics is to keep no faith with themselves. Similar has been the perfidy of Elizabeth towards Mary, the unhappy queen of Scots, whom she put to death, and whose execution she pretended to lament.

A.D. 1578, Patrick O'Healey, bishop of Mayo, together with his companion, Cornelius O'Rourke, triumphed over the terrors of persecution. O'Healey was a native of the province of Connaught, and at an early age retired to the convent of Complute, in Spain, where he prosecuted his studies with great applause, and embraced the institute of St. Francis. In obedience to the command of the minister-general of the order, Christopher a Capite Fontis, he repaired to Rome, in 1577, and in the following year was consecrated bishop of the diocese of Mayo (now included in Tuam), by Pope Gregory XIII. Anxious to afford the consolations of religion to his afflicted countrymen, the bishop soon after returned to Ireland, accompanied by Cornelius O'Rourke, a holy and zealous priest, and the partner of his subsequent trials and sufferings.

After having encountered many difficulties, particularly on the coast of Armoric Gaul, they at length landed in safety at Dingle, a sea-port in the county of Kerry. The spies, whom Drury the deputy had at this

time employed in all the harbors along the southern coasts of Ireland, soon recognized the venerable strangers. They were taken into custody, and brought under a strong guard to the residence of the earl of Desmond. This nobleman, unwilling to take an active part in those tragic scenes, and in the meantime anxious to avoid the resentment of Elizabeth, had cautiously given directions to have them conveyed to Limerick, and presented before Goulden, the military officer in that district. The prelate and his companion were, by the directions of this officer, loaded with irons, and cast into the public prison. There they remained, until Sir William Drury, the deputy, had arrived at Killmallock, in the beginning of August, 1578; they were ordered then to be brought from Limerick and presented to the deputy. Threats, promises, and various other means having been tried in vain, they were sentenced to be at first put to the torture, and afterwards strangled in the presence of the garrison; the orders of the deputy were executed in an unusual degree of barbarity. The holy prelate and his companion were stretched upon a rack; their hands and feet were then broken with hammers; large needles were applied, and thrust with great violence under their nails, and having been kept a considerable time under this description of torture, they were taken from the rack, and strangled from the branches of a neighboring tree. Their bodies were afterwards hung in chains, and remained suspended fourteen days, during which they were used as targets by the savage soldiery in their shooting exercises. The body of a supposed robber, who was executed along with them, was devoured by dogs and birds of prey, while those of the bishop and priest were left intact.

The prelate, while on the rack, had warned Drury that before many days he himself must appear at the bar of an all-seeing Judge. The iniquitous governor died in less than eight days, at Waterford, in great agony, having been seized with a distemper which baffled all medical skill, and by his miserable end fulfilling the prophetic declaration of the martyred prelate. The bodies of the martyrs were soon after conveyed to Killmalloc by Gerald, earl of Desmond, and buried with great solemnity in the convent of the Franciscans at Clonmel.

A.D. 1583, Dermot O'Hurley, archbishop of Cashell, was strangled in Stephen's Green, Dublin. See his acts in the diocese of Emly.

A.D. 1585, on the 14th of October, Richard Creagh, archbishop of Armagh and primate of all Ireland, was poisoned in the tower of London. See diocese of Armagh.

Richard Creagh was arrested in 1565 and sent to London, where he was put in chains and confined in the Tower. He remained there five weeks; but through the mediation of some friends he was unexpectedly set at liberty. When the fury of the persecution was renewed in 1580,

he was again arrested, and having encountered a prolonged series of sufferings in Ireland, he was a second time conveyed to London and remanded to the Tower. During his imprisonment in the dungeons of this fortress, promises of high preferment were held out if he spurned and abjured the Catholic faith. To Richard Creagh the terrors of the gloomy prison, nay, death itself, were as ineffectual as the promises which were repeatedly made. However, the primate continued inflexible, contemning the proffered rewards of defection from the true faith. Mortified at their ill-success, the enemies of the Catholic church and of its doctrines contrived an accusation which would wound the sacred character of the prelate if those emissaries of hell could only establish their false charge. They procured, as did the Arians against St. Athanasius, a female, the daughter of his gaoler, to accuse him of having offered violence to her person. This woman was bribed to inflict a wound more painful than death itself. The day of trial had arrived, and that the feelings of his friends, as well as the character of the prelate would suffer, a number of the Catholic nobility had been summoned to attend the inquest. His accuser made her appearance, and the moment she cast her eyes on the injured and innocent bishop, struck with remorse, declared that the charges alleged against him were false and malicious, and that the archbishop was a holy and innocent man. Now discomfited, his enemies, still thirsting for his blood, arraigned him under the penal statutes of the day. The primate, heroically persisting in the faith, was recommitted to the Tower, under sentence of imprisonment for life. The malice of his persecutors continued without change. While in the Tower, loaded with irons, he was forced to undergo prolonged suffering, until poison terminated his existence.

A.D. 1598, Edmund Magauran, the successor of Richard Creagh, was mortally wounded, near Armagh, while engaged in hearing the confession of a dying man. See diocese of Armagh.

A.D. 1604, Redmond O'Gallagher, who was then the presiding bishop of Derry, was put to death. While traversing along the mountainous districts of his diocese and attending the sick, he was overtaken by a band of soldiers, and after being literally mangled, this venerable prelate died in the 70th year of his age.

A.D. 1611, Cornelius O'Duane and Patrick Loghran, a learned and holy priest, suffered martyrdom. See diocese of Down and Conner, where the acts of their deaths are recorded.

Other prelates escaped the sword, but were grievously persecuted or driven into exile. Among such sufferers are named Edmund Tanner, bishop of Cork and Cloyne; Thomas O'Hurley, bishop of Ross; Thaddeus O'Ferral, bishop of Clonfert; and Hugh Lacy, bishop of Limerick

These prelates escaped the assassins of English heresy by sheltering themselves in the caverns of the mountains.

Maurice FitzGibbon, the predecessor of the martyr Dermot O'Hurley, in the sees of Emly and Cashell, became an exile and died in Spain, about the year 1580. Nicholas Skerrett, archbishop of Tuam, after having been flogged and incarcerated, withdrew to the kingdom of Portugal and died at Lisbon in 1583. Peter Power, bishop of Ferns, became suffragan to the archbishop of Compostella, in Spain, and died an exile, in 1587. Thomas Strong, bishop of Ossory, suffragan to the same archbishop, died an exile, in 1601. Moriarth O'Brien, bishop of Emly, died in prison, at Dublin, in 1586. Richard Brady, a Franciscan, and bishop of Killmore, after having been a long time imprisoned, maimed and tortured, died at a very advanced age, near Multifernam, in the county of Westmeath.

A.D. 1579, while Drury was deputy, Fergal Ward, a Franciscan, and a native of Tirconnel, county of Donegal, was put to death at Armagh. This holy religious was exceedingly venerated for the simplicity of his life, and the labors which he endured in exhorting and animating the people to perseverance in the ancient faith and fortitude under the severe trials which the Almighty permitted to be inflicted on the church of Ireland.

He travelled over the whole province of Ulster, visiting in particular those lonely districts in which the congregations were scattered without the comforts of the holy sacrifice or the graces of the sacraments. While on his journey to Armagh, he fell into the hands of the persecutors, and after having been flogged with great barbarity, was at length suspended from the branches of a tree with the cincture which they separated from his habit.

A.D. 1579, John O'Dowda, a Franciscan, was discovered by his pursuers, while in the act of hearing the confessions of the faithful who inhabited the lonely mountainous regions of the county of Mayo. He was offered his liberty, with an assurance of ample rewards, if he would only disclose the confessions of the people. The refusal, which he at once gave, served only the more to inflame the vengeance of those implacable persecutors. They seized the cord with which his habit was bound, and after placing it around his head near the temples, forced and screwed it with such violence, by means of an instrument used for the purpose, that his eyes burst out of their sockets, and in this frightful state of torture, John O'Dowda expired on the 9th of June, 1579, at the abbey of Moyne, in the county of Mayo.

In thus martyring O'Dowda, of Moyne abbey, in defence of the inviolability of that sacred tribunal, the heretics of England have contributed to the glory of the Irish church another John Nepomucene,

who preferred the block sooner than disclose the secrets imparted to him in the confessional. It is high time that Protestants, instead of deriding the weakness of the pious Catholic, who frequents this holy practice, should begin to reflect that there must be something more than human in an institution for which martyrs have generously shed their blood rather than abuse the obligations of inviolable secrecy which it imposes. See Moyne, county of Mayo.

A.D. 1580, the 28th of March, Daniel O'Nielan, a zealous and active priest, of the diocese of Cloyne, suffered martyrdom. This priest, who was remarkable for his hospitality and attention to the poor, was put to death in a manner the most revolting by two satellites, named Norris and Morgan, who had the command of the northern district of the county of Cork, under the administration of Adam Loftus. Filled with solicitude for the people, this apostolic man was in the habit of making occasional journeys to the neighboring villages for the purpose of giving consolation to the dying and the afflicted. He was at length overtaken by the bloodhounds of persecution, and conducted under a strong military guard to the town of Youghal. Norris and Morgan, panting for his blood, refused him even the opportunity of making a defence. He was conducted to a high tower, called Trinity, and having fastened a rope around his waist and arms, his executioners precipitated him from the battlements. The rope not sufficiently strong to resist the shock, the suffering martyr was left a mangled corpse on the ground. Nor was as yet the fury of his murderers satiated; observing signs of life still remaining, they caused him to be carried to a mill not far distant, and having secured him with chains to its wheel, they allowed it to revolve with increased velocity, until the body, totally disfigured and lacerated, no longer had the appearance of a human being.

A.D. 1580, Daniel O'Hanrichan, Philip O'Shea and Maurice Scanlan, three aged priests, and natives of the county of Kerry, suffered death for the faith during this year.

The labors of these missionaries were not confined to the district of Kerry. During the lapse of thirty-three years, they had been employed in preaching the divine word and administering the sacraments in almost every county throughout Ireland. At length, worn down with age and infirmity, they returned to their native county, and during the persecution of 1580 were prevailed upon to take shelter in the town of Lislaghton. On the 6th of April in that year, while the agents of Elizabeth were scouring the country, these venerable priests, two of whom were blind with age, took shelter in the sanctuary, and while in the act of offering themselves to their God and praying for their enemies, were beheaded, their bodies having been awfully mangled by the soldiery.

John O'Lochran, Edmond Simmons and Donatus O'Rourke, Franciscan friars, were cruelly tortured and put to death in the convent of Down by a licentious soldiery under the command of a military officer, named Britton. This unfeeling leader, after filling the country with dismay, resolved to take up his winter-quarters in this ancient town. On his approach the inhabitants fled and took shelter in the adjacent country, while the clergy were besought to consult for their safety in expectation of better days. Britton lost no time in repairing to the convent, anxious to enjoy the spoils which he had anticipated. He met these venerable fathers, but booty there was not to be obtained. They were then given up to the military as a holocaust to the genius of persecution, and having undergone a variety of torture, were at length brought out into the garden and strangled from the branches of a large oak, which overhung the sanctuary.

Maurice Kinrehan, parish priest of Mullinahone, in the county of Tipperary, had, in company with great numbers of his congregation, been obliged to flee into the caverns of the desolate and extensive mountain of Slievenamon, while Wallop, at the time treasurer of Ireland, offered rewards to an enormous amount for his apprehension. Spies and agents were employed; the whole country was scoured by military parties, yet the object of their pursuit found means to escape their vigilance. At length, on the eve of all saints, while engaged in administering the last rites of the church to the dying, he was arrested, and was being conducted towards Clonmel. The officer of the guard, named Furrows, dreading a reaction on the part of the people, proposed to have his victim instantly dispatched. He was accordingly tortured in a manner the most inhuman. At length his head having been severed from his body, the trunk was cut up into fragments, which were scattered on the high road, while his head was carried in triumph by his executioners to Clonmel.

Thadeus Donald and John Hanly, both Franciscans, and members of the convent of Bantry, became victims to the fury of the persecutors about this period. These fathers were exceedingly esteemed for their zeal in preaching to the people, and had, during a great period of those awful times, accompanied the faithful along the wild and almost inaccessible shores of the southern coast of Ireland. Having had business to their convent, and on their return to Bantry they fell into the hands of their enemies. The constancy of these holy men was assailed without success. They were accordingly brought to the summit of a steep rock, which hung with frightful height over the ocean, and having been tied back to back with their own cinctures, they were cast into the waters beneath. These venerable fathers suffered on the 10th of August, 1580.

A.D. 1584, November 21st, Gelasy O'Cullenan, abbot of Boyle, and Hugh O'Mulkeran, were hanged at Dublin. The abbot was proffered, as well as other sees in Connaught, the bishopric of Mayo, then vacant by the martyrdom of Patrick O'Nely, on the condition of renouncing the Catholic faith.

A.D. 1594, Eugene Mac Egan, a priest, doctor of theology and bishop elect of Ross, was cut to pieces.

Dermod Mac Creagh, a priest, was hanged and quartered.

Dominick O'Calan, a lay brother of the Jesuit order, was hanged and quartered.

Bernard Mac Moriarty, a priest, dean of Ardagh, archdeacon of Clonmacnois, a graduate of the canon law, having been wounded by his heretical captors on the way to Dublin, died in a prison of the city.

Donatus Mac Cready, having been first tied to a horse's tail, was hanged and quartered.

John Mac Connan, a priest, was hanged.

Bernard O'Carolan, whose ears were cut off, was afterwards strangled.

Daniel O'Hargan, a priest, died in prison.

Patrick O'Dira, a priest, was hanged, and cut to pieces.

Thomas Geraldine, a distinguished member of the Franciscan institute, died in a prison of Dublin city, where his obsequies were for four days celebrated with due pomp, and interred in St. James's cemetery, near the remains of the martyred Cornelius O'Devany, bishop of Down. —(O'Sullivan Bearre.)

A.D. 1588, John O'Mulloy, Cornelius Dogherty, and Calfrid Farrell, three Franciscans, had distinguished themselves, and at length became the victims of the persecution. They had spent upwards of eight years in traversing the mountainous parts of the province of Leinster, abiding particularly in the unfrequented districts of Carlow, Wexford and Wicklow, to which the people had been driven in great numbers for shelter; they proceeded from mountain to mountain, celebrating the divine mysteries, consoling the dying, and administering the holy sacraments. Their journies were generally performed at night, and as the acts of their order state, *their bed was the rock of the mountain*, while their usual earthly comfort consisted in serving God and religion, in the midst of cold, hunger, and nakedness. Despite the dangers with which they were encompassed, these holy men clung with the affection of parents to their afflicted countrymen—sharing in their sufferings, partaking in their sorrows, and adhering to them, until they had at length fallen a sacrifice to the infuriated malice of their persecutors.

Pursuing their journey through a remote district of the Queen's county, they were overtaken by some cavalry, bound hand and foot,

and conveyed, amidst the insults of a savage and brutal soldiery, to the garrison of Abbeyleix. When arrived there, they were put on the rack, and having endured its tortures for a considerable time, they were ultimately strangled, bowelled and quartered. Thus did they, with the spirit and fortitude of the ancient martyrs, generously sacrifice their lives in support of the ancient religion of their fathers. Many more of the Franciscans shed their blood in defence of their faith; among them were the following:—

A.D. 1565, Roger Mac Comguil, of the convent of Armagh, was flogged to death.

A.D. 1569, Daniel Doolan, of the convent of Youghal, county of Cork, was beheaded.

A.D. 1579, Thadeus O'Daly, of the convent of Askeaton, county of Limerick, was hanged, bowelled, and quartered at Limerick.

A.D. 1582, John Conolly, of the convent of Askeaton, was beheaded.

In the same year, William, of the same convent, was hanged and quartered.

A.D. 1582, Thadeus O'Moran, of the convent of Enniscorthy, was flogged and strangled.

In the same year, Felix O'Hara and Henry Delahoyde, of the county of Sligo, were hanged, and cut in quarters.

Roger Donnellan, Charles Goran, Peter Chillan, Patrick O'Kenna, Roger O'Henlan and John Pillan, of various convents, in the province of Leinster, were incarcerated during this year, in Dublin, where they died.

A.D. 1588, Dermod O'Mulroney, of the convent of Galbally, county of Limerick, was beheaded.

In the same year, Thadeus O'Boyle, of the convent of Donegal, was beheaded and mangled.

In the same year, Patrick Brady, of the convent of Monaghan, was put to the torture, and beheaded.

A.D. 1589, Donatus O'Muirhily, of the convent of Irrelagh, county Kerry, like unto St. Stephen, proto-martyr, was stoned to death.

A.D. 1590, Mathew O'Leyn, of the convent of Kilkenny, was tortured and beheaded.

A.D. 1591, Terence Magennis, Manus O'Fedling, and Oge Mac Laughlin, of the convent of Multifernam (Westmeath), were confined in the prison of Ballybay, and afterwards in Dublin, where they died.

A.D. 1608, September 27th, Felim Mac Devit suffered death for his faith, at Lifford. Having rejected the proffered advantages of defection from the Catholic church, he was hanged and quartered, his heart was taken and thrown into the fire, as were also his entrails and

abdomen. He expired, imploring the prayers of the Catholics who were present, and urging the executioner to use dispatch in putting an end to his life. While his torture was proceeding, an earthquake struck terror into the persecutors.

At the same time, John O'Cahan, having refused to affirm on oath the royal supremacy, was condemned to endure a similar death. His chaplain, who was offered his liberty and ecclesiastical preferments on the usual terms, was hanged and quartered.

A.D. 1615, Bernard and Arthur O'Neil, Roderick and Geoffry O'Cahan, Alexander Mac Suarley, and Lewis O'Laverty, a priest, were put upon their trial for high treason, and convicted on the testimony of an infamous gambler, whom the viceroy, Arthur Chichester, thirsting not so much for their blood as for their estates, suborned to do the work of carnage and plunder. The jury was composed of English and Scotch heretics, whose properties were also situated in Ulster, and to whom the vicinity of those Catholic nobles was a subject of alarm and inquietude. The jury, without delay, found them guilty.

James I., king of England, to whom the fact of their conviction was made known by the viceroy, replied, that their lives would be reprieved if they consented to abjure the Catholic faith, and embrace the religion of the state. These victims of Chichester's iniquity, having rejected the base terms of the king, prepared for death, their fellow-sufferer, the priest, giving them sacramental absolution. They were, according to their sentence, hanged, quartered, and their entrails cast into the fire.

At the same time, Patrick O'Moore and Conatus O'Keenan, a priest, charged with a similar offence of high treason, underwent the same fate.—O'Sullivan Bearre.

A.D. 1633, Arthur Mac Geoghegan, a Dominican of the convent of Mullingar, was crowned with martyrdom. Having finished his studies in Spain, and on his return to his native country having been arrested and imprisoned at London, he endured many injuries, and accused of high treason, *as was the custom*, (as if a false charge preferred by the fell enemies of the Catholic church would deprive him of the glory of laying down his life for the faith,) tried and convicted—was at length led to the scaffold, making thereon a profession of his belief and of the religious order to which he belonged—hanged, and cut in pieces while half dead, and his entrails burned. It is related, that while the executioner was holding forth his heart to the people, and was about to exclaim "Behold the heart of a traitor!" that he turned his eyes towards this functionary, and spat upon him. A youth who was standing by while the executioner was casting his bowels into a fire, perceiving the liver of the martyr, threw it in with a staff which he held, and retired, execrating the religion of the martyr; his sacrilegious

hand immediately trembled, and a violent pain or colic having seized the youth, he involuntarily cast himself into a neighboring pit. Some women, of whom one was a heretic, having approached the place of execution, perceived a delightful fragrance, and a German, who was a manufacturer of those articles which females use in decorating their features, perceived also this delicious odor. Falkland, who was deputy of Ireland, and one of his judges, acknowledged that he was punished on account of this holy martyr.—De Burgo, bishop of Ossory.

A.D. 1637, the venerable John O'Mannin, of the convent of St. Dominic, at Derry, a faithful observer of discipline, was in the habit of fearlessly wearing the costume of his order before the heretics; at length arraigned, he was proffered ample rewards if he abjured the Catholic religion; both rewards and torments were despised while he openly professed his faith. *The virtue of the rack* was tried upon him, twice or thrice a week, with a view of subduing his constancy, but without success. Being at length raised on a gibbet, and allowed to fall suddenly, his back was broken, on which a bunch remained until his death.

A.D. 1641, the illustrious and most reverend Roche Mac Geoghegan, of the convent of Mullingar, a master of theology, prior provincial of Ireland, and bishop of Kildare, worn out with age and sorrow, having endured much trials and persecution from the heretics, at length yielded his spirit to his Creator.

A.D. 1641, March 23, Peter O'Higgin, of the Dominican convent of Dublin, arrested and thrown into prison, where he suffered privation, was at length hanged at Dublin, though his innocence was defended by the adversaries of our faith. While in prison, he was enabled to have the benefit of sacramental absolution from the prior of the order, who used to obtain admission in disguise. His constancy under torture, and the joy beaming in his countenance, moved many of the Protestants to tears and sighs; while others who were still more maddened, vented their spleen on his dead body, exposing it to ridicule, and denying it burial within the city. While it was being conducted outside the gates, the head was broken by the blow of a musket, and other insults were offered to his remains.

In the same year, Peter O'Higgin, prior of Naas, in Kildare, obtained the reward of his constancy in the faith. Peter was an admirable preacher, and was accused of dogmatizing against the established heresy. Having been for some time kept in prison, and there being no proof by which he could be convicted of a capital offence against the laws, he was promised liberty and preferment if he only spurned the Catholic faith and embraced the doctrines of Protestant England. On the morning of the day which was to be his last in this life, a messenger

was despatched by the deputy to his prison, offering acceptable terms, but the holy sufferer was intrepid, and wary as the serpent in replying to the person who conveyed the message. "Let the deputy," said he, "deign to send me an autograph of his promise, leaving me the option of choosing life or its surrender, that at least the present fear of death may exculpate me." The deputy imagining that the constancy of the sufferer was shaken, sent the autograph as desired, and when ascending the scaffold it was stretched to the father, who, with a smile in his countenance, received it—the heretics are in ecstacies of delight, while the Catholics are blushing already for the scandal that would ensue, were the terms of the government accepted. Holding the paper in his hand, he openly assailed the injustice of the enemies of the Catholic faith, reproached the judge with pronouncing an iniquitous sentence, and addressed the Catholics in the following words: "Dearest friends and children of the holy Roman church, since I have fallen into the hands of our enemies, privation, contumely, and the horrors of a fetid prison have been my lot, and the absence of a crime rendered my martyrdom matter of doubt. The cause, not the pain, makes the martyr. A provident God and the all-powerful protector of innocence, disposing all things sweetly, has so managed, that although I have been accused with legal infractions, this day condemned as I am to death, behold the authentic instrument of my innocence; the guaranty of freedom and vice-royal preferment should I swerve from the Catholic religion. I call God and men to witness that I despise those offers, and that I do willingly and joyfully embrace this struggle for my faith." Having so said, and having returned the autograph, he ordered the executioner to do his duty. Uttering a deep sigh, and giving "thanks" to God who gave him constancy to persevere, he departed, having baffled the cunning of the viceroy and confounded the expectations of the heretics. This holy martyr of our church is different from the former sufferer in the cause of faith, as De Burgo shews.

A.D. 1642, Father Stephen Petit, while he was animating the Catholics, and in the midst of danger and warfare consulting for their eternal salvation, discharging with great credit the functions of confessor and preacher, was shot by the heretics.

Stephen Petit belonged to the Dominican convent of Mullingar. He was observed by the Puritan rebels, while in the act of confessing a soldier. Having received the sacraments, he died next day of his wound.

A.D. 1642, about the same time, Raymund Keoghe, of the order of St. Dominick, was put to death in hatred of his faith.

A.D. 1642, Cormac Egan, a lay brother of the order, was hanged.

A.D. 1647, September 15th, Richard Barry, a Dominican, prior

of the province of Munster, and a preacher-general, has adorned his faith and the Irish church, to which he belonged, by a cruel martyrdom.

A number of persons, with many ecclesiastics, having taken shelter in the great church on the rock of St. Patrick (Cashell, as it was then called,) where they resolved to defend the sacred ornaments of the altars and some moveable effects, it was besieged by Morgan O'Brien, baron of Inchequin, a matricide, and a man whose hands were stained with the blood of many illustrious ecclesiastics; having at length succeeded, not, however without loss on both sides, as about eight hundred were slain, and all the ecclesiastics put to the sword. Richard Barry was reserved for a more arduous conflict.

A captain, the first to enter the church, beholding Richard Barry, addressed him as follows: "I promise you protection if you cast off that garment (for he wore his habit), so odious to us, and which excites our indignation as well as vengeance." The father replied, "This habit represents the life and passion of my Saviour, and is also the banner of that spiritual warfare in which I have engaged from my youth, and which I am now unwilling to abdicate." The promises as well as threats of the captain being rejected and scorned, Barry was handed over to the soldiery, who at first buffeted him, spitting upon the venerable martyr, and offering other insults and contumely. Again, having tied him to a chair, a slow fire was applied to his legs and thighs, in which torture he continued about two hours, the blood bursting through the pores, and his eyes beaming rays of light towards heaven; his death was at length accelerated, a sword having been driven through him from side to side.

A pious nun, and a tertiary of the Dominican order, sought his body, and having found it, announced the fact to the vicar-general. On the fourth day, the soldiers having retired, the vicar-general, accompanied by the clergy who survived, and the people, together with Henry O'Cullenan, notary apostolic, visited the body of the martyr. All recognise the vestiges of his passion; his feet and legs roasted with the fire, and the wounds of his sides still gushing fountains of fresh and pure blood. Having formed in procession, the body was conveyed to the convent of his order, where it was deposited, while they entoned over it the "Te Deum."

A.D. 1610, John de Burgo, a nobleman, was condemned to death for having harbored a priest who celebrated the divine mysteries in his mansion; his property was entirely confiscated. De Burgo lived a holy life, and died in a manner corresponding with it. Having been offered a restoration of his property, and also his life, should he only conform to heresy, the intrepid soldier of Christ replied, "that he preferred a heavenly to an earthly estate."

A.D. 1648, the convent of Killmallock, county of Limerick, having been stormed by the heretics, Gerald Geraldine, a clerk, and David Fox, a lay brother, while on their knees, and their rosaries suspended from their necks, in expectation of death, pierced with swords, and left weltering in their blood, were at length shot by the soldiery.

The other inmates escaped, thus disappointing the rabid soldiers, who attacked the convent at night, in order to surprise the fathers, and gloat over their sufferings.

A.D. 1648, about the same time, Peter Costello, a Dominican of the Urlare monastery, county Mayo, was pierced with a sword, thus yielding his soul to his Redeemer.

About the same year, Gerald Dillon, of the same convent, finished his life in prison through hunger and privation.

A.D. 1648, Donald O'Naghten, a lay brother of the Dominican convent of Roscommon, having been flogged, was put to death by the sword.

A.D. 1649, James O'Reilly, an eminent theologian, an eloquent orator, and a poet, on his way from the convent of Waterford to Clonmel, fell in with the Cromwellian soldiers, having his rosary in his hand. Being interrogated by the fanatics, he replied, "I am a priest, a religious, though an unworthy one, of the order of St. Dominick. I have strayed and met with you; I am a Christian, a Roman Catholic; as I lived, I shall die, if it be the will of God." Immediately attacked; his execution, which he bore with fortitude and patience, continued an hour. Repeating the sacred names of Jesus and Mary, and invoking the intercession of St. Dominic and other saints, the sword at length put an end to his sufferings.

A.D. 1649, Dominick Dillon, distinguished alike by birth and virtue, prior of the convent of Urlare, county of Mayo, having been appointed preacher to the Irish Catholic forces by the nuncio Rinuccini, was cruelly put to death at Drogheda, when that city was captured by Cromwell. At the same time Richard Oveton, sub-prior of the convent of Athy, having also taken refuge in that city, suffered death. They were both beheaded in presence of the Cromwellian troops in detestation of their faith and their religious calling.

A.D. 1650, Miler Magrath, alias Michael a Rosario, of the convent of Clonmel, having been arrested while administering sacraments to a dying person, was immediately sentenced to the gallows. He placidly underwent his fate, giving thanks to God. When captured, the sacred pix was found in his hand.

A.D. 1651, Ambrose O'Cahill, of the Dominican convent of Cork, an admirable preacher, having met a troop of cavalry, and immediately recognized as a religious was cut into pieces. His members were

scattered in different places, as if intended to become the prey of ravens.

A.D. 1651, the illustrious Terence Albert O'Brien, bishop of Emly, was put to death. See diocese of Emly.

A.D. 1651, James Wolfe, a Dominican, a preacher-general, venerable in years, and a native of Limerick, was arrested by the Cromwellian soldiery, and without delay was sentenced to be hanged. When about to be launched into eternity, he joyfully exclaimed, "We are made a spectacle to God, to his angels and to men—to God," said he, "that we may give him glory; to angels, that we may afford them joy; and to men, that we may give them sport." Having so said, he consummated his sacrifice.

James Wolfe was a grave and prudent man, many years prior and preacher-general of the convent of Limerick, from which he was absent during the siege. When it was taken and the ecclesiastics put to the sword, Wolfe, solicitous of the salvation of souls and of consoling the Catholics, privately reached the city, and after eight days was betrayed and delivered over to the heretics.

The heroic conduct of his companion and fellow-martyr, John Collins, of the same convent, is entitled to notice.

While the fortress of Bunraty was besieged by the Catholic troops, in the presence of the nuncio, many bishops and of the whole army, this father preceded the troops, carrying the crucifix and also in the habit of his order. He irritated the Cromwellians, while encouraging the Catholic soldiers to contend for their altars and their homes; though many bullets were discharged at his person, which is represented as diminutive and contemptible, he escaped intact, still preceding the assailants, until the Cromwellians were forced to surrender. He assumed the province of exploring the positions of the heretical forces, so that he could be of service to the Catholic cause by his observations and counsel. But in so doing, he exasperated the Cromwellians so much that he was proscribed and placed beyond the hope of favor or mercy. Being at last arrested and recognised by the persecutors, who provided a portrait of his figure, he was put to a glorious death after a long disputation with his captors.

A.D. 1651, Laurence O'Ferrall, a professed member of the Dominican convent of Longford, and Bernard O'Ferrall, a preacher-general, suffered death for the faith. They were, while in prayer, both arrested at Longford, in the church of their convent, early in the morning. The satellites of the government, entering the church, inflicted on Bernard more than twenty-four mortal wounds, and yet before he expired, he received the last rites of religion, as he had predicted.

Laurence was hurried before the governor, who recognised him, and

who at the same time sentenced him to be gibbetted, because, for the sake of his faith and the authority of the apostolic nuncio, he adhered to the confederate army. The day after being led to the place of execution, the tyrant, in deference to some persuasion, granted him three days—a favor which was no by means agreeable to the servant of Christ, as he chided the mediators, and as he sought the Almighty not to suffer the crown of martyrdom to be snatched from him or delayed. At length the hour for his immolation arrived, he addressed the Catholics in consoling terms, and inveighed with such eloquence, force and argument against the established heresy, that the governor, overcome with confusion, ordered silence to be imposed by the execution of the sentence. Then the martyr, bidding farewell to the people, and adjusting his rosary about his neck, and holding a crucifix, quietly fixed his hands under a scapular which he wore, and then presented himself to the hangman, by whom he was suspended, and while left in that state, raising both hands from the scapular, he held up the cross as a trophy of his victory. The governor, as well as the people, struck with the prodigy, ordered that the body should be honorably taken down, and at the same time gave permission to the clergy and people to celebrate his obsequies in a public and solemn manner.

A.D. 1651, father William O'Conner, of the Dominican convent of Clonmel, a man acceptable to God and his neighbor, was arrested by the heretics, and having endured many insults, as well as stripped of his garment, life was ended with the swords of his captors.

A.D. 1651, Thomas O'Higgin, of the convent of Clonmel, was arrested, thrown into prison, and at length sentenced to the gibbet, obtained the palm of victory.

A.D. 1651, Vincent Gerald Dillon, of the convent of Athenry, was imprisoned at York for the faith. After much suffering through hunger, squalor and other privation, he obtained the crown of martyrdom.

Stephen Petit, of the same convent, while hearing the confession of a Catholic soldier, was shot by the heretics; thus reaching the goal.

James Moran, of the same convent, a lay brother, Dominick Black and Richard Hovedon, also members of Athenry, were offered as happy victims to their Redeemer.

A.D. 1652, John O'Cullen, of the convent of Athenry, the model of discipline and religion, much devoted to prayer and fasting, although of infirm health, and who learned almost all the sciences without the assistance of a preceptor, refuted the heresies of the day, consoled the Catholics, and shunned no danger in asserting the authority of the apostolic see. Being at last captured by the heretics, he cheerfully surrendered his life for Christ. His head was severed from the body and fixed on a spike, as a trophy to the persecutors.

A.D. 1652, Edmund O'Beirne, of the Dominican convent of Roscommon, twice sub-prior of that house, encountering perils for his faith, his country, and for the honor of the apostolic see, and, therefore, particularly marked out by the sectaries, at length was captured. Having been stabbed with swords and halberds, and besides shot, purpled the sincerity of his zeal with his blood.

A.D. 1653, Raymond Keoghy, of the same convent, having been captured, was put to death in detestation of the faith.

In the same year, sister Honoria de Burgo sealed her virginity with the purple of martyrdom. She was descended of Richard, lord of Lower Connaught, (Mayo). When fourteen years of age, she put on the habit of the third order of St. Dominick, having received it from Thadeus O'Duane, provincial of Ireland. Having erected a nunnery near the convent of Burrishool, in Mayo, she there lived a very holy life, without, as is said, the commission of a mortal sin during her life.

Her life in danger from hunger, as well as that of her sister nun, Honoria Magaen, who could not be separated from her in life or in death, and having implored, as their only succor, that of the spouse of their immortal souls, a young stranger (supposed to have been an angel) came to the gate with an abundance of provision.

The religious of Ireland having been dispersed in the last persecution of Cromwell, this pious virgin, with her companion Honoria, attended by a servant-maid, withdrew to the island of All Saints, in Lough-ree, was at length captured by the sectaries and stripped of all their goods, nay, their clothes, in the month of February. Honoria was rudely thrown into a boat, by which three of her ribs were broken, and by which her existence was ended. The faithful maid conveyed her to the convent of Burishool, in compliance with her request. Having gone out in search of Honoria Magaen, who was left behind in a wood, on her return she found Honoria de Burgo in an attitude of prayer, though sleeping in the Lord.

Honoria Magaen was also stripped of her garments by barbarian soldiers, and having received many wounds, being, moreover, younger than her companion, and dreading the loss of her chastity more than life, she strove to escape into a neighboring wood and there concealed herself in the hollow trunk of a tree, where she was found perished with cold. She was also conveyed to Burrishool, and interred with Honoria de Burgo.

A.D. 1653, Thadeus Moriarty, prior of the convent of Tralee, obtained the crown of martyrdom. He spared no labor in defending the orthodox religion and in maintaining the supremacy of the holy see. While the persecution was raging, he was offered liberty to depart the kingdom, but he deemed his presence necessary through compassion for

the Catholics. Having been arrested and conveyed to Killarney, he was sentenced to be hanged. Having ascended the platform, he addressed the Catholics in terms of consolation to them and destruction to the heretics. He yielded his soul to God, the sectaries themselves awarding him the crown of martyrdom.

He suffered on the 15th of October, in this year. It is singular that the heretics themselves placed, day and night, a watch over his tomb, lest his remains would be removed.

A.D. 1653, Brother Bernard O'Kelly, of the convent of Roscommon, having endured imprisonment and irons, and compelled to sell, through privation, the garment with which he was clad, sentenced to death at Galway, bravely surrendered his life in the cause of religion.

A.D. 1654, Hugh MacGoill, of the Dominican convent of Rathbran, in the county of Mayo, a man of literature, modesty and innocence of life, and master of novices, prompted by zeal, spontaneously arrived at Waterford to console the Catholics surrounded with danger to their eternal welfare, freely professed himself a priest and a religious. He was seized by the heretics and condemned to be hanged. Standing on the platform of the gallows, he addressed to the bystanders words which sunk into the very flesh of the sectaries. The Catholics gave him an honorable interment.

A.D. 1656, John Flaverly, of the convent of Coleraine, prior of that house, was cast into a river and stoned by the barbarous soldiery of Cromwell.

In the same year, James O'Reilly, of the same convent, was flogged to death by the soldiers of Puritan England.

A.D. 1657, John O'Laighlin, prior of Derry, having suffered all the privations of imprisonment and want, was offered preferment if he would abandon the Catholic religion. He was strangled and his head severed from his body, having thus earned the crown of the martyr.

A.D. 1660. Father Gregory [illegible], of the Dominican convent of Galway, was driven into exile when that city was captured by the Cromwellians. He set out for Italy, the country in which he pursued his studies, and died there an exile.

A.D. 1664, Christopher O'Ferrall, of the convent of Dublin, Dominican, died. He studied at Louvain, and having returned to Dublin he became prior, and had been a pious, diligent and prudent confessor. He and the provincial, John Ohart, were thrown into prison because they maintained the supremacy of the holy See. Christopher was detained in the dungeon three years, without the use of a bed; he reposed his frame on the cold earth. The rats frequently gnawed his feet. Christopher O'Ferrall bore a singular veneration towards Mary, the holy and immaculate mother of God.

About the same time, Arthur Panti, of the same convent, was incarcerated at Dublin, for no other crime than maintaining the pontifical authority of the successor of St. Peter. He died in exile, at Seville, in Spain.

A.D. 1665, Raymond O'Moore, of the same convent, a descendant of the illustrious family of the O'Morradh, died in prison. He studied with great applause in Spain, and having returned to Dublin, was thrust into prison, where he spent three years under the same afflictions as his brethren aforesaid, for the same offence of maintaining the unity of the church in its visible, supreme, and infallible head. At the end of the third year he was called to enjoy a kingdom in which there is no persecution.

A.D. 1665, died William de Burgo, of the house of Iserkelly, county Galway, and of the convent of Athenry; was driven into exile in the year 1650, when Cromwell and his Puritans overran and ravaged the kingdom. He sojourned in a French monastery called Vanne, where he died.

A.D. 1665, died John O'Fahy, of the convent of Athenry, a man of mortification and a model of piety, master of students and lector of theology, and much revered by the Catholics. Whenever he travelled, he went on foot. The kingdom having been ravaged, and religion left prostrate, he was forced into exile about the year 1652. He set out for Italy, and lived at Viterbo, where he died.

A.D. 1680, Mark Barnewal, of the Dominican convent of Dublin, having studied in Portugal with great merit, returned to Dublin, where he preached and instructed, to the great advantage of the people. The persecution again renewed, drove him into Portugal, where he died as he had lived.

A.D. 1686, Dominick Lynch, of the convent of Galway, studied in Spain, and having returned to Ireland, resided in his native place, although the son of a Protestant minister. The rose grows amidst the thorns. Though he was detested by the heretics, they still coveted his society. His life demonstrated that the works of faith and grace are not given us by birth or nature, but by a good and glorious God, through our Lord and Saviour Jesus Christ.

He suffered much in the persecution of 1680, having been in prison an entire year, and the heretics themselves admiring his constancy and placidity of mind. Having been set at liberty, he calmly resigned his soul into the hands of his Redeemer, whom he faithfully served.

A.D. 1691, Gerald Fitz Gibbon, of the Dominican convent of Killmallock, studied in Spain, and on his return to his native country, was constituted sub-prior. He alone was able to provide in abundance all

things necessary for the maintenance of fifteen religious. This eminent man, falling into the hands of the soldiers of William, the "Absalom" of England, was put to death in this year at Listowel.

A.D. 1691, Richard O'Madden, of the convent of Portumna, was a man of singular piety and prudence, and eminently versed in the science of the saints. The victory of Dutch William at Aughrim, gained over the Catholic army, to which the "hauteur" and the pride of a foreign commander was mainly accessory, enabling them to devastate the country, this good father was obliged to conceal himself in an almost inaccessible marsh, where he continued fifteen days. At length, there being no one to bring him food, consoled with the sacraments and the bread of life which a secular priest administered, he calmly resigned his soul in the month of August, and in the seventieth year of his age.

A.D. 1693, Reginald Mac Donnell, prior of the convent of Goula, was a sincere and simple man, as well as prudent. When the Catholic troops were defeated in the cause of their rightful sovereign, he was obliged to go into exile, and died piously at Louvain.

A.D. 1698, Thomas de Burgo, prior of the convent at Athenry, was a man of good and exemplary life, and an excellent moralist. As the heretics could not drive him into exile, because of his infirmity, they ejected him from the convent. Having been strengthened with the sacraments, he departed this miserable life in the ninetieth year of his age.

A.D. 1701, Walter Fleming, of the convent of Rathbran, county of Mayo, died. Being driven into exile, he sailed for France in the same ship with de Burgo, afterwards bishop of Ossory, and having after the lapse of a year returned, was arrested on board ship at Cork, where he remained in irons beyond twelve months. Having been again put on board for France, and seized with illness during the voyage, he lay a long time in an hospital at Nantz. Having received the last rites of religion, he died at an advanced period of life.

A.D. 1702, John O'Murrogh, a good man, and prior of the Dominican convent of Cork, died in prison, having endured an incarceration of four years, as he was disabled by gout.

A.D. 1704, Clement O'Colgan, of the Dominican order, studied with advantage in Spain. Having, after the devastation of Ireland by the Dutch soldiers of William, repaired to France, and thence to Rome, he there taught philosophy in the convent of St. Sixtus. Desirous of serving his native isle, he returned, and having been arrested by the heretics, at Derry, he was imprisoned there two years, and at length died in defence of his faith.

A.D. 1704, Lazarus Lynch, of the Dominican convent of Galway, a

sagacious and prudent confessor, was driven into exile, and died at Nantz, as full of piety as of years.

A.D. 1707, Daniel Mac Donnell, of the convent of Urlare, county Mayo, having returned from the continent, was discovered on board the ship, which lay at anchor, as a religious, and immediately flung into prison, where he was detained fourteen months in irons; at length he was obliged to rëembark for France. Again venturing to Galway, he was arrested a second time, thrust into prison, and kept there over six years. He at length, broken down by suffering, resigned his soul to his Creator.

A.D. 1707, Felix Mac Dowel, of the convent of Tulsk, returning from Rome to Ireland, and having disembarked at Dublin, was arrested and kept in the closest confinement, until a glorious death put an end to the sufferings of this truly pious and religious man, on the 3d of February.

A.D. 1708, Lawrence O'Ferrall, a member of the Dominican convent of Longford, performed the functions of missionary apostolic in England, was imprisoned at London, where he endured many privations while in confinement; at length set at liberty, he repaired to Belgium, and thence again to England, where he was a second time sent to prison, and again released as a German. He at length died in Spain.

A.D. 1710, James Barrett, a nobleman, released from the cares of life by the death of his wife, assumed the Dominican habit at Cork, where he lived in the practice of great humility and mortification. He put on the dress of a shepherd, and attended the cattle of an Englishman, until his death took place.

A.D. 1713, Dominick Mac Egan, of the Dominican convent of Tralee, having completed his studies in Spain, returned to Ireland, and arrested at Dublin, was cast into prison in the year 1700. By his exhortations he reclaimed the vicious, administered to them sacraments, and especially to those convicted of capital offences, and brought back many from the poison of heresy to a knowledge of the true faith, while he was a captive. He at length surrendered his soul into the hands of Him who gave it.

A.D. 1663, died the primate Edmund O'Reilly. See diocese of Armagh.

A.D. 1681, Oliver Plunket, primate of all Ireland, was executed at Tyburn (London). See diocese of.

About 1650, Heber Mac Mahon, who was bishop of Clogher, and who assumed the sword in defence of his creed and country, was ignominiously put to death by the positive instructions of Sir Charles Coote, at Enniskillen.

To Heber Mac Mahon allusion is made in the Roman Vision, a

poem, which the venerable Hardiman, of Galway, has inserted in the collection of Irish minstrelsy:—

"And when he fell (Owen Roe O'Neil), O meet to fill such place!
Bad'st thy own priest to countervail his loss,
And o'er his prostrate banner rear the cross.
And well he did thine errand;—but the grave,
When hath it ceased for human hopes to crave?
The grave hath closed on Heber; O great heart!
Proud germ of nature, so matured by art,
Had genius, culture, all, thou costly prey,
But decked thee for the tomb? Thou envious clay,
Oh! what a mind thy leaden sleep hath bound,
Pure as pervading—lucid as profound!
Spirit of Eogan, chafe not, if mine eye,
The while I speak of Heber, be not dry;
Nor deem thyself forgot—had he remained
To rend the withering yoke his valor strained
Almost to breaking; had his happier hand
Swept the pale, palsied Saxon from the land;
Blasting the iron sceptre which it bent,
Given us hopes, happiness, enfranchisement,
No—not success, had taught another's fame
To supersede my memory's vital claim."

A.D. 1652, the heroic sufferings of Emer Mathews, bishop of Clogher, are also recorded in the annals of those disastrous times. This venerable prelate, while discharging his pastoral duties, fell into the hands of Coote, one of Cromwell's most strenuous supporters. Having been for many days exposed to the indignities of a licentious soldiery, the prelate was at length conducted to Enniskillen, loaded with heavy irons, and cast into a dungeon. Here he evinced the fortitude of a martyr, while his enemies were incessantly demanding his blood. He was eventually sentenced to death—hanged and bowelled; his head struck off, set on a spike, and placed in the public market.

A.D. 1680, Peter Talbot, archbishop of Dublin, died in prison. See diocese of.

A.D. 1645, Malachy O'Queely, archbishop of Tuam, was slain in his attempt to recover Sligo. The archbishop, Teige Conell, Augustine Higgin, with other clergymen, were killed, and pitifully mangled, and so left in the way.

A.D. 1704, Dominick Burke, bishop of Elphin, died. See diocese of Elphin

A.D. 1650, Boetius Egan, bishop of Ross, was hanged from the branches of a tree, by the reins of his own horse. See Clonmell, county Tipperary.

About this time, Doctor O'Hegarty, a priest of the diocese of Derry, was dragged from a mountain cavern and slain on a rock on the banks of Loughswilly, by a Captain Vaughan, son of a Cromwellian officer.

Thomas Walsh, archbishop of Cashell, died an exile, in Gallicia (Spain).

Robert Barry, bishop of Cork and Cloyne, and Patrick Comerford, bishop of Lismore and Waterford, became exiles, and were received at Nantz with great kindness by both clergy and people.

Edmund O'Dwyer, bishop of Limerick, and John Culenan, bishop of Raphoe, took refuge in Brussels.

Walter Lynch, bishop of Clonfert, withdrew to Hungary.

Edmund O'Dempsey, bishop of Leighlin, repaired to Gallicia, in Spain.

Francis Kirwan, bishop of Killala, repaired to Renres, in Britanny.

Hugh Burke, bishop of Killmacduach, was sheltered in England by his friends.

Andrew Lynch, bishop of Killfenora, was sheltered in Normandy by the illustrious primate Francis de Harlai.

Arthur Magennis, bishop of Down, died at sea.

Nicholas French, bishop of Ferns, died at Ghent, in Flanders.

The illustrious Florence O'Mulchonry, archbishop of Tuam, died at Madrid, full of services to the church and of sanctity.

This holy prelate, from the founding of a college to the composition of a catechism, shrunk from no labor that could in his opinion benefit the people of his native land.

When Wexford had been stormed through the treachery of Stafford, Cromwell gave orders, that an indiscriminate massacre should take place; accordingly, both clergy and people were put to the sword. Six members of the Franciscan order were selected, upon whom the regicides of England exhausted all that ingenuity which malice and hatred to the Catholic faith could invent.

Richard Synnot was guardian of the province. Paul Synnot was for many years employed in Barbary, as the Pope's legate. Francis Stafford was guardian of the convent of Wexford. John Esmond, lately guardian of the same convent. Peter Stafford, a man of distinguished eloquence, peculiar meekness of manners and wonderful austerity of life. Hamond Stafford, having many years presided over the convent of Wexford, withdrew from the society of men, and led the penitential life of an anchorite, in Beg-Erin, a lonely and desolate island, in the bay of Wexford. These religious, having several days endured a variety of indignities in the common prison, were all led out together and executed, in their sufferings demonstrating the truths of the

Catholic faith and evincing the firmness and patient endurance of martyrs.

While these horrors were perpetrated in Wexford, others of a similar description were committed in Cork, Clonmel, Limerick, Drogheda, and other parts of the kingdom. During the siege of Clonmell, Nicholas Mulcahy, parish priest of Ardfinnan, in the county of Tipperary, who was a man of extraordinary zeal, was seized by a reconnoitering party of Cromwell's troops. He had been frequently advised to flee the storm. Affectionate solicitude, which the true faith alone inspires, rose superior to every personal consideration of safety. He was bound in irons, led to the camp of the regicides, and offered his pardon, provided he would use his influence in prevailing on the inhabitants of Clonmell to surrender the town. Scorning the terms of the Cromwellians, he was brought under the walls and beheaded, while offering prayers for his flock and forgiving his enemies.

James Lynch, parish priest of Kells, in the county of Meath, and Richard Nugent, parish priest of Ratoath, in the same county, were both put to the torture, and died on the same day in defence of the holy Roman Catholic and apostolic faith. The first, a venerable old man, nearly eighty years of age, was massacred in his bed, to which he had, through weakness, for a long time been confined. The other was sent under escort to Drogheda, and a gibbet having been erected within sight of the walls, he ended his life with that Christian firmness which confounded the enemies of his faith and drew forth the tears and benedictions of his disconsolate friends.

A.D. 1644, Francis Mathews, a distinguished Franciscan divine and an eminent canonist, was born in the city of Cork, and was, in 1636, elected guardian of St. Anthony's college, at Louvain, and finally became provincial of his order in Ireland. He obtained the crown of martyrdom at Cork, in this year.

These illustrious sufferers for the faith have been selected from a catalogue almost countless, which the annalists of those awful times have left on record, and having given their names, be it borne in mind, that the holy see has not pronounced a decision on their sufferings and merits. To that unerring tribunal alone it belongs to adjudicate and declare them worthy of veneration, while it only is ours to cherish their memory and imitate their firmness and fortitude in resisting the enemies of our holy faith, and at the same time, by our faith untainted, as that of our holy Redeemer, and by our virtue, pure and unspotted, by example edifying and instructive, silence the tongue of the scoffer and put to shame and confusion the unblushing cheek of the libertine.

Many of the clergy, secular and regular, were confined in the prisons of Cork, Galway, and Bophin island, in which Cromwell

erected a fortress. Others were sent beyond seas. Subjoined are the names of those members of the clerical order who were confined in the island of Bophin.

Rev. James Fallen, vicar-general; Roger Cummin, a secular priest; Rev. Gerald Davock, Dominican; Brien Comy, Franciscan; Thomas Bourke, Franciscan; Philip Walshe, secular priest; Thomas Grady, secular priest; Patrick Trevor, secular priest; John Kelly, secular priest; MacLeighlin Conry, secular priest; Anthony Geoghegan, abbot; Timothy Mannen, secular priest; Miles Tully, secular priest; John Dillon, Dominican; Thomas Mackernan, Franciscan; Edward Delamar, secular priest; Turlogh Gavan, secular priest; John Russel, vicar-general; William Hennesy, secular priest; William Farrel, secular priest; Redmond Roche, secular priest; Connor Keilly, secular priest; Dennis Horgan, secular priest; Henry Burgatt, Dominican; Timothy Donovan, Franciscan; Connor Hurley, Franciscan; James Slevin, Franciscan; Thomas Roony, Franciscan; Connor Scanlan, Franciscan; Bernard Comins, Dominican; Bonaventure Dant, secular priest; Thomas Burke, secular priest; Francis Horan, secular priest; Thomas MacKervan secular priest; Terence Gavan, secular priest; Hugh MacKeon, secular priest.

To the islands of Arran more of the clergy were shipped, until they could be transported to the West Indies, and allowed only two-pence a day for their support, they were nearly famished, while the infamous priest-catcher was allowed five pounds sterling for each priest who fell into his fangs. Hence the clergy were hunted as if they were wild beasts of the field. The churches and abbeys were converted into stables for the horses of Cromwell's regicides; the chalices and sacred vessels of the altars were used as drinking-cups, and the old and valuable libraries of the clergy sold to shopkeepers or assigned to the flames.

Thus was the Emerald Isle, once a religious, enlightened and far-famed nation, torn, trampled upon and outraged by an heretical rabble, her priesthood scattered and put to the sword or hunted as the wolf; her nobles dispersed; her people massacred and starved, or sent (in the phraseology of the day) to hell or Connaught as if into a national prison, liberty extinguished by those who boasted of their freedom from Papal tyranny; learning proscribed, lest learning should raise its voice against impiety and innovation; religion insulted, lest religion would enforce the rights of property; the religious foundations defiled and dismantled, lest the inmates thereof would remind the spoiler of his plunder; and their green and verdant fields, to which nature has been so bountifully lavish, watered with tears and enriched with blood.

Such was the deplorable condition of the Irish Catholics, until in the

year 1658, the summoning of the usurper Cromwell to the bar of an upright and impartial Judge, gave the Catholics of the empire unspeakable delight.

It yet remains to record the death of the Rev. Nicholas Sheehy, parish priest of Clogheen, county of Tipperary, and who may be considered the last martyr of Ireland whose blood has been shed to appease the thirst of Protestant ascendancy. His arraignment under a charge of high treason was procured by a band of "discoverers of Popish plots and designs," or rather of conspirators against his life as well as the lives of others, who were doomed to the melancholy fate of convicted criminals, on the testimony of the wretches who were employed to do the work of blood. Sir Thomas Maude, William Bagwell, John Bagwell, Daniel Toler, and a parson named Hewetson, were the individuals who constituted themselves into a joint-stock company for the special maintenance of law, order and loyalty. To this crew father Sheehy became extremely obnoxious, because he fearlessly denounced the vices and licentiousness of the gentry as well as exposed the galling exactions of the Protestant clergy. A.D. 1763, he was arrested on the plea of drilling and organising Whiteboys, but the conspirators unable to substantiate the charge, father Sheehy was acquitted.

About the close of that year, one of the witnesses, who was employed on his first trial, suddenly disappeared, upon which a charge of murder was immediately prepared, and father Sheehy was arrested and consigned to the county prison, where he was detained in heavy irons.

A woman named Dunlea and a prostitute (such have been always useful to the persecutors of the church), a convicted horse-stealer called Tuohey, and a vagrant by name Lonergan, were the persons on whose testimony father Sheehy was condemned to undergo the extreme sentence of the law. The object of the vile conspirators against his life attained, he was beheaded at Clonmel on the third day after sentence was pronounced. Such was the melancholy end of the popular, eloquent, zealous and energetic pastor of Clogheen. His life was sacrificed in the thirty-eighth year of his age, and his remains have been deposited in the ruined churchyard of Shandragan. But the persecutors of father Sheehy did not long escape the vengeance of that God who, even in this life, vindicates the cause of the just and the innocent. With the exception of one, all the conspirators, as well as the jury, met with violent and awful deaths.

Sir Thomas Maude died a lunatic.

Bagwell ended his days an idiot. One of the jury, worried with remorse, committed suicide; another was found dead in a privy; a third was killed by his own horse; a fourth was drowned; a fifth was

shot, and so on to the end of the list. The wretched prostitute Dunlea fell into a cellar, thus ending her miserable existence. Tuohey, convicted of a felonious offence, was hanged, and Lonergan, having assumed the profession of a soldier, contracted a loathsome disease, of which he died, in the capital of Ireland.

The various kinds of torture employed by the Pagan emperors of Rome during the ten persecutions with which they strove to impede the propagation of the Catholic faith, have been described by different authors.

Some were put to death in an erect posture, as was our Lord and Saviour Jesus Christ. St. Peter, with his head towards the earth; others in the manner in which the martyrdom of St. Andrew is represented. Many were made to pass their arms under the transverse beam of the cross, having their hands nailed to the upper part. Some were suspended from trees by the hands, their arms having been first tied behind their backs and heavy weights attached to their feet. Females were hung up by the hair, a torture sufficient to cause death; more hung up by one or both feet, the head downwards, and in many instances a large stone tied round the neck; others had their hands nailed to a beam, with enormous weights at their feet.

Fire was another instrument to which the persecutors had recourse. Some of the martyrs were placed, as was St. Lawrence, upon gridirons; others plunged into caldrons of boiling oil or pitch. Many were suffocated with smoke, or dressed in a garment smeared with some inflammable matter, and burned at a stake. Some were cast into fiery furnaces; others crowded into a ship which was ignited when at sea; others inclosed in a brazen bull and roasted alive; more were tortured by red hot plates of iron applied to their sides; others were thrown upon the earth and molten lead poured over them, or were impaled upon a spit and roasted before a slow fire.

Scourges were also used as instruments of torture, some of which were of leather, of cane, of the tendons of oxen, of iron links, and sometimes of iron rods shaped with thorns, and which were called "scorpions." The martyrs were generally tied to posts; some, however, were placed in a kind of stocks, and so scourged to death.

Iron instruments were used in pulling out the teeth and eyes, and hooks or combs for tearing off the flesh. There were also knives for flaying and axes for cutting the martyrs into pieces. More were put to the wheel and the rack, embowelled, beheaded, strangled, and thrown to wild beasts. Thus the blood of the martyrs watered the vineyard of the Lord during three hundred years, and for ever praised the name of the Lord, who has vouchsafed to hand over the country of

our birth to be tried as gold in the furnace, and to have her tested in the bitterest ordeal to which a nation ever has been subjected.

The direst foes of the Catholic faith have perished, while that faith remains and is verdant as the bloom of the spring.

Nero was the first persecutor of the Christians. This wretched prince, having committed many acts of injustice and unparalleled cruelty against his subjects while occupying the imperial throne of Rome, was at length suddenly and unexpectedly abandoned by his guards. Seeing that his ruin was imminent, he retired from his palace and knocked at the doors of several of his friends; but Nero was refused admittance by all; whereupon he left the city in search of a hiding-place, accompanied with four of his freed-men. The companions of his flight were obliged to conceal themselves and the monster Nero in a sandpit. In the meantime, the Roman senate proclaimed Galba emperor, Nero as an enemy to the state, and condemned him to be dragged to the place of execution and there scourged to death. Informed of this decree, despair seized Nero, and in the moment of his rage, he stabbed himself with a poniard in the throat. Immediately after a centurion arrived, who, wishing to preserve his life till he should be publicly executed, offered him assistance, which, however, he rejected, exclaiming, "It is now too late," and he immediately and miserably expired.

Such was Nero, who caused the holy apostles SS. Peter and Paul to be martyred, because their prayers brought down the vengeance of Heaven on the impious impostor Simon Magus, who endeavored, by his magical skill, to frustrate the preaching of those apostles. Such was the man who looked on the flames which were devouring the imperial city of Rome, from the tower of a fortress, and to which he was accessory, or at least, of which he was strongly suspected by the inhabitants. Having thereby incurred the odium of the Romans, and having failed to gain their esteem, he resolved to fling on the Christians the infamy of burning the capital of the empire, well knowing that harsh measures against the followers of the Redeemer would be agreeable both to Jew and Gentile.

In the primitive ages of the church, the Jews, not knowing the nature of the eucharistic sacrifice, which was then, through prudential motives, subjected to the discipline of the "secret," charged the early Christians with infanticide—a crime of which the Jews themselves have been convicted, crucifying them, in derision to the Saviour of mankind.

The monster Nero accuses the Christians with burning the Roman capital, and thus wrongly inculpated, their blood is shed, in order to

gratify their Pagan enemies, and to conciliate towards Nero the good opinion of his subjects.

The Catholic who is one in name as well as in reality, has cause of joy and consolation when he knows that such a monster as Nero was the first whose imperial edict shed the blood of the early martyrs—that blood which has given life and energy and victory to the faith which was proscribed.

The conduct of the modern adversaries of the church reminds one of the first calumnies uttered against the professors of the true faith. Catholics are not now charged with the crime of *infanticide*, as of old; another name is more applicable, according to our modern foes. Catholics are now-a-days "damnable idolaters;" and those of the British empire, as were those of the Roman capital, have been charged with the burning of London, as well as with the plot of blowing up the senate-house—a plot of which British ministers are equally suspected, nay, to which they have given maturity, consistent with their plans of aggression on the rights and liberties of Catholic subjects.

And to perpetuate the memory of this plot, and to fling the odium of this nefarious design on the Catholic body, the artful ministers gave it the appellation of a "popish plot," appointed a national festival to celebrate their happy escape from the machinations of popish enemies, and also erected a "lying monument" in the capital of proud England, which now, in its mute language, administers reproof to the vile calumnies which the Protestant governors, as well as the Protestant people of that country, have basely uttered against the Catholics of the realm.

Another fell enemy to the Christian faith was Julian, the apostate, who undertook to destroy utterly the church of Christ, who declared himself the enemy of the Redeemer, and the worshiper of the gods.

His animosity to the Christian religion suggested to him the impious project of rebuilding the temple and city of Jerusalem, in order, as he conceived, to falsify the prediction of our Saviour relative to its destruction. Julian, by letter, invited the Jews to assemble from every quarter of the globe, and assist in his foolish design. He ordered materials to be procured at his own expense, appointing Alypius to superintend as well as hasten the work. The old foundations of the temple were dug up in a very short time, thus verifying the prophecy, "that not one stone should be left upon another." The trenches were at length open—the stones of the foundations were ready to be set next morning—the Jews were in transports of delight, when a sudden earthquake refilled the trenches, scattered the materials, overturned the contiguous buildings, and buried many of the workmen in the bowels of the earth. Struck with awe and astonishment, yet not deterred from

prosecuting the design which the apostate Julian suggested, they renewed their attempts. Then, indeed, from the earth burst forth a flaming torrent of fire, which, continuing its eruption, rendered it impossible to approach the trenches without being consumed. It ceased at intervals, but began to flow when an effort was made to approach.

The total ruin of the Christian name and the rëestablishment of idolatry were the objects which the wicked ambition of this apostate wretch had contemplated. Yet he published no sanguinary edicts, nor did he draw the sword against the Christians; but by pecuniary mulcts, by troublesome and vexatious suits and insults, he cruelly persecuted them. The clergy he stripped of their privileges; the pensions which Constantine the Great had granted for the support of ecclesiastics, virgins and widows, he suppressed, in order, as he sarcastically observed, to teach them evangelical poverty. He forbade them to sue or plead in courts of justice, alleging that suits at law were at variance with the principles of their religion. He shut up the schools of the Christians, in order to deprive them of knowledge. He exacted large contributions wherewith to repair his heathen temples. He levelled many of the Christian churches, converting the sacred utensils of the altars to pagan purposes.

Having reigned nearly two years, he had an engagement with the Persians, A.D. 363, and seeing, in the heat of the battle, some Persians betaking themselves to flight, he raised his arms and his voice, animating his soldiers in the pursuit, when a Persian knight shot a well-aimed arrow, which pierced his side and entered his liver. Having striven to extract the fatal arrow, he lacerated his hands, and his strength failing, he fell from his horse. Removed to a neighboring hut, where he procured surgical assistance, which apparently restored him, and having again mounted his steed, in order to lead on and animate his troops, his strength forsook him, and Julian, the enemy of religion and its holy founder, expired that night. It is related, that when he received the fatal wound, he filled his hand with the blood which flowed from his side, and dashing it into the air, exclaimed: "Galilean, (the name he gave the Saviour in derision,) thou hast conquered me."

Dioclesian, who has had the infamous celebrity of sacrificing more of the Christians than any other tyrant, having held the empire twenty years, was obliged to abdicate by his son-in-law, Galerius, who had the support of the army, and who at once assured Dioclesian that his renunciation of the sovereignty would be either spontaneous or compulsory. The wretched emperor, left no alternative, abandoned in his old age, and an object of contempt to all, he became so weary of life, that throwing himself on the ground, he was wont to writhe in the most

frightful contortions. At length, overpowered with melancholy, he resolved on hastening his own death. In prosecution of this design, he deprived himself of food and sleep, thus terminating his wicked and miserable existence. Maximinian was the associate of this monster in the atrocities which were practised on the Christians, as well as in the government of the empire. In the miserable death which his crimes deserved, another instance of an avenging Providence has been manifested: even while at his banquets, such was his ferocious disposition, he caused men to be devoured by a savage bear. As his abdication of the empire was in some degree forced, he was constantly plotting for its recovery. He gave his daughter to Constantine the Great, in marriage; and as he was jealous of his son-in-law being vested with the purple, he resolved on his assassination. Relying on his daughter, he desired to obtain admission to Constantine's bed-chamber, with the intention of despatching him while buried in sleep; but the daughter, who loved her husband more than her father, shewed him into another apartment, where a person was sleeping, whom he murdered. Leaving the victim of his treacherous project weltering in his blood, he, on retiring, met Constantine, who was aware of his resolve and of the bloody deed he had just committed, and who resolutely ordered the tyrant to choose the manner in which he would prefer to die. Having selected that of strangulation, his infamous life was thus miserably terminated.

Maximinius, in the cruelties which he directed against the Christians, was little inferior to his predecessors. Overthrown by Licinius, he escaped to Tarsus, where he was closely besieged, without hope of saving himself by flight. Having prepared a final banquet, as he called it, he gorged himself with food and wine to such a degree, that the poison which he subsequently took produced no immediate effect, but it reduced him to such a miserable state, that he lay four days in the most dreadful agony—unable to take food, yet swallowing handsful of earth in his frenzy. Stung with unutterable agony, and as if having a foretaste of the torments of hell, he dashed his head against a wall with such violence that his eyes burst from their sockets. The violence of the poison consumed his flesh to such a degree, that he could be scarcely recognized. In the midst of his agony, inviting death to disengage him from his torture, his soul left its miserable tabernacle, according to the woe pronounced by the prophet Zachary: "And this shall be the plague wherewith the Lord will strike all the people that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth."

The emperor Valens, who was an Arian heretic, became the sworn persecutor of the Catholic church. Having suffered much from the

Arians, the Catholics sent a deputation of eighty ecclesiastics to wait upon the emperor, and lay before him their grievances. Instead of giving redress, the impious tyrant treated the embassy with the greatest disrespect, giving, at the same time, secret orders to have them put to death. The prefect caused them to embark in a vessel, whose sailors were instructed to abandon and set it on fire. In this horrible manner those ecclesiastics rendered up their lives.

There were very few cities that did not groan under the effects of his cruelties. Having arrived at Antioch, he put many Catholics to the torture; others he caused to be drowned, while the number sent into exile for the faith was almost incalculable.

Valens published an edict, commanding all the monks to be forcibly enlisted, and at the same time confiding its execution to Lucius, the false bishop of Alexandria. Lucius, at the head of three thousand soldiers, proceeded to the deserts of Nitria, where he slew many of the holy Eremites, having banished many more to the swamps of Egypt.

But in the year 378, the justice of heaven overtook Valens, for while the Goths were preparing an assault upon Constantinople, a holy monk, named Isaac, thus addressed him, "Whither dost thou hasten, O emperor? Thou art doing battle against the Lord; but he shall discomfit thee. Thou shalt fail in the struggle and never more return." Valens, in a rage, replied, "I shall return and make thee pay with thy life the penalty of thy rashness."

The monk was sent to prison, but Valens returned not. Overthrown and flying from the field, he was struck with an arrow. Having taken refuge in a neighboring cottage, and a troop of the enemy's cavalry having arrived, who finding the door shut, not knowing who was then its occupant, set fire to the hut. Thus the unhappy emperor perished, in the midst of the flames, in the fiftieth year of his age.

Anastasius, who held the empire twenty-seven years, was a violent persecutor of the Catholics. He was raised to the throne from a private life against the will of Euphemius, the zealous patriarch of Constantinople, who, aware of his hostility to the Catholic faith, opposed his election till he had sworn to observe the ordinances of the council of Chalcedon. Disregarding his oath, he the more persecuted the Catholics, as if his enmity was the more enkindled by being obliged to swear to the observance of the constitutions of this council.

He was soon, however, struck with the divine vengeance, *of which he was forewarned*, and of which St. Elias, patriarch of Jerusalem, had a wonderful revelation. In the year 518, this holy bishop, then ninety years of age, was in company with St. Sabba, a monk, in the vicinity of Jerusalem; when the hour of refection came, the patriarch refused to partake of food, telling his companion, that *at the very instant* the tyrant

had expired. On that evening, a thunderstorm arose, and the emperor, affrighted at the bolts of heaven, still more alarmed with remorse for his persecutions, fled from room to room in his palace, and at length concealed himself in a small apartment. His courtiers, on entering, found him dead.

Great as have been the injuries inflicted on the church of God by Pagan as well as heretic princes, such as Valens and Anastasius, yet heresiarchs have done her more serious evils, for false teachings and specious sophistry are more pernicious, as they are the more insidious, to the cause of truth than the stake or the gibbet.

Arius, the author of that foul heresy which bears his name, was born in Africa. Having arrived in Alexandria, he attached himself to the schism of Meletius, which he afterwards abandoned; was ordained a priest and intrusted with the care of a parish. Upon the death of the patriarch Achilla, Arius entertained the hope of filling the patriarchal chair; but seeing that St. Alexander was preferred to that dignity, he began to censure the conduct as well as the faith of the prelate. Arius accused him of falsely teaching that the divine Word was the Son of God, begotten from eternity and coequal and consubstantial with the Father.

Arius, on the contrary, taught blasphemously, that God created the Word after the manner of his other creations; and that in consequence of his superior holiness, he was honored with the title of the Word and Son of God. In vain did St. Alexander admonish this blasphemous wretch. In a synod which the saint convoked, this impious doctrine was condemned; its author obliged to fly the city and retire to Palestine, where, through intrigue and deceit, he succeeded in gaining the favor of some bishops.

Endeavoring to propagate his errors, Arius caused a great commotion through the East; and the emperor Constantine, in the hope of at once extinguishing the heresy, conceived the idea of having a council assembled at Nice, where three hundred and eighteen bishops formally condemned the doctrines of the heresiarch, and exhibiting the scars and wounds they received in defence of the true Catholic and apostolic faith, declared that Jesus Christ was the true and eternal Son of God and consubstantial with the Father. Arius, having refused obedience to the decree of the council, was banished by Constantine to Illyricum. His followers, nevertheless, succeeded in persuading the emperor that he conformed to the doctrines which the council taught, and that he, moreover, swore never to depart therefrom.

It was therefore agreed that Arius should be admitted to the communion of the faithful, and being for this purpose conducted to the church at Constantinople in processional triumph, and having arrived

at the great square of the city, the holy patriarch, in the meantime, imploring the God of the true faith and of all consolation not to permit such a profanation, he was struck with divine vengeance. Having been seized suddenly with violent writhings in his bowels, Arius asked whither he could retire; he was accompanied by a domestic, who waited at the door of the apartment which he entered. His bowels burst asunder internally and came forth, an immense flow of blood accompanying them. Thus, as another Judas, perished the arch-heretic Arius. After considerable delay, some of his friends entered the place and found him dead.

Nestorius imitated Arius in the persecution of the church by the teaching of another impious doctrine.

In the year 427 or 428, he was elevated to the patriarchate of Constantinople, and at first evinced much zeal against the heretics, particularly the disciples of Arius. He brought with him from Antioch a priest named Anastasius, whom he one day instructed to state in his sermon, that the blessed Virgin should not be called Mother of God, but only the Mother of Christ. The people, greatly scandalized at this new doctrine, called on the patriarch to punish the rashness of the preacher. Instead of correcting this insolence, Nestorius on the following day ascended the pulpit, defended the false proposition of Anastasius, openly declaring that Christ was not God, and that therefore his mother could not be called Mother of God. In another sermon he said, "If any one shall dare to call the Virgin, Mother of God, let him be anathema." He denied the hypostatic union of the "divine word" with the "human nature" in Christ, and affirmed that the Word was united to Christ merely by grace, as it is united to the saints, but in a manner more excellent. He declared that the Word dwelt in the humanity of Christ, as in a temple; and thence concluded that this humanity of our Redeemer should be honored as we honor the purple of a king, or the throne on which he sits, always denying that the Son of God was made man and died for our salvation. Some abbots (called in the Greek church Archimandrites) who refused to adopt his errors, were imprisoned by the patriarch and most cruelly scourged. At length a council, composed of one hundred and eighty-eight bishops, at Chalcedon, condemned the doctrines of Nestorius, deposed him from the patriarchate, and pronounced against him the sentence of excommunication.

The people, who waited all day with great anxiety to learn the decision of the council, returned thanks to God with every manifestation of joy, when it was announced. They attended the bishops to their dwellings with lighted torches; ladies preceded the procession, carrying thuribles of incense through the streets, which were brilliantly illumin-

ated. The heresiarch was banished by the emperor Theodosius, and miserably died in exile. Some relate that, in a moment of despair, he dashed out his brains. Others say that he died of a cancer in the mouth, the worms proceeding from which devoured his tongue, which had pronounced so many blasphemies against the divine Son and his virgin mother.

Montanus and Cerinthus resembled these heresiarchs in their hostility to the church, as well as in the dreadful deaths which put an end to their impieties. The first, after having grievously afflicted the church of God with his abominable tenets, and perverted many with the assistance of two women who laid claim to the gift of prophecy, at length suspended himself from a beam, thus ending his wicked career.

Of Cerinthus, St. Ireneus relates that he went to Ephesus to dispute with St. John or to disturb the faithful who had obtained the grace of conversion. God speedily punished him; for, entering the public baths where the holy evangelist was, the saint exclaimed, "Let us go hence, my brethren, lest the house fall." Scarcely had they departed, when the baths fell with a dreadful crash, burying Cerinthus alive in the ruins.

Manes, chief of the Manicheans, also met with a miserable end. The son of Sapor, king of Persia, was sick almost to death, and being despaired of by his physicians, his father became inconsolable. In the height of rashness, Manes undertook to restore him to health, provided he would embrace his doctrines. The prince was accordingly intrusted to his care; however, he died the same day; whereupon the king was so enraged, that Manes was condemned to death. The impostor was sent to prison, but he eluded his fate by bribing the guards, and having made a long stay at Mesopotamia, whither he fled, and fancying that the anger of the king was assuaged, he returned to Persia. Sapor, aware of his return, ordered him to be seized and flayed alive with sharp-pointed reeds. His skin was inflated and exposed to public view. St. Epiphanius, who records the fact, saw the inflated skin, one hundred years after.

The great reformer himself, Luther, closed his career by a death which corresponded to his immoral and intemperate life. He had been a professed religious of the order of St. Augustine; but throwing off the cowl, he married the abbess of a certain nunnery, and at length, in the year 1564, having feasted sumptuously, as was his custom, he was attacked suddenly in the night by mortal pains, and died, as he had lived since he became a rebel to the church of God, amid feasting and iniquity.

His remains were brought to Wittemberg, on a kind of triumphal car, followed by the abbess, who was his concubine, and their three illegitimate children.

Ecolampadius, a monk of the order of St. Brigit, and who was afterwards the companion and disciple of Zuinglius, died in the forty-ninth year of his age, and one after the decease of his master. It is recorded that he made frequent attempts on his own life, and finally succeeded in putting an end to his existence by poison. It is also asserted that this wretched apostate, when about to expire, exclaimed, "Alas! I shall soon be in hell."

Calvin strenuously labored in extending the kingdom of Lucifer, and became the occasion of ruin to myriads of souls. He died at Geneva, in the year 1564, as well as Martin Luther, and in the fifty-fourth year of his age. Theodore Beza, who preferred the society of a fair damsel to the salvation of his immortal soul, and who admitted to St. Francis de Sales, that her charms, *at the same time calling her into the presence of the holy bishop*, outweighed the arguments which the saint advanced with a view of effecting his conversion, affirms that Calvin died most placidly; others, who have written his life, quoted by Natalis Alexander and by Cardinal Gotti, state that he expired invoking the devils, cursing his life, his studies, and his writings, his ulcers sending forth an intolerable stench. "Demones invocantem, dejerantem, execrantem, vitæ suæ diras imprecantem suis studiis ac scriptis maledicentem; denique ex suis celeribus intolerabilem fœtorem emittentem, in locum suum descendisse." Thus Calvin departed, to render an account to the Lord of life and death for the myriads of souls perverted and lost through his means.

CHAPTER LXVIII.

CLAUSES OF THE PENAL ENACTMENTS OF ELIZABETH, JAMES, &c. AGAINST THE CATHOLICS—RESTRICTIONS OF THE CALIPH OMAR ON THE CHRISTIANS OF JERUSALEM STRIKINGLY SIMILAR TO THOSE OF ENGLAND—SYMPATHY WITH IRELAND ON THE CONTINENT—COLLEGES FOUNDED FOR IRISH ECCLESIASTICS—CROMWELL'S RULE IN IRELAND, &c.—PROCLAMATION OF HIS COMMISSIONERS—NOBLES AND PEOPLE DRIVEN INTO CONNAUGHT—STATUTE OF WILLIAM III.—REGISTRATION ACT OF QUEEN ANNE—PARLIAMENTARY RETURNS OF THE STATE OF CATHOLICITY BY PROTESTANT BISHOPS.

In perusing this brief outline of the hostile career of the great Pagan and heretical persecutors of the Catholic church, an affinity is easily perceptible between the mechanism which they set in motion in order to extinguish the Christian religion and that which the heretical governments of England, adopting the early calumnies of the bitterest enemies of the faith, and the insidious policy of Julian the Apostate, and of Valens, the Arian emperor, as their models, have enacted against that creed which they abandoned and which was professed by large numbers of the English people at that very time and by the whole of the inhabitants of Ireland—a policy which the Russells and other plunderers of the church would still adopt, as well as renew the limbs of Ireland, long bound in the irons of oppression and persecution, had not overgrown her manacles and burst them asunder in her efforts to be free. That the contrast be familiar, a numerical list of the penal statutes is subjoined, which were enacted in the reigns of Elizabeth, James, and Charles, as well as during the usurpation of Cromwell, including the registration act, which surpassed them in its deadly aim at the extinction of the Catholic priesthood of Ireland.

1. A second refusal of the oath of supremacy, even in spirituals, to be punished as high treason.—(5th Eliz., cap. 1.)

2. To defend or extol the authority of the Roman See, punishable as high treason, if the offence was committed a second time.

3. To obtain a bull or use the same—high treason.

4. To persuade or reconcile any one to the Catholic religion—high treason.—(25th Eliz. and 3d of James.)

5. Priests, religious, and others initiated in the Roman rite or orders, coming or remaining in the kingdom, subjected to high treason.

6. Any of the aforesaid priests, &c., remaining six months in a seminary after the promulgation of the statute, punishable at their return with high treason.—(27th Eliz.)

7. To conceal a bull or instrument from the See of Rome, or even a reconciliation either proposed or offered, punished as treason.

8. To harbor or conceal those who make proselytes to the Roman religion, to be punished with high treason.—(27th Eliz.)

9. To receive, harbor or assist an ecclesiastic, knowing him to be such—high treason.

10. To refuse leaving the country (or *return without licence*) when ordered—high treason.—(35th Eliz.)

11. To engage in the service of a foreign prince without first swearing allegiance and the royal supremacy, and at the same time vowing and guaranteeing in some formal manner a resolve of non-conforming with the Catholic faith—high treason.—(3d James.)

12. The first refusal of the oath of the royal supremacy, &c., punished with a "præmunire," a punishment involving confiscation of moveable and immoveable property—perpetual incarceration and deprivation of legal rights.

13. To propose or defend any spiritual authority in the see of Rome—punishable with the statute of præmunire.

14. To bring or carry or receive crosses, images, and other badges of popery, such as relics—punishable with præmunire.

15. To assist any one in the execution of a diploma granted by the Holy See—a case of præmunire.—(27th Eliz., 2 chap.)

16. To harbor or assist any one living in colleges or foreign seminaries—a case of præmunire.

17. A second refusal of the oath of allegiance—præmunire.—(3rd James.)

18. Not to disclose the name, if known, of an ecclesiastic ordained in foreign parts—imprisonment.—(27th Eliz.)

19. Recusants already judged or suspected—imprisonment.

20. Refusing to attend Protestant conventicles or Protestant service—imprisonment without recognizance to be had.—(35th Eliz.)

21. A married woman refusing the oath of allegiance—imprisonment.—(3d James.)

22. A married woman convicted of recusancy, to be imprisoned, and the husband to be mulcted with £10 sterling per month, or in the third part of his landed property.—(7th James.)

23. Catholics unable to pay the fines into the royal treasury, to be imprisoned until the whole would be paid.—(23d Eliz.)

24. The residence of the recusant liable to be forcibly entered, when to be arrested.—(7th James.)

25. An absentee from the Protestant church for a year, shall find security for good behavior.—(23d Eliz.)

26. All recusants prevented, under pain of death, from going beyond five miles, in any direction, from their houses.—(23d Eliz.)

27. Recusants not allowed to approach within ten miles of London. —(3d James.)

28. Recusants forbidden to enter the palace of the sovereign or the heir apparent.—(3d James.)

29. Absence from the Protestant church each Sunday, punished with a fine of twelve pence.—(1st Eliz. 2.)

30. Absence on festivals or holidays—fine of twelve pence.

31. Absence for a month from Protestant service, punished with a mulct of twenty pounds.—(Eliz. and James.)

32. Inability to pay the twenty pounds, punished with confiscation of effects, lands and tenements.—(Eliz. and James.)

33. Optional with the king to receive or refuse the twenty pounds fine, or levy it on the property.—(3d James.)

34. All lands and tenements held by recusants under a royal title, cede to the king for the offence.—(25th Eliz.)

35. All penalties and fines for recusancy due by the predecessor, are entailed on the heir, if recusant.—(1st James.)

36. Refusal of sacraments according to the Anglican form, punished the first year with a fine of twenty pounds, the second year forty, the third refusal sixty pounds, and to be so mulcted in each successive year. —(3d James.)

37. The informer entitled to two pounds sterling, of the recusant's.

38. The recusant servant to be fined ten pounds each month, should he persevere, &c.—(3d James.)

39. If a married woman was recusant, two-thirds of her jointure or dowry to be confiscated to the crown.—(3d James.)

40. Catholics for each suit in a court of justice, to pay a fine of one hundred pounds.—(James, &c.)

41. Parents not having their children baptized within a month after their birth, according to the Anglican fashion—fine of one hundred pounds.—(James.)

42. To contract marriage elsewhere than before a Protestant parson —fine of one hundred pounds.—(3d James.)

43. Burial in any other than a Protestant cemetery or church—fine of one hundred pounds.—(3d James, chap. 5.)

44. To send youths abroad without licence—fine of ten pounds.

45. To employ a lector or schoolmaster, not a Protestant, and not having liberty to teach—a monthly fine of ten pounds.—(23d Eliz.)

46. A recusant teacher or Catholic retaining him—a daily fine of two pounds British.—(1st James.)

47. All the goods, moveable and fixed, of a Catholic going to prohibited regions, confiscated, during his lifetime, to the crown.—(23d Eliz. and 3d James.

48. The education of a son beyond seas in the Catholic religion—confiscation of the offender's property, moveable and immoveable.—(3d Charles.)

49. A Catholic residing within ten British miles of London—fined one hundred pounds British.—(3d James.)

50. A Catholic exercising any function contrary to the statute, the 3d of James, punished with a fine of one hundred pounds.

51. Catholics debarred from holding offices; could not be advocates, administrators, or officials in the courts; could not practice medicine or pharmacy; nor serve in the army or in the fleet; nor command in camp or fort.—(3d James.)

52. Catholics disqualified to enter appeals, &c.—(3d James.)

53. The husband of a recusant wife incapacitated to hold office.—(3d James.)

54. Marriage contracted in any other rite than the Anglican, deprived the wife of a right to a jointure from the goods of her husband, &c.—(3d James.)

55. Catholics disqualified from instituting actions at law, presenting to benefices, and also from becoming executors or guardians.—(3d James.)

56. Young men educated in foreign parts without licence, excluded from inheriting any of their paternal property.—(1st & 3d James.)

57. Catholics declared subject to the ecclesiastical censures of Protestant ministers, and to their consequences.—(23d Eliz. and 3d James.)

Such were the penal enactments passed to repress the growth of popery under the auspices of the bastard Elizabeth, whose unjust occupation of the throne brought those evils on the country which she governed, and on the faith which could not recognize her as the lawful sovereign, to the exclusion of the rightful heiress, whom she put to death. Hitherto the name of that queen has been revered. But England, fast emerging from the foul heresies in which Elizabeth involved the realm, will soon blush at the weakness of her people, consigning, as far as possible, to oblivion and infamy, the name of a queen who could so far forget the natural modesty inherent in her sex, as to have "the

natural issue of her body" declared legitimate, though she wished to be reputed a "virgin queen." As well pronounce her a virgin as call her father a man of one only wife. Her crimes against religion and virtue have been veiled with that charity which the faith she persecuted inculcates. Her infamous career of hatred to the Catholic church has of necessity become hereditary in successive governments, entailing on the country all the confiscations and robberies of her successor, James; the decapitation of his son, Charles; the usurpation of Cromwell, who, it is said, with his own hand, struck off the head of his sovereign; the expulsion of James II. by rebels; the slaughter of Irish Catholics who maintained his right to the crown, in antagonism to his son-in-law, William, and all the evils, social and religious, to which Ireland is and has been subjected.

Comments on such laws are unnecessary; they themselves bespeak the deep-rooted animosity of the plunderers by whom they were enacted. In the year 637, when Jerusalem was captured by the Mahomedan caliph, Omar, restrictions strikingly similar to those of England were imposed on the Christians of that city. Perhaps the legislators of our country modelled their penal enactments on those of the caliph.

1st article of Omar against the Christians:—That the Christians shall build no new churches, and that Moslems shall be admitted into them at all times.

English reformers have seized the churches of Irish Catholics, leaving them to worship God and celebrate the tremendous mysteries in the caverns and lonely vallies of Ireland, while a watchman was placed on an eminence to give notice when the priest-hunter was approaching.

2d article:—They shall not prevent their children or friends from professing Islamism, or read the Koran.

The Irish schoolmaster was proscribed; education was proscribed, and of course *the reading of the Bible was judiciously set aside*, though now the only standard and teacher of true Protestant religion. Yet having placed education beyond the reach of Catholic Ireland, Protestants have the unblushing effrontery to charge us with ignorance.

3d article:—They shall erect no crosses on their churches, and only toll, not ring their bells.

The crosses of Irish churches have been repeatedly prostrated. Ashamed of their unholy warfare against the emblem of redemption, Protestants now erect crosses on their own churches. In Ireland the use of bells was altogether prohibited until of late years.

4th article:—They shall not wear the Arab dress, ride upon saddles, &c.

In Ireland, Protestant misrule has left many of the poor Irish no clothes to wear; as to saddles, it was unnecessary to extend any prohi-

bition; the ingenuity of the Irish peasant provided him with ready trappings.

5th article:—They shall pay the highest deference to the Musselmans, and entertain all travellers for three days, gratis.

In Ireland the Catholic should pay deference to his "honor" the Orange oppressor of his rights. The Irish Catholic was obliged to entertain the military, the remuneration being merely nominal.

6th. They shall not sell wine or any intoxicating liquor.

The *loyalists alone* enjoyed this privilege in Ireland.

7th. They shall pay a capitation tax of two dinars each, submit to an annual tribute and become subjects of the caliph.

Yet the Mahomedan captor of Jerusalem was more generous to the Christians there than English reformers have been to the unhappy Catholics of Ireland. Those of Jerusalem were protected and secured both in their laws and fortunes, and their churches were neither pulled down nor made use of by any but themselves.

Despite the unparalleled persecution of England, in the annals of the church, the frightful object of her malice and fatuity has been frustrated. The blood of the martyr is, as has been justly remarked, the seed of Catholic faith. She drew her exterminating sword, and the blood of Irish bishops, Irish priests, and Irish monks flowed in torrents, which demands vengeance from heaven; the hand of the executioner was well nigh weary with his work, and when stayed as if in need of repose, the Irish sanctuary saw itself supplied with a new generation of ecclesiastics as ardent, as intrepid, as peacefully aggressive on the errors of heresy, as those who preceded. To prevent this succession in the ministry, to extirpate the Catholic priesthood, to brutalise the people by proscribing the national fountains of education, were those heinous laws enacted, which brought into action the sympathies of Catholic Europe. An universal spirit of indignation was awakened against the bloodthirsty misrule of England, and the name of English Protestantism became branded with infamy and disgrace.

The ancient fame of generous Catholic Ireland was still fondly cherished in Spain, in France, in the Netherlands and in other nations of the Continent. Its ancient reminiscences were preserved; its colleges, in which the foreign votary of literature found a refuge; its teachers, whose fame reached distant shores; its hospitality, free and generous, and cultivated as a virtue, were gratefully recorded with general eulogy, and hearts panting with sympathetic emotion for the sufferings of the Irish priesthood were prepared to receive them with cordial affection and provide them with shelter from the vengeance of English persecutors.

In various parts of the continent, colleges for the reception of Irish

students were in a short time established. Under the protection of Philip II., king of Spain, and other benefactors, who munificently endowed them, they soon multiplied, and while the Irish church could thus calculate on a regular succession in the ministry, the malice of England was confounded and her name became a by-word of contempt and scorn throughout Europe. In 1595, the Irish seminary at Lisbon was founded by cardinal Zimines, who had ever taken a lively interest in its welfare, and who was, according to his own directions, honorably interred in its church. Another establishment was founded about the same time at Evora, by Cardinal Henriques. In 1596, the Irish college at Douay, in Flanders, had been founded. Christopher Cusack, a learned priest, of the diocese of Meath, had through his influence contributed much in advancing this literary retreat. He also by his exertions founded the colleges at Lisle, Antwerp, Tournay and St. Omer. Seminaries were established in Bordeaux, Toulouse, and Nantz for Irish students, under the patronage of Anne, queen of Austria. The Irish college on the hill of St. Geneviève, in Paris, was a gift from the French government, and to which the baron de St. Just had been a great benefactor. In 1582, the college of Salamanca was founded for Irish students by the states of Castile and Leon, Philip III. being its principal patron; and about the same time two extensive seminaries were erected, one of them a royal establishment, at Seville, for the education of Irish missionaries, to which Sarapater, a learned canon of that city, was a principal benefactor. In the last year of this century, the baron George Silveria founded the Irish college at Alcala de Henares; he afterwards richly endowed it, and it became, in the seventeenth, a source of incalculable benefit to the Irish church.

At Madrid there was an agent appointed, who handed to the Dominican missionaries who completed their studies in Spain, the viatics of eighteen golden coins called doubloons, given by the king of Spain to enable them to return to Ireland.

Those establishments, which arose in rapid succession throughout the Continent, had in a few years defeated the object which the ruthless enactments of Elizabeth had presumed to contemplate. The spirit of persecution, already sufficiently violent, now became desperate and infuriated. Proclamations without number were issued; all who had children or wards in foreign countries, were ordered to notify their names to the local magistrate within ten days, to have them recalled within four months, and on their return to present themselves before the constituted authorities.

Thus raged the storm without a calm over the ancient church of Ireland. Terror became general; the country in its desolate beauty, and its religion with all its loveliness and benedictions, was involved in

universal ruin. Yet the bark of Peter, like unto Noah's, ascended the waters of this new deluge, with which English heresy strove to submerge her; secure in the promises of her Saviour, and moored to the rock of apostolic unity, as firm and immovable as the heights of the eternal hills, the national church of Ireland, though her beauty has been sullied, is spreading her roots deeply in the very strongholds of error and corruption, and through her people demolishing that huge Colossus of crime and turpitude wherewith English heresy would infect the universal fold of Christ.

The regicides of England having seized the helm of government, Cromwell should appease their appetite for plunder, as well as satiate that indescribable phrenzy and malice which this unhappy land has exhibited during ages against that faith which has given England every thing that ennobles her history and renders her constitution the most perfect that human wisdom ever devised. As the country was parcelled out to those sanguinary wretches whose descendants still mar the bounties of creation by their savage treatment of the tenantry of Ireland, penal fences were necessary to protect them in their wholesale robberies of the Irish proprietors, who were doomed to destruction, and of the Irish tenants, whose rights were respected and sacred under the native proprietary, as well as to punish them for that allegiance which prompted a recourse to arms in defence of their king, their country and their creed. The articles promulgated under the hypocrite Cromwell and the murderer of his sovereign, and to whom a *grateful country* would assign a statue in the new senate-house of England, did not the sarcasm of Daniel O'Connell, Ireland's faithful son and liberator, prevent the design, are in perfect unison with his masked piety.

No. 1 provides that no scholar of the Irish nation be permitted to teach the art of writing, speaking or arithmetic.

No. 2. No one could send his children beyond seas to any seminary for the purpose of pursuing his studies in the arts and sciences, under pain of confiscating his effects and of legal disability.

No. 3. That no one whose parents were Irish should be admitted as an apprentice in a town or in mercantile business.

No. 4. That no Irishman be admitted, either publicly or privately, to any office or function. (Hibernia Dominicana.)

No. 5 provides that no offices be conferred on Irishmen while an Englishman could be found capable of holding it; that the Irish should be merely *hewers of wood and drawers of water;* that only wages *sufficient to support nature* should be given, so that they could not attain wealth, but remain in the condition of serfs and vassals without hope of ever attaining any station.

No. 6. That Irish nobles should be confined in some fortified district

and within certain limits, so that if they crossed its borders, Cromwell's soldiers were at liberty to deprive them of life and property as rebels and outlaws.

No. 7. That Irish stewards be only retained three years by Cromwell's rabble soldier-farmers, giving them or imposing on them a tribute, which would leave means only for food and raiment.

No. 8. That all Irish youths, having reached the fourteenth year, should be enlisted in the land service or in the marine of England, that *they might expiate the blood of Britons shed in Ireland.*

No. 9. Whoever harbored any one adhering to the see of Rome was declared guilty of high treason.

No. 10 provides that Irish women, *now too numerous, and therefore liable to prostitution*, be sold to merchants, transported to Virginia, New England, Jamaica and to other countries, there to obtain a livelihood by their labor. (Hibernia Dominicana.)

No. 11. That Irish soldiers be disarmed; all commanders strictly inhibited from enlisting them even as foot-soldiers.

No. 12. That Irish nobles, whose parents were not of English descent, should wear in their hats yellow wreaths or ribbons, under pain of capital punishment; inferiors were to be branded on the right cheek; non-compliance with this article involved its forcible insertion; a second offence against this famous criterion of Irish degradation exposed the person to the treatment which is inflicted on spies.

No. 13 provided that castles or fortresses should be erected in the ports of Ireland, in which no Hibernian was permitted to locate himself, lest danger should arise to the commonwealth.

No. 14. That Irish farmers should send provisions to the government stores at the lowest price. (Hibernia Dominicana.)

No. 15 provided that Irish farmers should be removed as far as possible from the fortresses; that the best farms should be reserved for the drummers and bandsmen of his Puritan army; the worst assigned to the Irish, and at the highest price.

No. 16. That Irish farmers, holding ten acres, should sow one with hemp or flax to provide canvas for the fleet.

No. 17. That, wherever a scarcity of wood existed, the farmers should preserve every year six apple-trees, as many pear and ashen ones.

No. 18. That after three years no one, of what condition soever, should be permitted to reside in Ireland, unless he abjured his faith, renounced all dependence on Rome and Roman doctrines; that all boys should be educated in the Protestant religion, and be compelled to frequent the *Lord's Supper*, so that *through this pious practice*, God would prosper the arms of the republic and render its throne invincible.

No. 19. That law processes should not be tried by juries of twelve men, but by the judges; that all criminal causes should be subjected to and decided by committees of four, selected from a panel of twenty-four competent and honest individuals, who were to perform the usual circuits in each province. (Hibernia Dominicana.)

No. 20. That the names of the Irish families in each county should be annually registered—the head of each family made responsible for his servants and lodgers.

No. 21. That cattle, oxen or other effects taken away from the English should be replaced by fines or the effects of Irishmen living in the barony or district.

No. 22. In case of murder or death inflicted on an Englishman, and that the homicide escaped, all the Irish inhabitants of the county were held as accessories according to the judgement of the supreme tribunal or its commissaries.

The articles of Cromwell were not permitted to remain inoperative. A persecution under the usurper arose, the most bitter and unrelenting on record. The Israelites under the bondage of Pharaoh were far more mercifully dealt with. They were overpowered with work; their first-born males were alone consigned to the jaws of death. Not so in Ireland—the young as well as old, male as well as female, were indiscriminately slaughtered and starved, while the Jewish slaves had abundance of bread and oil. So that Catholic Ireland could bewail her desolation in the language of the prophet Jeremiah in his Lamentations, chap. 2, v. 21: "The child and the old man lie without on the ground: my virgins and my young men are fallen by the sword: thou hast slain in the day of thy wrath: thou hast killed them and shewn no pity."

It was not sufficient to slaughter, torture, stone, and put to death all those who fell into their hands, but even those who escaped the sanguinary regicides were to be expatriated as quickly as possible. Intent on the extirpation of the Irish, and on the ruin of every one who could offer a temporary resistance to the government of the usurper or to the foul heresies of England, the commissaries-general of Cromwell issued the following proclamation, A.D. 1652:—

"Whereas it is well known, through the experience of many years, that Jesuits and seminary priests, as well as persons initiated or ordained in Ireland, hold it as a duty to seduce the affections of the people from the obedience due to the authority and government of the English commonwealth, and under the pretence of instructing the people in the Catholic religion, excite them to rebellion, with the view of introducing a foreign power and jurisdiction over the nation, which conduct has been accessory to the barbarous and cruel homicides of 1641, and the war that sprung therefrom. And since many of those persons, having

obtained due authority to remove to foreign parts, delay their departure, and under color of protection strive to draw over and seduce the people into their pernicious practices. Wherefore, that said persons may not have opportunities of any longer corrupting the people and prosecuting their rebellious intentions, from which neither admonition nor clemency can reclaim them, though by their practices they expose their lives to danger, as well as their unhappy and languid nation to complete misery. The said commissaries order and enact that all Jesuits and seminary priests and others, constituted through any authority or jurisdiction derived from the Holy See, within twenty days from the publication of this edict, within their respective districts in Ireland, depart the kingdom (wind and weather and opportunity permitting), or at longest twenty-eight days, &c., and that no Jesuits, seminary priests, or others aforesaid, come to or remain in any part of this nation after the term of said days, without special licence from the parliament or the Protector, and if they return, remain, &c., then each and every one of them will be liable to the penalties and confiscations enacted against Jesuits and seminary priests in England, in the twenty-seventh year of Queen Elizabeth, by which it is commanded that they all depart and do not return. (A priest known to have returned, and when arrested, was by the fact guilty of high treason, sentenced to the gallows, to be taken down when half dead, beheaded, quartered, bowelled, and burned, his head affixed to a stake and exposed in a public place, his goods and effects confiscated.)

"And it is further enacted and commanded, that all persons who, after the aforesaid days, will willingly receive, console and harbor any Jesuit, seminary priest, deacon, &c., having pretended authority from the See of Rome, knowing him to be such, said persons harboring them will be subject to the penalties in this case expressed and specified.

"And further, it is declared that the aforesaid statute of Elizabeth will be put in force in this kingdom; and all judges, commissaries and others entrusted with the administration of justice, are hereby authorized and commanded to give the aforesaid act full and due execution; and all such persons, &c., having civil or military authority, will use due diligence in seeking such Jesuits, &c., so that if any found in this realm, contrary to this proclamation, they may be seized and imprisoned, until tried according to law.

"And the chief officers of the parliament, within their respective districts, are hereby required to give due publication to this edict, and signify to the said commissaries of parliament the time and place of the publishing of this edict. Given at Dublin, the 6th of January, 1652.

"Charles Fleetwood, Edmund Lullow, Miler Corblet, John Jones, commissaries."

This horrid persecution lasted two years; none but a horde of robbers could have given it execution. In the year 1654, the inventive genius of the regicides gave birth to a new project, that of cutting off those whose blood their swords did not taste, through hunger, famine, and the other corporal privations deemed more effectual than death itself. This was the indiscriminate confiscation of the properties of the Catholics, and their banishment into the province of Connaught, which was so devastated and overrun *with weeds and shrubs*, that there was scarcely left a vestige of a human residence except a few huts, which belonged to the Cromwellians themselves, and far separated from each other. The Catholics were confined in this desert province, as in a prison, having neither food nor raiment, houses or tents to shelter them, many of whom perished of hunger; others, driven by hunger, perished in the rivers, cliffs and promontories with which that province is overspread.

The Cromwellians, though intoxicated with Catholic blood, still thirsting for the utter extinction of this devoted body, enacted a law which assigned any one of those doomed to Connaught, if found beyond the limits of this province, to the penalties of high treason, nay, rendering it lawful for any to slaughter or hang him at pleasure, without enquiry or process. A cruelty unheard of! a persecution, cruel beyond description, reduced the wretched Irish Catholic nobles to the greatest misery. Thus cruelly, as if besieged, and without refuge, hunger directed them to the sea, the sea to the cliffs and rugged rocks, and those rocks as if repelled them back to the bloody swords of Cromwell's satellites. And in order that no sort of cruelty would be defective in the sanguinary statutes of Cromwell, who wished to appear as if desirous to expel everything bordering on humanity, mercy or indulgence from his code, it was further enacted—that a meeting of four persons constituted a capital offence; carrying or possessing any kind of arms, a capital offence; to censure or find fault with the government of the *arch-rebel* was declared high treason.

The nobles and gentry being thus blocked up in the province of Connaught, permission was given to some merchants and to a few of the nobles, who did not possess estates, and to all plebeians or peasants, to fix themselves in the other provinces, not, however, in the towns and cities or castles which their predecessors had constructed, but in the country parts, where they were kept in slavery worse than Egyptian, and with hellish penalties hanging over their devoted heads, if enfringed.

No. 1 provided, that none of them, under pain of death, would dare to proceed beyond a mile from the parish in which he dwelt, without special licence in writing. (Hibernia Dominican.)

No. 2 provided, that if robbers and marauders either forcibly or clandestinely seized the property of the Cromwellians, it should be exacted *threefold* from the impoverished Catholics.

The infernal spirit of Cromwell's statutes is still perceptible in the tyranny of the Orange landlords towards the tenantry, over whom they exercise almost the power of life and death. The rack-rent oppresses and impoverishes. The fear of eviction continually haunting the poor man, breaks down his energies of body and mind; at length, prostrate and without hope, he betakes himself to the emigrant ship, cursing the laws that oppressed him, and invoking the vengeance of Heaven on the village tyrant who drove him into exile.

The picture of Irish misery is not overdrawn, as appears from Protestant writers themselves. "The miseries," says Leland, "which the wretched Irish have endured, were affecting, even to their very enemies. Thousands perished by famine, and the *hideous resources* sought for allaying the rage of hunger were more terrible than even such a calamity." "The famine of Jerusalem," observes Cox, "did not exceed that among the Irish." "Whosoever," writes Holinshed, "should travel from one end to the other of all Munster, even from Waterford to the head of Smerwicke, which is about six score miles, he would not meet *anie man, woman or child*, saving in towns and cities, nor yet see anie beast —but the very wolves, the foxes, and other like ravening beasts—many of these laie dead, being famished, and the residue gone elsewhere." Spenser attests the same desolate condition of the country. Spenser, immediately after the famine and plague of 1563, recommended Elizabeth to execute the abominable plan of destroying the fruits of the earth throughout the country, in order, as he observed, "that the Irish might be driven to the necessity of devouring one another." "The end will, I assure you, be very short, for although there should none of them fall by the sword, nor be slain by the soldier, yet their being kept from *manurance*, and their cattle from running abroad, by this hard restraint *they would quickly consume themselves and devour one another.* The proof whereof, I saw sufficiently in the late wars of Munster."

Oh, England! what crimes have you not committed under the pretext of religion? What have you not done in the name of that sacred Gospel which teaches charity?

Statute 6.—William III., sess. 1, chap. 26. It was enacted, "that all popish archbishops, bishops, vicars-general, deans, Jesuits, monks, friars, and all other popish regular clergy, and all papists exercising any ecclesiastical jurisdiction, shall depart this kingdom before the first day of May, 1698; and if any of them shall be at any time after the said day within this kingdom, they shall be imprisoned, and remain there until they be transported across the seas, out of the king's dominions, when-

ever the king, his heirs or successors or chief governors shall think fit; and if any so transported shall return again into this kingdom, then to be guilty of high treason, and suffer accordingly.

"And all such popish archbishops, bishops, &c., in this kingdom, shall, before the 1st day of May, repair to the cities of Dublin, Cork, Kinsale, Youghal, Wexford, Galway, or Carrickfergus, and there remain, until there shall be conveniency of shipping them for their transportation, as aforesaid, every of them on their first coming into any of the said cities or towns giving in their names to the mayor or chief magistrate, who shall register the same, and return an account thereof to the clerk of the council within ten days. And the said mayor, &c., and also the collector and surveyor of the port, shall give their best assistance in transporting them.

"And from and after the 29th day of December, 1697, no popish archbishop, &c., shall come into this kingdom from any parts beyond the seas, on pain of twelve months' imprisonment, and then to be transported in manner aforesaid; and if after any such transportation, any of them return again into this kingdom, they shall be guilty of high treason, and suffer accordingly.

"And any person that shall, from and after the said first day of May, knowingly conceal or entertain any such popish archbishops, bishops, &c., hereby required to depart out of this kingdom, or that after the said day shall come into this kingdom, shall, for the first offence, forfeit £20, for the second, double the sum, and if he offend a third time, shall forfeit all his lands and freehold estate during his life, and also all his goods and chattels, one moiety to the king, his heirs and successors, and the other moiety to the informer (so as it exceed not £1,000), and the surplusage of what shall remain, to the king, his heirs and successors. The said forfeitures for such third offence, to be recovered by bill, plaint, &c., in any of the king's courts of record at Dublin, or at any of the assizes in the respective counties.

"And that upon information upon oath to any justice of the peace in his respective county against any that shall knowingly entertain any such popish archbishop, bishop, &c., the said justice of the peace shall immediately issue a summons in writing, under his hand, requiring the persons so informed against, (at a certain day and place within the said county where the offence shall be committed,) to appear before him and before some other justice of the same county, to answer the charge, at which time and place they shall, in presence of the persons accused, or in case of default of appearance (being duly summoned), proceed to the examination of the said matter; and if it shall appear to them on evidence upon oath that the persons complained of are guilty, then the said justices shall, by warrant under their hands and seals, levy the

said forfeitures of twenty pounds for the first offence, and forty for the second, of the goods and chattels of the offenders, by distress, sale, or otherwise, and dispose of one moiety thereof to the informer, and the other moiety to the treasurer of the county, and for default thereof, to commit the person offending to the county gaol, there to remain, without bail, until payment of the said forfeitures.

"And none shall, from and after the 22d day of December, bury any dead in any suppressed monastery, abbey or convent, that is not made use of for celebrating divine service according to the liturgy of the church of Ireland by law established, or within the precincts thereof, upon pain of £100, to be recovered from any that shall be present at such burial, which forfeitures all and every justice of the peace within his or their respective counties shall hear and determine in manner as herein before declared. One moiety of which last forfeitures shall be given by the said justice to the informer and the other moiety to the minister or churchwardens of the parish where any such offence shall be committed, to be disposed of for the use of the parish."

Registration act passed in the second year of queen Anne, A.D. 1704, and published in the following:

"Whereas, two acts lately made for banishing all regulars of the Popish clergy out of this kingdom, and to prevent Popish priests from coming into the same, may be wholly eluded unless the government be truly informed of the number of such dangerous persons as still remain among us; for remedy whereof be it enacted by the queen's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons in the present parliament assembled, and by the authority of the same, that all and every Popish priest or priests who are now in this kingdom shall at the next general quarter sessions of the peace to be held in all the several counties and counties of cities next after the feast of St. John the Baptist, which shall be in the year of our Lord one thousand seven hundred and four, return his or their names and places of abode to the respective clerks of the peace in the several counties or counties of cities or towns in this kingdom, where the said Popish priests shall dwell or reside, together with his or their age, the parish of which they pretend to be Popish priests, the time and place of his or their first receiving Popish orders, and from whom he or they first received the same; and shall then and there enter into sufficient sureties, each in the penal sum of fifty pounds sterling, that every *such Popish priest* shall be of *peaceable behavior* and not *remove out of such county where his or their abode lies*, into any other part of the kingdom; and all and every Popish priest or priests who shall not make such return and enter into such recognizance with sufficient sureties as aforesaid, and being thereof convicted at the assizes or general

quarter sessions of such county or counties of cities or towns, wherein he or they shall dwell or be apprehended, shall severally be committed to the common gaol of the respective counties, cities or towns where he or they shall be convicted, there to remain without bail or mainprise till he or they be transported.'

"And that all and every Popish priest or priests so convicted, as aforesaid, shall be transported out of this kingdom in like manner as Popish regulars, and incur like penalties upon their return into the same as are inflicted on Popish regulars by an act entitled, 'An act for banishing all Papists exercising any ecclesiastical jurisdiction and all regulars of the Popish clergy out of this kingdom.' And all and every the clerks of the peace are hereby required to transmit within twenty days after every such quarter sessions all and every such return to the clerk of the council in this kingdom, upon the penalty to forfeit to her majesty, her heirs and successors, the sum of ten pounds sterling for every such neglect to do the same; the said penalty to be recovered by bill, plaint or information in any of her majesty's courts of record; which transmitting of the said return shall be incumbent on them, the said clerks of the crown and peace, to prove by receipt in writing under the hand of the said clerk of the council, who is hereby required without fee or reward to give such receipt on the penalty of £20 sterling; which said penalty is to be recovered by bill, plaint or information in any of her majesty's courts of record; which return, so transmitted, shall be kept by the said clerk of the council to be viewed by any person requiring to see the same, without fee or reward.

"And to the end that such Popish priests as lately have been or may be convicted of the errors of the Romish church, may not suffer through want of maintenance or other mischievous effects of resentment of bigoted Papists, be it enacted, that every such Popist priests being approved of as converts and received into the church by the archbishop or bishop of the diocese wherein he or they lived or resided, and conforming himself to the church of Ireland as by law established, and having taken the oaths and made and subscribed the declarations in such a manner as the conformable clergy of the church of Ireland are obliged to do at any quarter sessions in any county or city aforesaid, such converted priest or priests shall have and receive the sum of twenty pounds sterling yearly and every year during their residence in such county, for their maintenance, and until they are otherwise provided for; subject, nevertheless, to suspension or deprivation of the archbishop or bishop of the diocese wherein he or they shall dwell or reside in like manner as the rest of the inferior clergy of this kingdom; the said sum of twenty pounds to be levied of the inhabitants of such county or counties of cities or towns, where such converted priest or

priests did last officiate or reside, in like manner as money is levied that is charged by grand juries upon the said counties · counties of cities or towns, and to be paid him or them by equal moieties, viz., one at the feast of the blessed Virgin Mary and the other moiety at the feast of St. Michael the Archangel, in every year; and every such convert or converts shall publicly read the common prayer or liturgy of the church of Ireland in the English or Irish tongue, in such place and in such times as the said archbishops or bishops shall direct or appoint.

"And it is further enacted by the authority aforesaid, that no *Popish parish priest shall keep or* have any *Popish curate, assistant or coadjutor;* and that all and every Popish priest that shall neglect to register himself, pursuant to this act, shall depart out of this kingdom before the 20th day of July, which shall be in the year of our Lord one thousand seven hundred and four, on pain of being prosecuted as a Popish regular clergyman; and that all such Popish priest or priests that shall neglect to register him or themselves, as aforesaid, and remain in this kingdom after the said 20th of July, shall be esteemed a Popish regular clergyman and prosecuted as such.

"Provided always, that this act shall be given in charge at every general assizes; and the list of such priests that are registered shall be publicly read after the charge given. This act to continue in force for five years, and until the end of the next succeeding parliament, and no longer."

In the years 1730 and 1731, returns were made to parliament by the Protestant or parliamentary bishop of Armagh, the Protestant bishops of Meath, Clogher, Raphoe, Derry, Dromore, Down, Connor, Ardagh, &c., which consisted of documents or papers taken or stolen from convents, friaries, and houses where Catholic clergymen resided. In 1731, a report was made with the following title: "A report made by *his grace the lord primate* (I believe Bolter) from the lords committee appointed to enquire into the present state of Popery in the kingdom of Ireland, and to propose such heads of a bill as they shall think most proper for explaining and amending the acts to prevent the growth of Popery, and to secure the kingdom from any danger from the *great number of Papists* in the realm." To which is added an appendix containing original papers. (Dublin, printed in 1731, and reprinted in London, in 1747, by J. Oliver.) In the preface of this production it is said, "As leading perseverance in increasing and promoting Protestant seminaries (charter-schools, just invented) and *due execution of the laws* against the Popish clergy will, it is hoped, in the next age root out that pestilent, restless and idolatrous religion!!"

In this book it is stated that the *Protestant episcopal spies* discovered parcels of [illegible] at the friaries of Boulay, near Portumna; of Killcon-

nell, near Aughrim; and of Kannalfish, near Loughrea (no such convent as Kannalfish); in convents near Athenry, Meelick, Clare-Galway and Dunmore; and the last in the house of Thady Glynn, a Popish priest in Dunmore, who kept a seminary there. Among these papers were copies of the acts of the chapters of friars minor, held in Dublin from 1717 to 1729. From these acts it appears that this single order alone, in 1717, had 61 convents; that in 1724, they had 62; in 1729, 65. The abstract of the returns, which this book contained, is as follows: Dioceses, 26; mass-houses, 664, of which 229 had been built since the commencement of the reign of George I.; priests officiating, 1445; friaries, 51; nunneries, 9; Popish chapels, 54; Popish schools, 549.

Little did these episcopal informers imagine, that in less than one hundred years after this date of their parliamentary espionage, Protestant statesmen would strike off ten Protestant pretenders to the name of bishops; yes, one effectual blow of the axe has been given to the root of the evil; another, vigorously applied, will, it is to be hoped, soon shiver that establishment which has been so long an incubus on the energies of the nation; a libel on the name of religion; the cause of deadly strife, which its avarice fomented; which left the widow's only son prostrate in his blood; which has arrayed man against his fellow-man, party against party; which has produced anarchy and confusion; which caused and still continues to effect distrust in the Catholic body, *on that account oppressed by the government*, because that establishment is considered by them the monster evil of Ireland, and which brings upon it the odium of the Catholic people, being as it is the source and fountain of every evil by which the welfare of the country is impeded and retarded.

CHAPTER LXIX.

TWO UNDOUBTED APOSTATES OF THE IRISH CHURCH, MILER McGRATH, ELIZABETH'S BISHOP OF CASHELL—HIS RETURN TO THE CATHOLIC CHURCH—HUGH CURWEN, BISHOP OF DUBLIN, SCHISMATICS AND DISGUISED HERETICS—BROWNE OF DUBLIN, PROCEEDINGS OF—DEFECTION OF IRISH PRELATES—FEWNESS OF THE SECOND ORDER OF THE CLERGY WHO JOINED THE GOVERNMENT—REMOVAL OF INTRUDERS BY THE PRIMATE GEORGE DOWDAL AND WILLIAM WALSH, AFTERWARDS BISHOP OF MEATH—CHARACTER OF THE NEW APOSTLES AND REFORMERS OF THE IRISH CHURCH BY PROTESTANT WRITERS—CALUMNY ON THE EARLY IRISH CHURCH REFUTED.

With all the advantages which were open to the ecclesiastic or layman who embraced the reforming tenets, the law church of Ireland has signally failed as a religious establishment, for the vast majority of the people have continued faithful to Rome, the centre of Catholic unity. With regard to the proselytes from the body of the Irish hierarchy and clergy, the number is small indeed when we consider the efforts made to subvert the faith and extirpate its ministry or its priesthood. A few, however, have fallen into the snares of heresy. As children and inheritors of the true faith, we should rather pray for the return of those sheep which occasionally stray from the fold rather than by scorn and reproach harden them in their perverse ways, always keeping in mind the admonition of St. Paul, "He that stands, let him take care lest he fall." There will be in the fold at all times mercenaries who would rather prefer their own selfish views than the glory of Jesus Christ and the triumph of his church. If, then, we find the oaks or the cedars of the church bend, there is wanting the sap of humility, which so much assimilates the life of the disciple with that of the true model and spouse of our immortal souls.

Among the whole episcopal body of the Irish hierarchy, the names of a few only occur whose apostasy stands on record and is undeniable. These are Miler Magrath, bishop of Down and afterwards of Cashel, and Hugh Curwin, archbishop of Dublin, with some others.

Magrath was a native of the county of Fermanagh, and had, at an

early age, joined the order of St. Francis. A vile spirit of avarice, which drew upon him the well-merited censures of even Protestant writers, and which seemed inseparably engrafted in his nature, was the rock on which the faith of this prelate was shattered. Such a propensity as avarice, which the Holy Ghost assures us is the root of all evil, was not a qualification towards entering on that state, requiring, as it does, that poverty which is rigorous, sublime, and evangelical. If it be fair to draw inferences from certain events in his life, it would appear that Miler Magrath chose the sanctuary as a station in which wealth and dignity could be combined, and under the peculiar circumstances of the age, rendered instrumental in attaining the idol of his passion. In Spain and in the Netherlands his attention and obsequiousness to certain high personages soon brought him into notice. He was recommended in a manner the most flattering, to the pontiff Paul V., by whose provision he was ultimately promoted to the see of Down. It is related, that when he reached London, on his way to Ireland, he carried a pyx or burse pendant on his breast, in which were the apostolic letters, that he might the more readily attract attention. Others say, that having been denied access to the temporalities of his see, he bore their loss with a considerable share of resignation. However, bereft of hopes to obtain the object on which his heart was set, and infatuated by the darling speculation of his life, he lost sight of the warnings of conscience, and submitting to Elizabeth, renounced his religion. In order that the base example of this fallen pillar of the church might stimulate others to pliancy with the wishes of the government and the sacrifice of truth to error, Miler was translated to the see of Clogher, thence to the united bishoprics of Cashel and Emly, in February, 1571. The passion which he cherished not yet satiate, he made more applications, obtaining from his patroness, Elizabeth, a commendatory grant, which enabled him to grasp the sees of Lismore and Waterford, and retain them twenty-five years.

To complete his fall, and to have a partner in his infamy, this false archbishop married a female named Anne O'Meara, in whom the whisperings of conscience were not altogether stifled. She died soon after, wasted with grief. The wretched archbishop married a second one, to share with him the plunder of the Catholic church. However, he shewed no zeal in persecuting the followers of the ancient faith, nor in making proselytes to the religion of Queen Elizabeth. These latter sees he resigned in 1607, having first received, in the shape of an equivalent, the bishoprics of Killala and Achonry, both of which he retained until his death. To these were annexed the vicarage of Kilmacullan in the diocese of Elphin, with the rectory of *Infra duos Pontes*, in the same; the rectories of Castleconnor and Skrine in the

see of Killala and the prebend of Dougherne, with the rectory of Kil lorhin, in Achonry. We can then form an estimate of the temporal advantages which this unhappy man derived from his desertion of the ancient faith, and of those which the wicked Elizabeth would lavish on others equally pliant in sacrificing conscience and public duty. Miler Magrath became infirm, and was bed ridden during the last two years of his life. He died in December, 1622, at the advanced age of one hundred years.

A friar of the Franciscan order, Eugene O'Duffey, composd some pointed verses against Miler, hoping that they might cause him to reflect on the unhappy state of his soul, and return to that church in which alone he could find peace. Nor were others of Miler's stamp forgotten by the friar; yet he was much esteemed on account of his sanctity, though the Protestants detested him, because levelling at them cutting sarcasms, still he escaped without injury. Nor was the patroness of Miler, Elizabeth, left unscathed in some of the bardic compositions of Ireland. In the Roman Vision, translated from the Irish occur the following lines:—

> Why need I mention? thou, dread power! hast seen
> The apostate Henry spurn his spotless queen,
> For Anna's fresher beauties—thou hast cursed
> That traitor to thy faith, the boldest, worst—
> Need I name her, whose *heritage of shame*
> Grew darker, murkier, in the wanton flame,
> *That all could kindle*, and *that none could claim?*
> Can we forget Elizabeth? oh, never!
> In Heber's heart she 'll rankling live for ever.
> The land grew waste beneath her—sex or age
> Yielded no shelter from her bigot rage,
> Till, bloodiest consummation! Mary fell
> To close her long account, but not the spell
> That claimed her ruthless ministry—her sway
> Devolved on James—and Phelim's land can say
> How well the tyrant's sceptre graced his hand.

That Miler Magrath, moved at the recollection of his past career, had at length retracted, and died in the bosom of the Catholic church, is a fact, which, despite the contrary asserted by Protestant writers, cannot for a moment be called into question. Some time previously to his illness, he had formed the determination of retracing his false position, and to this effect properly communicated his resolve to the Rev. Maurice Ultan, then provincial of the Franciscan order in Ireland. This excellent superior undertook with readiness the execution of this charitable office, which Miler entrusted to him. He repaired to Cashel, and at the earnest request of the archbishop, had, without delay, offici

letters addressed to the nuncio, residing at Brussels, and who was at that time in charge of the affairs pertaining to the Irish church. In reply to his communication, the father-provincial soon after received a most satisfactory letter from the nuncio, of which a copy is subjoined, in the original language in which it was written, and which has been preserved in the Franciscan convent at Wexford:—

"Dilecto nobis in Christo admodum Reverendo:

"Accurate legi, quæ mihi significas circa personam Domini Mileri Magrath. Laudo summopere quam præ se fert ad ecclesiæ gremium redeundi cogitationem. Poteris illum hortari serio, ut susceptam mentem non deponat, sed potius illam ad exitum perducere omnibus nervis adnitatur, in eumque finem quanto maturius Hiberniam deserat. Ego salutem ipsius toto jam animo inhians, teneriori illum amplexu hic excipiam, daboque meis officiis operam, ut sanctissimus Dominus noster clementer cum illo agat; plane mihi persuadens fore, ut sua sanctitas paterna, qua in omnes utitur, benignitate hunc resipiscentem aspiciat, illiusque errata condonet.

"Deus Paternitatem tuam custodiat.

"Bruxellis, 29 Januarii, 1612.

"Paternitatis tuæ Amantissimus.

"Delecto nobis in Christo, admodum Reverendo patri fratri Mauritio Ultano min. obser. regni Hiberniæ provinciali."

"To our beloved Very Reverend Father in Christ:

"I have read with great attention all those particulars which you have signified to me, regarding the individual the Lord Miler Magrath. I commend exceedingly that thought which he has manifested, of returning to the bosom of the church. It will be with you to exhort him seriously not to abandon the resolution which he has formed, but rather employ all his strength and energy in bringing it to an issue, for which purpose he ought to depart from Ireland as quickly as possible. Extremely solicitous as I am for his salvation, I shall, on my part, receive him here with most tender affection, and I shall, by every means, use my influence and best endeavors to effect, that our most Holy Father may act with clemency towards him; being fully persuaded his holiness will look on him, returning once more to the way of salvation, with the same paternal regard and affection which he is accustomed to shew unto all, and will pardon his errors.

"May God protect your paternity.

"Brussels, 29th January, 1612.

"To our beloved the Very Rev. Father in Christ, Maurice Ultan, provincial of the friars minor in Ireland."

It is, then, undeniable that the prelate Miler Magrath had formed the resolution of returning to the Catholic church, as this letter evinces his intention, several years before his bed of sickness reminded him of his approaching dissolution. The good work of reconciliation with the church, and of peace with his own mind, as he did not act on the advice of the nuncio to withdraw from Ireland, seems to have been deferred until the mercy of Heaven interposed, and reduced him to that state in which the hollowness of temporal advantages is calmly and dispassionately viewed, in which the mind of man, no longer fluctuating, gives realization to resolves perhaps frequently made and as often abandoned. Two years confined to his bed, it is generally allowed that this was the period in which his return to the Catholic church had been effected. In the first year of his illness he composed his own epitaph; and fully convinced of the weakness of man when without the support of God's grace, he quoted the words of the inspired writer, anxious to hold himself up as an example of that weakness as well as a warning to his fellow-countrymen: "It is the Lord who judges me; let him who stands take heed lest he fall."—Cor. 1 : 4. Here, then, we have an humble and a frank avowal of the fall, melancholy, indeed, of an exalted ecclesiastic. However, the letter of the nuncio and the humility of the avowal which the epitaph conveys, leave no doubt on an unbiassed mind that Miler Magrath retracted the errors into which his avarice led him, and that he died a contrite and obedient child of the Catholic church.

The epitaph has been inscribed on his monument in the cathedral of Cashel, and is as follows

"Venerat in Dunum primo sanctissimus olim
Patricius, nostri gloria magna soli
Huic ego secundens, utinam tam sanctus, ut ille,
Sic Duni primo tempore præsul eram,
Anglia lustra decem sed post tua sceptra colebam,
Principibus placui, Marte tonante, tuis.
Hic ubi sum positus, non sum, sum non, ubi non sum
Sum nec in ambobus, sum sed in utroque loco. 1621,
Dominus est qui me judicat (1 Cor. 1.)
Qui stat caveat, ne cadat.

The following translation gives the meaning of these words:

"Patrick, the glory of our isle and gown,
First sat a bishop in the see of Down.
I wish that I, succeeding him in place
As bishop, had an equal share of grace.
I served thee, England, fifty years in jars,
And pleased thy princes in the midst of wars;

Here where I am placed, I am not, and thus the case is,
I'm not in both, yet am in both the places. 1621.
He that judgeth me is the Lord;
Let him who stands, take care lest he fall."

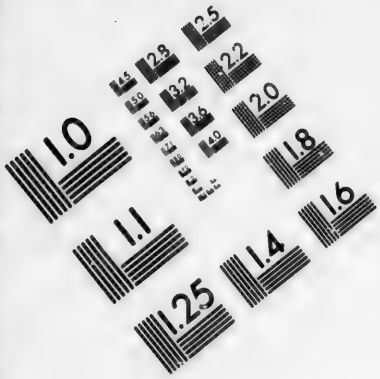
Hugh Curwin, or more properly Culwen, a native of Westmorelandshire, and archdeacon of Oxford, was raised to the archiepiscopal see of Dublin, vacant by the expulsion of George Browne. Dissimulation, perfidy and base ingratitude are attributed to Curwin. He had been raised to the chair of Dublin by queen Mary, and while she occupied the throne he professed himself a sincere supporter of Catholicity. Had that queen allowed her feelings to have been swayed by the recollection of past events, Curwin could have had no expectation of favor or dignity at her hands. He had been one of the most strenuous advocates for the marriage between Henry VIII. and Anna Boleyn, and even delivered a public discourse to that effect before the king in the royal chapel at Greenwich, which soon after was triumphantly refuted by the learned and virtuous Peto. On her accession to the throne, Mary displayed an almost unexampled degree of high-mindedness; she forgave Curwin, and promoted him to the dignity of one of her own chaplains. Within the short space of five days after his consecration he had been, through her favor, appointed lord chancellor of Ireland, and in less than two years was constituted lord justice, together with Sir Henry Sidney. Dignities, both civil and ecclesiastical, having been lavished upon him, beset his mind with reflections at variance with his sacred vocation.

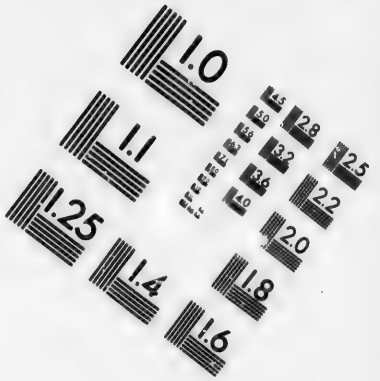
When Mary, of illustrious memory, was no more, and when the daughter of Anna Boleyn, Elizabeth, ascended the throne, the propensities which Curwin had fondly cherished began to manifest themselves in a new and more extensive sphere. His ambition and inordinate love of pleasure became the fatal source of his ruin. He forgot his high estate, and at once yielded to the storm. To aggravate his guilt and enlarge his final account at the tribunal of an all-seeing God, the unfortunate Curwin held ordinations after his defection from the faith. The bishops Loftus of Armagh, Craig of Kildare, John Devereux of Ferns, and Cavenagh of Leighlin, received consecration at his hands. Besides other favors which had been heaped upon him under the auspices of Elizabeth, he was constituted by commission, keeper of the great seal of Ireland, and in 1563, became a second time lord chancellor. Ireland was a theatre of too limited a range to gratify the inordinate ambition of Curwin. Anxious to figure in some of the wealthy and influential sees of England, he at length found means of having himself translated to the more heretical soil of the English diocese of Oxford, where, however, his career was short, having died about a year from his translation at Suinbroch, near Burford, in the month of November, 1568.

The see of Dublin having been vacant about A.D. 1535, the first object of Thomas Cromwell, who had been a menial in the kitchen of cardinal Wolsey, and who was constituted by the royal schismatic, Henry VIII., vicar-general in spirituals and temporals, was to select a fitting instrument wherewith to establish the English schism as well as the tenets of Lutheranism, with which the heart of the vicar-general was imbued.

George Browne, an Augustinian, and then provincial of that order in England, was the person, in Cromwell's opinion, best adapted to work the cause of both heresy and schism to advantage. Browne had been, ere this, a rank Lutheran, and under the mask of a grave and religious demeanor concealed a heart and a mind capable of any enterprise however desperate. The infamous Cranmer consecrated Browne in London, and accompanied by certain commissioners, who were to be his auxiliaries in preaching the royal supremacy to the people of Ireland, Browne immediately set sail for the green isle. Before their departure from the English capital, they received instructions from the vicar of the lay pontiff, which were deemed as important in working innovation. The nobility were to be overawed by threats; to the ecclesiastical body cheering prospects and splendid promises were to be held out; nor was bribery to be omitted, if occasion would require; while the royal displeasure was a drug that would operate advantageously on the more violent. Thus taught, Browne with his heroes embarked for Dublin, confident that their task was an easy one, and that the clergy, nobility, gentry and people of Ireland would at once submit to their measures. On their arrival in the metropolis of Ireland, they discovered that the execution of their design would be a work of formidable difficulty. Some of the prelates and many of the nobility having been summoned to the castle, the new archbishop undertook to open his commission, and gravely urged them to subscribe to the strange usurpation of the spiritual supremacy of Henry. All heard the proposition with astonishment, while the primate, George Cromer, instantly rose from his seat, and openly protested against the measure as an innovation. On the same day he issued circulars to all his suffragans, to the clergy of the provinces, summoning them before him. The daring attempt of raising a schism in Ireland, and the profane conduct of the archbishop of Dublin, were explained by the primate; he called on them to support the religion of their fathers. In the meantime messengers were dispatched to Rome, in order to acquaint the father of the faithful with the nature of the schismatical project, which, for the first time, threatened the church of Ireland.

The excitement among all ranks, native as well as Anglo-Norman, became alarming; the descendants of the native ancient Irish viewed





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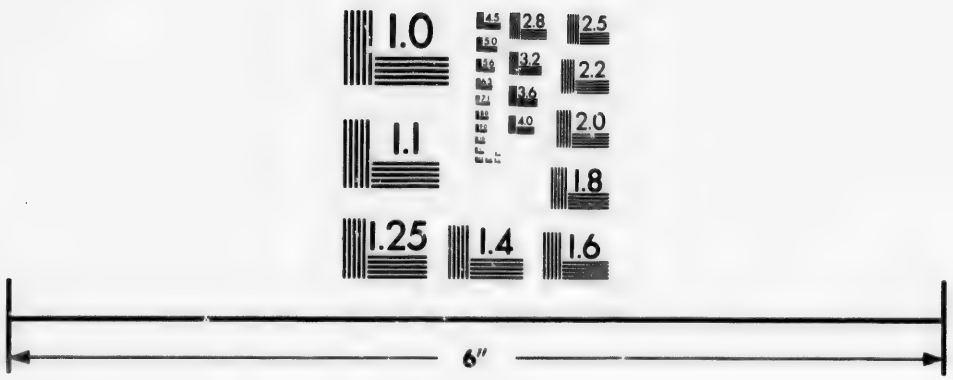

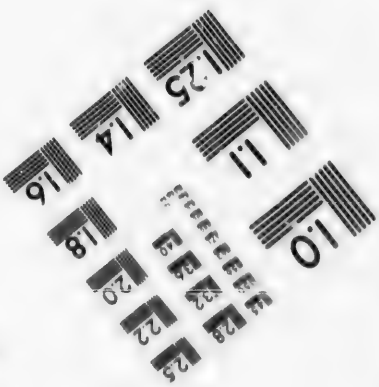

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death as preferable to a desertion from the creed of their ancestors, while the English inhabitants of the Pale manfully resisted the attempt at schism and faithfully adhered to the apostolic chair of Rome. Browne, so far frustrated, would have fled from Ireland, did he not dread the resentment of the royal schismatic; he trembled at the prospect of the scaffold, *though a Lutheran gifted with the light of the Spirit*, which assuredly would have been prepared for him if he ventured to England. In the meantime he wrote to the vicar-general Cromwell, acquainting him with the hopeless prospect of his affairs, assuring him that the king's commission had been treated with contempt; *that his own authority as vicar* became the subject of public scorn; and that the steadfastness of the Irish people in clinging to their faith was equal, if not superior, to the heroism of the primitive martyrs; in short, that nothing less than the authority of parliament and the laws rigorously enforced could elicit even a partial recognition of the royal pretence to supremacy.

Agreeably to the suggestions of Browne, the lord deputy Grey received orders to convoke a parliament, which was accordingly done, and which met on the first of May, 1536. In this venal assembly, Henry VIII. was declared the sole and supreme head on earth, of the church of Ireland; all appeals to the court of Rome in spiritual causes were forbidden, while any subject who would in future attempt to maintain the supremacy of the apostolic see, was to be arrested and rendered subject to a præmunire.

However, the enactments of such a servile assembly would have been of little avail in advancing the object of Browne's commission, did not other considerations, more powerful with the sordid and the avaricious, aid in forwarding his design. The civil authority, with which ecclesiastical dignitaries were not unfrequently invested, and above all, the large and princely revenues which were attached to some of the sees, were of themselves a source of temptation against which human nature, urged on by the promptings of avarice and ambition, could with difficulty contend. To such causes as these are we to trace the defection of Eugene Magennis, bishop of Down; and Connor, whose example influenced Roland Burke, bishop of Clonfert; Florence Gerawan, bishop of Clonmacnois; Mathew Saunders, bishop of Leighlin; and Hugh O'Cervallan, bishop of Clogher, to engage under the standard of the royal schismatic. Though invested with the administration of their respective sees, they were not yet placed in the enjoyment of the temporalities; but having sworn fealty to Henry, he conferred upon them the wages of their iniquity.

Among the second order of the clergy similar motives influenced a few who compromised their religious principles by severing themselves

from the unity of the Catholic church. Dominick Tirrey, rector of the church of Shandon, in the county of Cork, was advanced to that see by Henry VIII. and held possession of its temporalities until his death, though the pontiff Paul III. promoted thereto Lewis Macnamara. William Miagh had been in like manner placed over the see of Kildare, and became a member of the privy council. Alexander Devereux, abbot of Dunbrody, having surrendered that magnificent establishment, and having subscribed to the lay-pontificate of Henry, was immediately placed over the see of Ferns. Before those acts of servility and sin, Devereux had taken care to provide in an ample manner for the comforts of his own friends. Having appropriated a considerable portion of the abbey possessions, he bestowed on Stephen Devereux the estate of Battlestown, with all the lands extending from the moor of Clonard to Bishop' lands and to the mearings of Ballymathy. He continued in the see until 1566, the year in which he died at Fethard, a village in the county of Wexford, where he was interred in the chancel of the parish church.

That schism would at length be clad in the armor of heresy was indeed expected. The prelates and clergy saw that at no distant day the surrender of their faith would be demanded. They were, however, prepared to endure any sacrifice, however painful, rather than renounce the creed of their fathers and predecessors. Among the firmest in resisting innovation was George Dowdal, primate of Armagh, while the Lutheran Browne, of Dublin, espoused the cause of the new teachers, and who, on the following Easter Sunday, A.D. 1551, caused the new liturgy to be read for the first time in the cathedral of Christ Church in his own presence, that of the deputy and a few of the magistrates.

Not finding the prelates so submissive as they expected, writs were formally directed by Sir Anthony St. Leger, the deputy, to all the archbishops and bishops of the kingdom, summoning them to appear in Dublin. The meeting took place in the council-chamber, but no sooner had the deputy concluded the reading of the proclamation than the primate, George Dowdall, arose and openly protested against the whole scheme as a daring innovation. The primate forthwith retired from the room, the entire body who were present departing with him, except the Lutheran Browne, Staples, bishop of Meath, and John Bale, an itinerant Carmelite, who was soon after intruded on the see of Ossory as the price of his apostasy.

Staples was a native of Lincolnshire, and held for some time a situation in the hospital of St. Bartholomew, in London. While Henry was establishing schism in England, thereby facilitating the inroads of heresy, the orthodoxy of Staples became the subject of just suspicion,

while he is said to have forfeited almost every mark of respect from his flock through his immoral conduct.

John Bale was born in the county of Suffolk, and was blessed with a conscience prepared to essay in any mart. Taking advantage of the general confusion which novelties in religion introduced, Bale fled from his convent at Norwich, set up on his own account as preacher of sedition, at first in York and afterwards in the more extensive market of London, where, however, the prison became his only recompense. John Bale should have been content to remain in confinement, had he not abandoned his faith, and through this new claim on the protection of the vicar Cromwell obtained his liberty.

Not meeting with that encouragement which he thought was due to his talents, he resolved on hazarding an essay in Germany, which, however, being already too well supplied with laborers of his description, he took leave of the reformers there, and sailed for Ireland. Now constituted by Browne, the bishop of Ossory, John Bale tried his religious sickle in the city of St. Canice. The infamous conduct of this intruder, during the few months that he spent in Kilkenny, was such that the Catholics of that city could not tolerate. While in the act of reviling the Catholic religion and jesting their faith, the wretch was assailed by the populace, five of his domestics were slain, and the apostate himself narrowly escaped a similar fate. Bale enjoyed the dignity into which he was intruded by another apostate but six months, when Mary ascended the throne. Fearing that vengeance would at last reach him, he sud denly disappeared, and took refuge in Switzerland. Ossory was never more insulted by his presence. During the reign of Elizabeth he returned to England, where he consumed his days in comparative obscurity, and died about the year 1563.

When, at the meeting convened in the council chamber, the primate, George Dowdall, had, with the prelates, quitted that assembly, Browne, having taken the proclamation in his hands, stood up and addressed the few remaining in the room: "This order, good brethren, is from our gracious king, and from the rest of our brethren in England, unto whom I submit, as did Christ to Cæsar, in all things just and lawful, making no question why or wherefore, as we own him true and lawful king."

The excellence of Browne's reasoning must be duly appreciated by the admirers of the private spirit, and by those who prefer the fleshpots of Egypt to the more important concern of eternity.

Taken as samples of reformers, Browne, Staples, and their kindred spirit, John Bale, were not the persons destined to overthrow the ancient faith of Ireland, which extolled its name over Europe. Soon after, a public disputation took place, at the special desire of the viceroy, in St.

Mary's abbey, before the clergy and a vast number of the people, which had nearly contributed to give a fatal wound to the cause of the reformers in Ireland. On this occasion the Catholic faith was powerfully defended by the primate. Staples, of Meath, appeared as the advocate of innovation. The Catholics in triumph claimed the honor of victory. After this signal defeat an attempt on the primate's life was feared. He was soon after obliged to withdraw to the Continent.

Bribes, threats, and promises were held out in abundance; stations of trust and honor were presented to the laity; wealth, promotion, and pleasure were set before the eyes of the clergy; yet, to the honor of the priesthood, and their attachment to the centre of Catholic unity, those snares were spurned and treated with contempt. Out of the whole episcopal body, as it stood in the reign of Edward VI., not one could be induced to abandon the ancient religion, except Staples, bishop of Kildare, *whose orthodoxy was questioned* before his promotion to that see, Magenis of Down, and Burke of Clonfert, both of whom, under the influence of *vile avarice*, had long before subscribed to the schismatical usurpation of spiritual authority by the king. Besides Bale, of whom notice has been already taken, a few priests were weak and depraved enough to adopt his conduct as a model, and who, after their dereliction of the faith which St. Patrick planted in our island, were recompensed with mitres, wealth, and pleasure, in exchange. Small, indeed, has been their number, as the authentic annals of that era mention only Robert Travers, Thomas Lancaster, and William Casey. The first of these was consecrated bishop of Leighlin in the year 1550, and became the first Protestant bishop of that ancient see. Sir James Ware represents him as a cruel and covetous man, and an oppressor of the clergy, and refers to the authority of Thadeus Dowling, chancellor of Leighlin.

Lancaster was consecrated, in the same year, by George Browne, and placed in the see of Kildare. The revenues of his diocese not sufficiently ample to meet his outlay, the deanery of Kilkenny was annexed to it as a supplement.

William Casey was also consecrated by Browne, in the year 1551, and was immediately after promoted to the see of Limerick. When intruders were removed under Mary, William Casey, of Limerick, judged it prudent to retreat from the conflict. He repaired to some part of the Continent, along with his wife, or rather his concubine.

On the accession of Mary the clergy were again placed over their flocks, while the friends of order and morality began to congratulate each other on the anticipated fall of novelty, and on the restoration of ecclesiastical discipline and ancient truth. The return of George Dowdall, the primate, to the see of Armagh, in 1553, realized those expectations. No sooner replaced in his see, than this excellent prelate com-

menced the real and sincere work of religious reform; and to do it with energy and effect, he convened a national synod in St. Peter's church, at Drogheda, almost all the Catholic bishops of the kingdom attending.

"In it," says Sir James Ware, "several decrees were made for reviving the rites that had been formerly practiced in the church, and some decrees were also passed against ecclesiastical debauchees."

In the following April, 1554, the primate, together with William Walsh, doctor of divinity, and afterwards bishop of Meath, received a royal commission, investing them with authority to proceed against immoral ecclesiastics, and to depose those prelates whose recreancy had done such mischief to the fold of the great Shepherd of our souls.

Accordingly, Browne, of Dublin, was removed from that see, which he obtained in the disguise of a Lutheran heretic. Staples, of Meath, was cashiered, having too long enjoyed the fruits of his treasons against religion, and immediately after, Lancaster, of Kildare, and Travers, of Leighlin, were deposed. Casey, of Limerick, and John Bale, sought safety in an early retreat.

Such have been the sanctimonious characters who came to Ireland in the sixteenth century, intent on the overthrow of the ancient faith. They have been faithfully delineated by Spenser: "Whatever disorders," says this writer, "you see in the established church through England, you may find here, and many more, namely, *gross simony*, *greedy covetousness*, *fleshly incontinence*, *careless sloth*, and generally all *disordered life* in the common clergyman." "So deformed and overthrown a church," observes Sidney, another Protestant writer, "there is not, I am sure, in any region, where the name of Christ is professed." And, says Leland, "There were few churches to resort to, few teachers to exhort, fewer still who could be understood, and almost all, at least for the greater part of this reign, of scandalous insufficiency." (See Appendix the 6th.)

These are the individuals branded by their own writers, and the apologists of English reform in religion and of British misrule in Ireland, with the heinous vices which Spenser enumerates, who had the unblushing impiety to pull down the altars which the sainted fathers of the Irish church erected and revered, to trample on the cross of Christ, to profane the image of his virgin mother, and expose the sacred vessels of the sanctuary for sale in the public market.

Unable to subvert the ancient faith of Ireland, unable to overcome the resolve of the Irish people in maintaining the integrity of that faith through its union with the see of Rome, unable to extinguish it by the sword, the torch and the gibbet, the faith of the Irish Catholic is to be assailed by calumny and misrepresentation, and then Protestant

writers, Usher among them, would feign make us admit, that the ancient belief of Ireland has undergone a change, and that it was perfectly similar to those tenets which Protestants of the present day profess. In the human mind there is a constant inclination to impugn truths incontestibly established, and in many instances self-evident. Can it be believed that Usher, who was a man celebrated as well for accuracy as for antiquarian research, could have had the temerity to advance such a paradox? That St. Patrick, or any of his immediate successors of the Irish church, had not recognized such doctrines as the supremacy of the Roman pontiff, the sacrifice of the mass, purgatory, the invocation of saints, and other tenets, now and at all times so steadfastly believed by Catholics. Hence, according to Usher's theory, it follows, that the Christian religion must have been corrupted in Ireland at some period antecedent to the sixteenth century. But we are not to wonder at the folly of man. In modern times a Berkeley denied the existence of matter and the testimony of his own senses; in ancient times Pyrrhus maintained the doctrine of general doubt, questioning everything, even his own existence. Ledwich has called in question the existence of St. Patrick, which Usher admits; but Ledwich, *who was an illiterate bigot*, instead of deserving notice, is only worthy of the lowliest contempt. On the contrary, Usher, who had been deeply versed in the antiquities of Ireland, through the bigotry which has sullied his character and which aggravates his malice, has acquired an additional shade of perversity in that determined recklessness with which his onslaught on the ancient faith of Ireland is accompanied. The intolerance of Usher, during the reign of James I., is well known to every one acquainted with the history of that period—of the man "who would not have the sword borne in vain," and who would in all things short "of the effusion of blood," have the penal statutes enforced. When, however, Catholicity could not be extirpated by the ruthless use of that sword, the miserable expedient of calumny is recurred to, perhaps from a desire to wound the feelings of the people by maligning the ancient faith of Ireland. Hence, wretched parsons now-a-days wander over the country with no argument save that which a shilling or a bag of rice may raise in the mind of a starving peasant, and with the calumny of Usher improved by this itinerant fanatic, who ventures to assert that *St. Patrick was a Protestant.* Good heavens! what a stock of patience the Irish Catholic requires when thus taunted! What useful auxiliaries the apostles SS. Peter and Paul would have acquired in such heroes as some of our Irish parsons, when they were entering Rome to preach the Gospel to its inhabitants and its senators? Bags of rice and Protestant coins would be admirable missionaries in that rich capital. The apostle of Ireland a Protestant, and the doctrines of the ancient Irish

church similar to the heretical tenets of the Protestant church! That St. Patrick derived his jurisdiction from the bishop of Rome is not denied by Usher. In the fourth life of St. Patrick, contained in Colgan's "Trias Thaumaturga," it is read: "Wherefore, St. Germanus sent the blessed Patrick to Rome, that with the permission of the bishop of the apostolic see, he might go forth to preach, for order so required. But St. Patrick, having arrived at Rome, was most honorably received by the holy Pope Celestine, and the relics of saints having been delivered to him, he was sent into Ireland by Pope Celestine." Again, in his life of St. Germanus, Eric writes: "Germain directed Patrick to the holy Celestine, Pope of the city of Rome, by means of Segetius, a priest, who was to give testimony of ecclesiastical probity for this most excellent man before the Holy See; and having been in its judgment approved of, being supported by its authority and strengthened by its benediction, he repaired to the regions of Ireland." Nennius also states: "He (Patrick) is sent by Celestine, Pope of Rome, to convert the Scots (Irish) to the faith of Christ."

It is then evident that the source whence St. Patrick derived his ecclesiastical jurisdiction was the apostolic see, over which the holy pontiff, Celestine, then presided. Hence, then, it is clear and evident, that the discipline and tenets of Catholic faith taught and professed by the pontiff of Rome were and must have been identically the same as those which St. Patrick had been sent to announce to the Irish nation; a trust which the apostle of Ireland lost no time in executing, and which he performed with such extraordinary success, Heaven itself smiling on and approving incontestibly the truth of his doctrines. Can any unbiassed person, and whose mind is free of bigotry, venture to affirm that the great and saintly apostle of Ireland, having been specially authorized and sent by the holy Pope Celestine to preach and instruct the Irish in certain dogmas professed by the father of the faithful himself, had, on his landing in the country, suddenly and recklessly renounced all his professions, and entered on the teaching of a creed altogether different from that which he had received from the See of Rome, the apostolical fountain of all jurisdiction? Such an act would argue nothing short of insanity; such a departure from an original commission as St. Patrick's is not on the page of history; such an instance has never occurred. Even the base Browne, of Dublin, did not belie the commission which he received from Cromwell, a mere layman, to preach Lutheran doctrines.

Either Pope Celestine believed in the tenets of the Catholic faith as they are taught at this day, or he did not; he either believed in the sacrifice of the mass, in sacramental confession, in purgatory, in the invocation of saints, or he rejected those doctrines. If such were the doctrines

of Pope Celestine, it follows that St. Patrick must have in like manner believed them and have taught these doctrines to our Irish ancestors. We have, then, an idea of what the religion of Ireland had been in the fifth century. Should, then, any one assert that the holy pontiff Celestine knew nothing of those doctrines, practised none of them, taught none of them, the man who could attempt to make so absurd an assertion becomes at once an object of public scorn; having all the monuments of antiquity opposed to his audacious position, he might as well reject the authority of all historical evidence. Such an assertion has, however, never been advanced, and we may again conclude that the tenets of the Catholic faith, as at this day held in Ireland, were the identical doctrines taught to our forefathers by the great and illustrious apostle of the nation, when he came, in the year 432, and converted them to the Christian faith.

Never was there a people in any portion of the Christian world who evinced a more profound and reverential attachment to the ancient doctrines handed down by their apostle than the ancient Irish. Of this assertion the paschal controversy is a sufficient proof. It was not a controversy involving anything dogmatical, having been a mere matter of discipline. Still, before a point of the sort could be settled, before a departure from the ancient usage of the Irish church could take place, and before the Alexandrine cycle could be introduced, synods were held, deputations were sent to Rome, letters despatched from the Pope elect and the Roman clergy to the primate of Ireland, Thomian, and to other prelates and ecclesiastics, demonstrate the extraordinary tenacity of this Irish nation to their ancient traditions. Yet in maintaining all this uproar, they used as an argument that they had received their paschal cycle from St. Patrick; that any other computation differing with it was a mere novelty, which could not be admitted as a substitute. If, then, instead of a point of discipline, a question of dogma arose; if an attempt were made to corrupt the faith of the country; if a dogmatizer (such as Browne of Dublin) had set up a new tenet, the opposition given on the paschal question supplies a response. If they had made such a reclamation in a matter of discipline, what would they not have done if faith had been imperilled?

Usher, who has been accurate when the subject which he treated did not clash with his temporal interests, endeavors to maintain that the creed of the ancient Irish was totally distinct from that of their Catholic successors of the present day. In order to establish this singular proposition, the Protestant archbishop made a favorite selection from the several articles of Catholic faith, taking also notice of Irish Catholic discipline. If credence be given to Usher, the ancient Irish were unacquainted with the supremacy of the bishop of Rome, *equally with himself*, whose

jurisdiction was parliamentary or by *letters-patent*, or of the sacrifice of the mass, or of the real presence in the eucharist, or of prayers for the dead, or of the invocation of saints, of images, or relics; moreover, the use of chrism was never practised among them; everyone was allowed to read the Scriptures, and the clergy (argues the intolerant bishop) were allowed to marry. Really with the doctors of his class marriage seems to be and to have been the perfection of their evangelical system; to them marriage seems as necessary an appendage as the Bible itself. How does Usher endeavor to sustain his position? He attempts to maintain it by giving garbled extracts from the mystical works of some ancient Irish writers, placing on them a construction suitable to his view, despite common sense and truth, while he industriously passes over in silence those clear and conclusive authorities which would at once lead the reader to the knowledge of what the ancient faith as well as the practice of the Irish church really had been.

"I shall quote," says Usher, "'ancient writers' in order that we may judge who have departed from the religion of our ancestors." Let us, then, examine those quotations by which he endeavors to maintain a proposition so singular.

In treating on the subject of *the supremacy of the Pope*, Usher refers to two authorities, whom he assumes as Irish, namely to Sedulius and Claudius. The first was an Irish ecclesiastic of the ninth century. With regard to Claudius, there is not sufficient authority for supposing that he was a native of Ireland. On the contrary, the text that would justify the assumption is not admitted by antiquarians. Mabillon omits the word (Scoti), and another author maintains the Claudius referred to was of Turin, who according to all authorities had been a Spaniard. Sedulius, in his commentary on this passage of Isaiah, "Behold I lay a stone in Sion for a foundation," observes, "It is certain that by the stone Christ is signified." Claudius thus expounds the passage: "'On this rock I will build my church,' that is, upon Christ our Saviour, who granted unto Peter, his faithful lover and confessor, the participation of his own name, that from Petra (the rock) he should be called Peter."

From these passages Usher concludes that both Sedulius and Claudius had taught the foundation-stone laid in Sion and the rock on which the church is built is Christ. But is there a Catholic who denies it? That Christ is the rock, the great corner-stone on which the spiritual edifice rests, is a truth which the Catholic church inculcates; but does it follow that Christ, the invisible head or the invisible corner-stone of the Christian superstructure, has not or could not have appointed a visible substitute, a visible head, to govern his church on earth, and without which the whole fabric of religion would crumble into chaos and confusion, as Protestantism has become, under the blind guidance of the

sovereign or the minister, an indiscriminate mass of spiritual ruin; one day rejecting as non-essential, another day adopting as essential or fundamental, articles which the church of God, founded on the visible rock, has always taught. Without the attractive unity of a centre or the authority of a head to decide and pronounce definitively, Protestantism has dwindled into as many different sects, as numerous almost as there are inhabitants in the country, and as widely asunder as the poles, for two of them cannot agree in their interpretation of the Scripture, the only guide they admit.

The necessity of this visible headship and the actual constitution of this authority were truths of which Claudius had been convinced, and hence it is he observes, "That Christ our Saviour granted (not unto John, or Thomas or James) but unto Peter, his faithful lover and confessor, the participation of his own name;" or as it is elsewhere expressed, "the participation of his own power," in the following words: "And I will give unto you the keys of the kingdom of heaven; whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Had Claudius said that Christ never granted unto Peter a participation in his name or of his authority, then indeed there might have been room for an objection. Claudius, however, asserts the contrary. The belief of Sedulius and Claudius, it is clear, relative to the supremacy of St. Peter and his successors, has been identical with the doctrine har[illegible]om the days of the apostles, and which in all ages and [illegible]elieved with such reverence and fidelity by the Catholic ch[illegible]

To support his view, Usher takes a solitary qu[illegible]mn written by St. Secundinus, in honor of St. Patrick, w[illegible]ea-vors to prove that the ancient Irish church was not ac[illegible]ith the supremacy of St. Peter. In a part of the hymn are these words: "He (Patrick) is constant in the fear of God and immoveable in the faith, upon whom the church is built as upon Peter, whose apostleship also he hath obtained from God, and the gates of hell shall not prevail against him." In this quotation there are three subjects of panegyrism; the first, the nature of the apostleship which St. Patrick received; the second, the stability of the apostleship; the third, the consequences of that stability. But whence the source of this apostleship communicated to St. Patrick? Was not St. Patrick, as we have already seen, in communion with the see of Rome, where St. Peter fixed his apostolic chair, and in which he received the plenitude of apostolic jurisdiction from St. Celestine, the successor of St. Peter? St. Patrick built up, clad with apostolic authority, the particular church of Ireland, and as that church has been inseparably attached to the chair of Peter, it is entitled

to share in the glorious privilege of fighting under the apostolic banner and combating and overthrowing its common enemy.

Immoveable in his faith, St. Patrick never separated from the rock of the church, with which he continued in constant communion, and hence the holy author of the hymn, in his peculiar poetic language, pronounces his eulogy.

If St. Patrick had obtained elsewhere than at Rome the essentials of ordination and jurisdiction—let us suppose from some Arian bishop cut off from the church by the Nicene fathers—could the Irish antiquarian Usher pronounce the apostleship of St. Patrick derived from St. Peter in that case? Assuredly not. What, then, becomes of the jurisdiction of archbishop Usher himself? He has gotten none from Rome or the apostolic chair; his authority is parliamentarian, with no right save that which plunder and robbery confers, and which places its votaries, either episcopal or laic, as branches cut off from the parent-stock without the sap of apostolic growth, without the waters of grace, without authority.

While Usher adopts the expedient of keeping before the mind of the reader extracts alone, which seem as if favorable to his cause, and which, he feigns, warrant separation from the church of God, and in which he culpably strives to confirm the adherents of Protestantism in the abyss of error and heresy, he studiously secludes the avowed and unequivocal testimonies of some of the most illustrious saints of the Irish church. He passes over in silence its public acts, which bear on the very question of the pontifical supremacy of the Roman see, and treats with indifference the most interesting canons of our ancient church.

St. Columbanus, who flourished in the sixth century, and whose learning and sanctity confer glory and honor on the Irish church, and whose zeal contributed to light the fire of faith in distant countries, may be admitted as a witness in the controversy which the arrogance of an intolerant bigot and persecutor has called into existence. In his fourth epistle to Pope Boniface, Columbanus, a father of the Irish church, thus addresses the sovereign pontiff: "To the most lovely of all Europe, to the head of all the churches, to the beloved father, to the exalted prelate, to the pastor of pastors," &c. Proceeding with his letter, he says, "For we Irish are disciples of St. Peter and St. Paul, and of all the divinely inspired canonical writers, adhering constantly to the evangelical and apostolical doctrine. Among us neither Jew, heretic or schismatic can be found, but the Catholic faith unaltered, unshaken, precisely as we have *received it from you*, who are the successors of the apostles. For, as I have already said, we are attached to the chair of Peter, and although Rome is great and renowned, yet with us it is *great and illus-*

trious only on account of that apostolic chair. Through the two apostles of Christ you are almost celestial, and *Rome is the head of the churches of the world.*" So far St. Columbanus gives his testimony, conclusive and straightforward, unneedful of any attempt to illustrate it. With Usher and the modern abettors of his doctrines, Rome is not a celestial city; she is the scarlet lady; her pontiff is an Antichrist, and the Roman Catholics are idolators, that Usher and others may enjoy the plunder of the church. But to proceed to the further illustration of the subject: when, in the seventh century, the paschal question had reached its limits of excitement, and when the fathers of the Irish church could not be prevailed upon to come to a fixed resolution, what had been the plan of action, to which the leading prelates and ecclesiastics instantly acceded? An appeal to the holy see—a proceeding founded not only on the doctrine of the supremacy which they had received, but also on an express canon ratified and handed down by St. Patrick himself—a canon enacted when there was no Usher, no schismatic or heretic pretender to seize the fleece, utterly careless of the flock. This canon, concise as it is decisive on the subject, is contained in the following words: "Si quæ quæstiones in hac insula oriantur, ad sedem apostolicam referantur." "If any questions arise in this island, let them be referred to the apostolic see." Or as more fully expressed in a canon copied by Usher himself from an ancient book of the church of Armagh and passed in the synod of Patrick, Auxilius, Secundinus and Benignus, substantially to the following effect: "If any difficult cause arise, which cannot be easily decided by the Irish prelates and the see of Armagh, we have decreed that it shall be referred to the apostolic see, that is, to the chair of the apostle St. Peter, which hath the authority of the city of Rome." The doctrine of the spiritual authority of the apostolic see comprehended in this canon was steadfastly practised by the pastors of the Irish church at all subsequent periods as it was confirmed by the apostle himself, and as it is still observed in the Catholic church of Ireland at the present moment, nay, even acknowledged by the Protestant government of England itself, which occasionally attempts through its agents to sway the councils of the pontiff. If the supremacy of the Roman see had not been an universally received doctrine, why had the apostle of Ireland recurred to Rome before he assumed the onerous duty of its conversion? St. Patrick could, if this step had not been deemed necessary, have received his ordination and the jurisdiction for his missionary labors from St. Germaine of Auxerre, or from St. Martin of Tours. They were prelates of acknowledged eminence; their sees had obtained a high rank in the Christian church; yet they were the very bishops who referred St. Patrick to Pope Celestine, in order that from him, as the source of apostolic authority, our apostle might receive licit power to enter on his

glorious conquest, on that sublime enterprise, which heaven especially assigned to St. Patrick.

This doctrine has been handed down, preserved as the most sacred inheritance—an inheritance which the robbers of the sixteenth and seventeenth centuries could not filch from the Catholics of Ireland, though "they tried the sword in vain," and which will, if that sword were again tried in order to render *permanent the plunder of the church*, with the blessing of heaven continue to be handed down, until the seven-hilled city of Rome be dissolved by the precursor flames of judgment, and without which the national church of Ireland would become as a stagnant pool unrefreshed by the waters of the pure and apostolic fountain.

On the subject of the *sacrifice of the mass*, as well as on the *real presence of the body and blood* of Jesus Christ in the eucharistic sacrament and sacrifice, the bigoted bishop and usurper of another's title appears to have been completely bewildered.

Coerced by the unvarying as well as unequivocal testimony of our writers, our liturgies, our canons, Usher was obliged to admit that the ancient Irish had been in the constant practice of offering up the eucharistic sacrifice, and that masses, termed *requiem masses*, used to be celebrated daily. So interwoven is the doctrine of the eucharistic sacrifice with the records of the nation, that the antiquarian himself should reject the antiquities of Ireland if he had ventured on the denial of this practice. In his life of St. Brigid, and in his beautiful description of the church of Kildare, Cogitosus says: "There were two doors leading into the church; that by one door, the bishop, together with his clergy, entered, for the purpose of *immolating the sacred Lord's sacrifice*, and that by the other, the abbess and her nuns entered, that they might enjoy the banquet of the *body and blood of Jesus Christ*." In the acts of St. Columbkill, written by Adamnan, it is stated, that when St. Cronan had been on a visit at the monastery of Hy, he was directed by St. Columba to offer the sacrifice, or, as the saintly author himself expresses it, "*To make, according to custom, the body of the Lord.*" In the ancient life of St. Kieran, of Saigir, we read, that on every Christmas night, that saint was accustomed to repair to the nunnery of St. Coechea, "*that* there he *might offer up the body of Christ.*" In fine, when ever any of the ancient Irish writers treat on this august and sublime subject, the terms they invariably employ are "the sacrifice of salvation—the sacrificial mystery—the mysteries of the sacrifice." Admitting the practice of the ancient Irish church, Usher strives to escape from the difficulty, as well as attempts to deceive his readers, by pretending that it had been only a sacrifice of thanksgiving, offered as such for those souls who were in possession of eternal happiness, and that it had not been believed or practiced in the ancient Irish church as

a *propitiatory sacrifice.* To establish this sweeping conclusion, garbled quotations are made available from Adamnan's life of St. Columba. In one of these the writer says: "That Columbkill caused all things to be prepared for the eucharistic sacrifice when he had seen the soul of St. Brendan received by the angels." On another occasion, when the death of Columbanus, bishop of Leinster, had occurred, Columba is represented as having acted under similar religious feelings, for, said the saint, "I must this day celebrate the holy mysteries of the eucharist, for the reverence of that soul, which this night, being carried beyond the starry firmament, between the choirs of angels, ascended into paradise." From those passages the archbishop labors to make his readers believe that with the ancient Irish the oblation of the eucharistic sacrifice was always one of thanksgiving, and that it never had been one of propitiation. Every Catholic holds that the sacrifice of the mass is a sacrifice both of thanksgiving and of propitiation. In the cases in which St. Columba offered the holy mysteries, they were intended as acts of thanksgiving to the Almighty, "who is wonderful in his saints," the propitiatory value of the sacrifice benefiting the celebrant, the living, and the dead. How, then, draw such a comprehensive inference? Does it then follow that the Irish church did not believe in its efficacy as an oblation propitiatory for the living and the dead? Unhappily for the cause of the archbishop, the canons of the ancient Irish church decide against him, with unsparing vengeance. The acts of a national church give us the surest and most indisputable data by which the faith as well as the discipline of that church can be ascertained. The ancient canons of the Irish church as clearly point out as the firmament demonstrates the glory of God, the doctrine of our church regarding the eucharistic sacrifice, as one of thanksgiving and also one of propitiation. In an ancient canon contained in D'Achery's collection, (lib. 2, cap. 20,) the synod says: "The church offers for the souls of the deceased in four ways—for the very good, the oblations are simply thanksgivings; for the very bad, they become consolations to the living; for such as were not very good, the oblations are made in order to obtain *full remission;* and for those who were not very bad, that *their punishment may be rendered more tolerable.*" Here, then, is enunciated, in plain terms, the doctrine of the eucharistic oblation being a propitiatory sacrifice. When offered for the first class of happy souls, it is an offering of thanksgiving. When offered for those whose lives were bad in the sight of Heaven, its oblation is a comfort to the faithful. When offered for those who were not very good or very bad, the object of its oblation was to render their state more tolerable, and that full pardon would be at length accorded. The framers of this canon give us also the doctrine of a middle state, *as a tenet also* then believed by the church of Ireland.

Usher and his fellow-Protestants prefer a sudden jump to more distant regions, without a pause at midway. But with the existence of this canon Usher had been well acquainted. Why, then, has he concealed it from his readers? Why not have produced it? He knew that, had this public document, this solemn attestation of the national church of Ireland been produced, the sandy foundation of a hopeless cause would have sunk beneath his feet; the weakness of his church as a religious establishment would be apparent, and the public could not be imposed upon by his sophistry. His established church ought to be flung to the winds, if in its defence the religious character of a nation is to be libelled, if flagrant and the wilful suppression of truth be the only armor with which it strives to repel the attack of truth and antiquity. What, then, becomes of the character of Usher, the great boast of Protestantism? The question before us is not at present purely speculative, it is altogether a question of history. In his capacity of antiquarian and historian, in which, without regard to party purposes, he should have stated what justice and truth demanded, and to which they are entitled, Usher undertakes to portray the character of the ancient Irish; he represents them as holding the eucharistic oblation as nothing more than an act of thanksgiving, while this ancient canon stared him, as an historian, in the face; he represents them as widely differing from the Catholics of the present day, while justice and impartiality required of him to give a more faithful picture. Usher, then, it must be admitted, wrote in defence of a system which was engendered in the brutal lust of a tyrant—maintained by the sword of the persecutor—embraced by the advocates of plunder, to whom the pen of the maligner offers a balm, while his conscience, stung with remorse, yet disobedient to its own voice, refuses to disgorge that wealth which Usher and other congenial spirits would represent as justly due to themselves, who claim to be the real possessors of the ancient faith of Catholic Ireland.

Another canon, still more ancient, and which is reckoned among those of St. Patrick, and is entitled, "Of the oblation for the dead," shows how futile is the proposition of Usher. This canon is couched in the following words:—"There is a sin unto death, I do not say that for it any do pray." And the Lord says, "Do not give the holy to dogs." For he who will not deserve to receive the sacrifice during his life, how can it *help* him after his death? Hence it follows, that the sacrifice used to be offered up for the purpose of *helping*, and that, of course, it was considered *propitiatory*. The sin unto death is that of final impenitence. For those who died impenitent the sacrifice was not offered, because for them it had no propitiation, as it could not help them. Hence, it is clear that he who did deserve to receive it during life, could, according to the belief of the fathers of this synod, receive help

from it after death; hence its propitiatory character. Usher has dealt with this canon as the former. He has, so far as he could, cushioned them; thus treating the character of our apostle, the fathers of the Irish church, and the nation at large, in a manner unbecoming a man of principle, a scholar, and an historian.

The intolerant bigot, in the blindness of his fanatical zeal, could not chronicle those facts of Irish history which stamp the seal of falsehood on that religious system over which he presided as an archbishop. In his quality of antiquarian, the ancient liturgy of the Irish church could not, be it observed, escape the scrutiny of the malice with which he strives to pervert ancient history. The ancient Irish missal (the cursus scotorum—see appendix 8th,) contains an oration for the dead: "Grant, O Lord, to him, thy servant, deceased, the pardon of all his sins, in that secret abode where there is no longer room for penance. Do you, O Christ, receive the soul of thy servant, which thou hast given, and forgive him his trespasses more abundantly than he has forgiven those who have trespassed against him." An oration also is given for the living and the dead: "Propitiously grant that this sacred oblation may be profitable to the dead, in obtaining pardon, and to the living, in obtaining salvation; grant to them (living and dead,) the full remission of all their sins, and that indulgence they have always deserved."

In his endeavors to malign the ancient faith of Ireland, the conduct of Usher is similar with that of the base coiner who gives a currency to the vilest metal; nay, worse, for while the forger only inflicts a temporal loss, the perverter of truth and the falsifier of history does an injury which centuries cannot repair, in order that he may give a momentary coloring of truth to the fictions of his own mind, gaining thereby the momentary applause of those whose sentiments are diseased as his own.

On the great and awfully important subject of the real Presence, Usher found himself beset with insuperable difficulties. Having entered on the doctrine of the real presence of the body and blood of Christ in the sacrament, and having, with his usual temerity, ventured to show that it had never been classed among the religious tenets of the ancient Irish, he was compelled to abandon an enterprise so hopeless. Luther, too, experienced a similar difficulty in attacking a dogma so firmly established, until a *certain black monitor* enlightened him with his particular views. If clear and expressive language be admitted as interpretative or attestive of the belief of the Irish church, in this particular doctrine, it is as incontrovertibly established among them as the very existence of Christianity itself. Were other records deficient on this subject, the testimonials already laid before the reader would be amply sufficient to assure him that the real presence of Christ in the eucharist

had been a dogma always believed and taught from the very birth of our national church.

Could the belief of St. Columba have been otherwise, when he desired his visitor, St. Cronan, "to make, according to custom, the body of Christ"? What could the words of Cogitosus mean, when he assures us that St. Brigid and her nuns entered by one door, "that they might partake of the banquet of the body and blood of Jesus Christ."

At least on this subject of controversy the reader may expect from Usher some historical evidence through which he may assail the ancient doctrine of the Irish church. However, finding that the eucharist is distinctly called the body of the Lord, the body and blood of Christ, the sacrament of the most sacred body and blood of the Lord—expressions which perfectly express the doctrine which the Catholics of the present day hold, maintain and believe; finding these passages scattered over the writings of the ancients of our national church; unable to resist the plain and obvious language they use, Usher is compelled to wander from the subject and place himself under the protection of an extract, which he selected from the writings of the commentator Sedulius, of whom notice has been already made. In his commentary on St. Paul's first epistle to the Corinthians, chap. xi. ver. 24, and on the words, "In remembrance of me," Sedulius observes, "that Christ has left a memory of himself unto us, just as if one that was going on a distant journey should leave some token with him whom he loved; that as often as he beheld it, he might call to his remembrance his benefits and friendship."

It would be hard to discover in this passage aught wherewith to impugn the ancient doctrine of the Irish church on the eucharist. To the bigoted mind of a Protestant archbishop, whose hatred to the Catholic church was unmitigated, it belonged to discover a meaning which excludes the real presence of Christ in the sacrament. Sedulius was speaking the language of Catholics, when telling us that Christ has left a memory of himself. Every Catholic acknowledges that this mysterious sacrament is commemorative of the sufferings of Christ, although Christ himself be verily and substantially contained therein, yet in a manner not subjected to our senses. His real presence under the sacramental species by no means prevents it from being a memorial, nay, it makes the memorial more impressive and the more endearing. In the language of our countryman Sedulius there is no expression which indicates a denial of the real presence. On the contrary, the very same expressions have been uttered and re-echoed by many of the most eminent doctors and Catholic writers of every age.

St. Thomas of Aquin, in a lesson which he had written for the feast of "Corpus Christi,' says, "That in the sacrament is kept up the

memory of that most excellent charity which Christ manifested in his passion, and that in the Last Supper, when having celebrated the pasch with his disciples, he was about to pass from this world to his Father, he instituted this sacrament as a *perpetual memorial* of his passion, and thus has left a singular consolation to the persons grieved for his absence." St. Thomas was a believer in the real presence, and yet there is no difference between his language and that selected from the commentaries of Sedulius. Usher seems to have had a peculiar predilection for the commentator Sedulius; to have set a peculiar value on his testimony; to have had a peculiar veneration for his name; while at the same time he acts most unfairly and dishonorably with the writings and character of this illustrious author. In a passage immediately preceding the one already noticed, and in which Usher seemed to find something favorable to his strange proposition while commenting on the words of Christ, as recorded by St. Paul, "Take and eat, this is my body," Sedulius has these words: "As if St. Paul had said, 'Beware not to eat that body unworthily, whereas it is the body of Christ.'" Lest this passage should militate against his extravagant proposition, Usher has altogether omitted it, and again, while it contains an explicit avowal that the eucharist is the body of Christ, it serves to illustrate the commentator's meaning of the sentence which immediately follows. What, then, becomes of the candor of Usher and of that cause which he espouses?

The whole chain of circumstances connected with the history of the Irish church, the testimony of ancient records clearly demonstrate the weakness as well as the folly of the cause which Usher has gratuitously undertaken to establish. It cannot be forgotten, that the apostle of Ireland had converted Ethnea and Felhlimia, the daughters of Leogaire, the monarch. In the tripartite life of St. Patrick, written by St. Evin, a remarkable account of this auspicious event is given. "But when they had been more and more desirous to behold their spouse, the holy man (St. Patrick) says to them, 'Clothed in mortal flesh, ye cannot see the Son of God; but to behold him in the brightness of his majesty, it is necessary to lay aside the corruptible covering of flesh, and first to receive *his body and blood lying concealed after an invisible manner under the form and species of bread and wine.*' On hearing these words, the virgins, inflamed with more ardent love, instantly begged to receive the communion of the *sacrament of the body and blood of Christ.*" Could a Catholic of the present day more clearly or more expressively write or speak of the real presence? In the fourth life of St. Brigid it is related that St. Nennidh, "the clean-handed," on hearing that the blessed Brigid was sick, went to see her, and at the hour of her departure she received *the body and blood of our Lord Jesus Christ, the*

Son of the living God, from the most pure hand of the saint, as she herself had foretold.

In like manner it is read that "St. Fechin having been strengthened by *the sacrament of the most holy body and blood of the Lord*, resigned his soul to his Creator." St. Columbanus, after having enjoined in his Penitential the necessity of confession before mass, has these words: "For the altar is the tribunal of Christ, and *his body, which is there with his blood*, marks out those who approach in an unworthy state." Can language be plainer than this? How could the body and blood be there *upon the altar*, if they were absent? if there was nothing but the figure? Yet with these historical facts before him, pointing out clearly and unmistakeably the doctrine of the ancient Irish church, a man employed in illustrating its antiquities strives to mislead his readers on the most important dogma of Catholic faith, in order to give a temporary circulation to sentiments utterly at variance with those antiquities which he explored. As even the sacred Scriptures have been corrupted by those who preceded Usher in the work of calumny and of plunder, we are not to be surprised that an attempt has been made to misrepresent the ancient belief of the Irish church, which her ancient records so strongly attest.

Even the circumstances connected with the history of her missionaries plead against the assumption of the intolerant Usher. In the early ages of the Irish church her missionaries or her apostles were scattered over the surface of Europe. Columbanus was at Bobbio, in Italy; Gallus, at Constance; Rumold, in Mechlin; Virgilius, in Saltzburg; Donatus, in Tuscany; and her monks were located in Continental monasteries, all of whom were in constant connection with the head of the church, and were held in the highest esteem both by the apostolic see and by all the prelates of all the national churches throughout the western world. Could this esteem, this veneration be paid to them; could Ireland be denominated "the island of saints," had her missionaries and her people denied the real presence of Christ in the sacrament, rejected the sacrifice of the mass, or renounced the supremacy of the holy see—doctrines which at that time had been professed all over the Christian church? The rejection of these doctrines would have placed Ireland beyond the pale of the Christian world, and yet when she did not believe them, according to Usher, solitaries, pilgrims, recluses, students, princes, &c., were flocking to her hospitable shores to acquire learning and virtue and perfection in the halls of her colleges and monasteries. If her doctrines were such as Usher would feign, how have they escaped the censures of contemporary writers? Or if her doctrines have been materially altered, how have the era of the change and the name of the innovator escaped the researches of the learned antiquarian?

If such were the case, the archbishop would not have been driven to the miserable expedient of quoting isolated passages on which to raise his superstructure of calumny and misrepresentation. No such record can be found; no such annalist can be discovered; no change attempted in the constitution of the Irish church until Henry VIII., in admiration of Anna Boleyn's "fresher beauties," and in his brutal lust, overwhelmed England with schism and crime, and led her into heresy, whereby the land has been inundated with turpitude of every sort, including calumny and misrepresentation, which are necessary to conceal and keep from public view the enormities and the heinous abuses and oppressions practised in the sacred name of religion.

Purgatory is another subject against which the researches of Usher have been directed. Though the clear and convincing testimony of ancient canons and the countless instances of prayers for the dead, which are to be found in almost all the ecclesiastical records of the country, Usher hazards his vagaries, and asserts that the practice of praying for departed souls had been an affair altogether unknown to the ancient Irish Catholics.

In a tract said to have been written by St. Patrick, entitled, "De tribus Habitaculis," we read "That there are three habitations under the power of the Almighty: the first, the lowest, and the middle; the highest of which is called the kingdom of God, or heaven; the lowest is termed hell; and the middle is named the present world, or the circuit of the earth. The extremes of these habitations are altogether contrary to each other, but the middle hath some resemblance to the extremes. For in this world there is a mixture of good and bad, whereas in the kingdom of God there are none bad, but all good, but in hell there are none good, but all bad; and both these places are supplied out of the middle. For of the men of this world, some are exalted to heaven, others are thrust down into hell. For like are joined unto like, that is to say, good to good, and bad to bad; just men to angels, transgressors to disobedient angels. The blessed are called to the kingdom prepared for them from the beginning of the world, and the wicked are driven into eternal fire, which is prepared for the devil and his angels." This quotation is the groundwork of Usher's attack on the belief of the Irish church, relative to a middle state, or a place of purgation after death. In the first place it is to be observed that a great diversity of opinion exists with regard to the authorship of the tract from which he quotes. Some ascribe it to St. Patrick, others to St. Augustine, and many to St. Bernard. In the second place, admitting it to be the work of St. Patrick, Usher is supplied with a mere negative argument; nor does it follow from the silence of the author that he did not believe in the existence of purgatory. In the third place, an account of this state

of temporary punishment was foreign to the object which the author contemplated in this work, which was to give a general description of the three principal states of man, that of trial, and those of misery and happiness. The damned souls in hell can have no happiness, for they cannot hope—for they can never expect to enjoy the beatific vision. Not so with the suffering souls in purgatory, for they have hope, and where hope is there is happiness. In the prison of purgatory, souls suffering for venial faults, as the justice of Heaven demands the last farthing, are certain of at length beholding their God, and of becoming partakers of his glory. They are then to be numbered among the happy, and hence it is that the author was not called upon to enter professedly into any particular description of the state of those souls whose end is happiness. And finally, this quotation does not sustain the view of Usher, as it does not say that these souls are exalted to heaven *immediately* after their death. The writer treats of two classes of men or of souls—the just and the unjust. Had he stated that all go to happiness immediately and without delay, there might have been an argument on which Usher could lay hold, even if it were admitted the authorship belonged to St. Patrick, but no such thing is asserted. An inference, then, founded on this quotation but *feebly proves* that the Catholic doctrine of purgatory had been unknown to the ancient church of Ireland.

To this quotation Usher adds a canon ascribed to an ancient Irish synod, which is as follows: "That the soul being separated from the body, is presented before the tribunal of Christ, who rendereth its own unto it, according to its actions; and that neither the archangel can lead it unto life until the Lord judge it, nor can the devil carry it unto pain unless the Lord do damn it." Really, it is difficult to discover how it is that this canon militates against the doctrine of purgatory, in the ancient church of Ireland. The archangel cannot lead the soul unto life until it is first judged; who denies it? and even then the canon does not state, that when judged, the soul is forthwith introduced into heaven. Besides, a transitory state of purgation is life, for the soul detained therein is just in the sight of God, and consequently has life, and will become, according to the divine mercy, a partaker of the kingdom of heaven. In conclusion, Usher makes some unmeaning references to St. Patrick's purgatory in Lough-Dearg, not, however, worth notice, as if Lough-Dearg and its penitential station had anything to do with the belief of the ancient Irish church.

The canons and liturgies which have been already placed before the reader, when treating of the sacrifice of the mass, are of themselves sufficient to repel his fruitless attack. In addition to these, the following canon is found in D'Achery's collection of the canons of the ancient

Irish church (lib. 11, cap. 9.): "Synodus ait. Nunc ecclesia multis modis offert Domino. Primo, pro seipsa. Secundo, pro commemoratione Jesu Christi, qui dixit, 'Hoc facite in meam commemorationem.' Tertio, pro animabus defunctorum." "The church now offers the sacrifice to God in many ways; first, for itself; secondly, for the commemoration of Jesus Christ, who said, 'Do this in commemoration of me;' and thirdly, *for the souls of the departed.*" Here, then, is an express canon declaring the belief of the Irish church, on which the vision of Usher could not dwell. Can such a man have been sincere in concealing the truth of historical research from the Protestants of Ireland? In the life of St. Pulcherius, it is stated that he was accustomed to pray for the repose of the soul of Ronan, a chieftain of Ely, and that he had frequently recommended the soul of the same chieftain to the prayers of the faithful. In a life of St. Brendan, which Usher himself quotes, it is read that "the prayer of the living doth profit much the dead." In the ancient life of St. Ita, it is recorded that "she had constantly prayed for the soul of her uncle, and that 'alms were given by his sons' for the same purpose." Yet Usher has closed his eyes to the refutation of his extravagance, which these historical facts contain. And yet despite the authority which they stamp on the doctrines of the church of Ireland, Usher maliciously strives to impress his readers with the idea that the fictions of his own mind have been the tenets of that church.

Images, prayers to the saints, are also deemed worthy of the notice of this Protestant archbishop. He gives an extract from his favorite commentator, Sedulius, to the following effect: "That it is impious to adore any other besides the Father, the Son, and the Holy Ghost; and that all the soul oweth unto God, if it bestoweth it upon any besides God, it committeth adultery." To this he subjoins a passage from Claudius: "That God doth not dwell in things made with hands, nor in metal or in stone." Who affirms that he does? What has this in connexion with the respect which the ancient as well as the modern Irish Catholics paid and do pay unto the cross, and to the images of Christ and his saints? Surely no Catholic adores the cross, nor does he believe that any divinity resides in the metal, stone, or any other material of which the image may be constructed. As has been already observed, Claudius was not an Irishman: on the contrary, he was the iconoclast bishop of Turin (and as such, the model of Usher), against whom Dungal, a learned Irishman, had written his celebrated work, "Responsa contra perversas Claudii Turonensis Episcopi sententias." "Responses to the perverse opinions of Claudius, bishop of Turin;" a work that could not have been unknown to Usher, as an antiquarian, and which alone would have been sufficient to con-

vince him that the practice of paying a relative veneration to the cross, to relics and images, and of invoking the intercession of saints, had been universally observed in the ancient church of Ireland. Against the heretic Claudius, Dungal has published the work already mentioned, and in that work enters on the doctrine of the invocation of saints, observing: "If the apostles and martyrs, while in this world, could pray for others, how much more so can they do it after their crowns, victories, and triumphs?" We meet with the practice of this devotion in the recorded acts of all the Irish saints. The metrical life of St. Brigid, written by St. Brogan in the seventh century, concludes with these words: "There are in heaven two holy virgins who may become my protectors, Mary and Brigid, on whose patronage let each of us depend." In like manner St. Livinus, an Irishman and a martyr, in the epitaph which he had composed to perpetuate the memory of St. Bavo, at Ghent, thus implores the prayers of that saint: "This church which thou hast founded, mayest thou, O holy Bavo, protect by thy merits." There have been in the ancient liturgy of the church of Ireland (the cursus scotorum), masses appointed for the festivals of the blessed Virgin, for those of the apostles and other saints; while the collects of all these masses contained the prayers of both priest and people, imploring the intercession of these saints, through the infinite merits of our Lord and Saviour Jesus Christ. It is, then, a fact undeniably true, that these Catholic doctrines had been believed and practiced in the ancient church of Ireland, exactly as they had been from the introduction of the Gospel in all the other national churches of the Christian world.

The chrism is another subject to which the criticism of Usher has been directed, and in his view of this matter he recurs to a letter which Lanfranc addressed to Gothric, in the eleventh century, that prelate complaining, that among the Irish, chrism had not been used in the administration of baptism. Chrism is not an essential of the *sacred rite of baptism*, otherwise, what should be done when necessary baptism is conferred by laics, who can have no access to the oil of chrism? It was nothing more than a mere ceremony, and therefore its use or its omission was neither opposed to Catholic faith or contrary to the apostolical institutions; this, Usher perfectly well understood. In various churches different ceremonies have been used when the sacrament of baptism was conferred, which, with time, fell into desuetude; in fine, ceremonies have nothing to do with faith; and hence, the church of Ireland not deeming the use of chrism necessary, did not enjoin its observance. As the attention of the archbishop Lanfranc was directed to such a trifling omission in the rite of baptism, our antiquarian Protestant bishop of Armagh ought to have informed us why it is that the Irish ecclesiastics

were not accused of maintaining the supremacy of the Pope, the real presence, the sacrifice of the mass, &c. Why pass over these essentials? If the dogmas professed and believed in Ireland were different from those of the Gallican church, whence this Norman bishop came, why has he not censured them? Why has he passed over these great dogmas in profound silence? Because, since the first ray of Christianity beamed on the Irish people, their belief was the same, continued the same, and her people triumphantly continue, despite the sword of the persecutor, to practice and declare their faith handed down from the era of her glory to the moment that the iron rule of England has tried their souls in the fellest ordeal to which a nation has ever been subjected. The letter of Lanfranc is therefore detrimental to the cause of the learned antiquarian.

According to Usher, the use of the Scriptures had been general among the ancient Irish people; they were then biblicals, according to Usher's own heart; and in order to establish his thesis, the advocate for the reading of the Scriptures *without note, or comment, or authority*, to instruct, or correct, or restrain the vagaries of the mind in its interpretation, if false or incorrect, quotes an extract from Sedulius, which is given in the following words: "Search the law, in which the will of the Lord is contained." And Bede is also brought to the rescue, when treating of the successors of St. Columba. "They observed," says the Venerable Bede, "all those works of piety and chastity which they could learn in the prophetical, evangelical, and apostolical writings; and all who went in company with Aidan, whether they were shorn or laymen, were obliged to exercise themselves either in the reading of the Scriptures or in the learning of the Psalms." Thanks to the researches of Usher. What an important discovery! But where is the inference in favor of his views? Assuredly the Catholic church does not prohibit the reading of the Scriptures, provided the sacred records be perused with proper dispositions, not with the view of extracting therefrom opinions which the private spirit of every one who is blessed with *a little learning* assures him to be the right mode of interpretation. It appears, then, that the associates of St. Aidan, the bishop of Lindisfarne, were in the habit of exercising themselves in the reading of the Scriptures. Surely, in Aidan they had a safe guide and an admirable expositor, who did not wish to lead men's minds captive with the vagaries of private interpretation. Sedulius, indeed, observes, "Search the law," but he does not give licence to every one to adopt a meaning of his own, or interpret the law, setting thereby at naught the authority of the church, which is the pillar and the ground of truth. Though the fathers of the Irish church labored in procuring copies of the sacred text, which they transcribed, there was still only one church subject

to the one head, the visible representative of Christ and the successor of Peter, while Usher and his readers of the Bible can boast of their extraordinary success in establishing various religious structures, all admirably united in hatred to the Catholic church, but all of them elegantly disagreeing among themselves, and each of them sturdily maintaining the orthodoxy of his own private spirit, by quoting extracts from the sacred writings. The ancient fathers of the Irish church were too artless to permit dabbling of this sort; they had no plunder to retain from the rightful owners; they had no temporal interests to subserve, as those strange and modern pastors of Protestantism; they allowed no man to preach the Gospel until he had been qualified by a necessary course of training, of education, and by the reception of holy orders; they allowed no lady, however exalted, to assume the supremacy over the Irish church, much less *lady preachers* and *lady confessors;* they had no madmen, with their followers, nor the dupes of a Southcot, nor the more modern interpreters of the Scriptures—the Mormons.

Is it not a melancholy reflection, that the splendid talents of such a man as Usher have been idly wasted in endeavoring to uphold a controversy so extravagant and groundless, and one in which he could not succeed? What a pity, that rare endowments, such as nature lavished upon him, were not otherwise employed than in striving to fasten on the ancient church of Ireland the fictions and the fancies of his own mind as the religious tenets of that church, and corresponding, as he meant to shew, with the multitudinous errors of the Protestant system. Such a procedure would be inexplicable had we not known the position of Usher, not as an antiquarian, but as a Protestant archbishop, imbued with the current fanaticism of the day. He was a bigot and a persecutor, an implacable one, also, of his Catholic countrymen. To the abominable spirit of religious bigotry and intolerance he became a victim, and laboring under its influence, he has composed a book which, if otherwise worthless, has left to posterity an awful exemplification of the baneful effects which they produce on society.

Though the celibacy of the Catholic clergy be a matter only of discipline, being merely an ecclesiastical law, and having no immediate connexion whatever with the principles of the Catholic faith, yet it has been subject to the prying research of the great Protestant censor. According to his view, the salutary discipline of celibacy had no existence in the ancient church of Ireland, and hence he maintains that the Catholic clergy of that church were allowed to marry, or have wives and children, as the Protestant clergy of his days, *in the fullness of the new evangelical liberty, thought fit to do.* As the ancient discipline of celibacy gives the clergy of the Catholic church a decided superiority

over their pretended rivals, hence it is, that Protestants in general strive to depreciate its observance and its utility. In support of his favorite scheme, Usher refers to the sixth canon of the synod, called of Patrick, Auxilius and Isserninus, which runs thus: "If any clerk, from the door-keeper up to the priest, shall be seen without being habited in his tunic, and if his head be not shorn according to the Roman manner, and if his wife will walk out without her head veiled, he shall be contemned by the laity, and separated from the church."

In the first place, it is manifest that this canon cannot be reckoned among the number of those ascribed to St. Patrick, because it enjoins the observance of the Roman tonsure, which had not been introduced into Ireland until about the middle of the seventh century; this canon must have been framed at that or a subsequent period. Besides, from this canon it cannot be inferred with any degree of certainty that priests had been permitted to engage in the married state. The canon says, "If any clerk from the ostiarius (the door-keeper.) *up to the priest* (usque ad sacerdotem) shall be seen," &c. Is it, then, certain that the priest was included within the prohibition which this canon enacts? It can signify the clerks or ecclesiastics verging towards the office of the priesthood, but not the priest. Nay, even admitting that this canon embraced the order of priest, it would certainly be at variance with many of the most ancient constitutions of the Irish church. In the penitential of Cummian we find a canon which condemns not only the marriage of a monk, but also of a clerk. "If," says the canon, "a clerk or a monk, after he has devoted himself to God, shall return to his secular habit, or *marry a wife*, he shall do penance for ten years; three of which he shall spend on bread and water, and shall ever after abstain from the use of matrimony." According to Columbanus, in his Penitential: "Ecclesiastics who were married before they had taken orders, and whose wives were still living, were bound to abstain from them under pain of being considered as adulterers." The twentieth canon of this penitential is contained in these words: "If any clerk or deacon, or ecclesiastic of any degree, who was a layman in the world, with sons and daughters, shall, after his conversion (to religion), know his wife, and beget a child, he must know that he has committed adultery, wherefor he must do penance for seven years on bread and water." In like manner the twelfth canon of the Penitential attached to the "Cursus Scotorum" ordains: "If any clerk of superior degree *who had a wife, and after his dignity (ordination) shall again know her*, he must be considered as having committed adultery; if a clerk, he must do penance on bread and water for four years; if a deacon, for six; if a priest, for seven; and if a bishop, for twelve years.

From these canons it is evident that the ecclesiastical law of celibacy

had been observed in the ancient church of Ireland, and consequently the explanation given to the one on which Usher rests his staff, must be admitted as the most consistent; it was drawn up in the seventh or eighth century. Had the marriage of priests been then tolerated, it can be presumed that the same indulgence had been extended to the ages which immediately ensued. A practice of this description would not have fallen into disuse without a struggle, and it would have prevailed in the tenth and eleventh centuries. Had such a toleration existed in the Irish church, it would not have escaped the vigilance of Lanfranc; nor did it exist in the twelfth, that fatal period in which the bad morals of English ecclesiastics brought upon them the strictures of Albinus O'Mulloy, abbot of Baltinglass. As Giraldus Cambrensis, the man of many and furious invectives against the Irish clergy, would not have observed silence with regard to such a departure from ecclesiastical usage in other churches. In all our ancient records there is no instance to be found of a married priest; such a character would be an anomaly. It is most certain that the law of clerical celibacy had been enforced and observed in Ireland exactly as it had been in the Roman, Gallican, and other national churches. If, then, in the annals of the Four Masters mention be made of the son of a priest, or that of a bishop, the circumstance is explained by the canons already laid before the reader.

The craters of Vesuvius nor the waters of Niagara could not parch up or extinguish the hatred of English Protestantism towards this holy and salutary discipline, which is to be found only in the Catholic church, as a distinctive badge, peculiar to it alone. Lutherans and Calvinists alike, strangers to the graces of the sacraments, consider chastity as a thing impossible, and on that account suspect and accuse its professors in the Catholic church, with its outward observance only. They have risen in judgment against it, as unjust witnesses, belying themselves in their own iniquity. They pretend to lament the injury to society which they say the discipline of celibacy inflicts, and with the Roman emperors, who persecuted the church of God in its infancy, they would, in detestation of this holy practice, utterly abolish it, as if anxious and under the plea of consulting for the preservation of the human race. Hence a false jealousy with Heaven itself, because some faithful Christians of both sexes voluntarily embrace a state of life specially commended by the sacred writings. Hence it is lamented, that persons, male and female, who adorn the sanctuary and the cloister, are not the ornaments of society and connubial bliss, while to God and to the service of religion such mourners for the welfare of the commonwealth would only assign the least envied of the human family. But before they war against religion in thus decrying its salutary institutions, those pious conservators of society should cast an eye of pity towards home, and

extend their sympathy towards those unhappy victims of vice and crime who become lost to society, and to that end for which they have been created. There are more unfortunate females suffocated, when their miserable condition baffles medical skill, in England, perhaps in a single hospital, say of London, within a single year, than there are virgins in all the convents of Ireland, nay, in all the empire. Six thousand annually, are said to be consigned to eternity in this awful manner, without the least regard to their immortal destiny. Really the tree of Protestantism is known by its fruit. If, says St. Augustine, an ass, overburdened, reclines on the highway, there is some one ready to assist it: but when the soul of man, purchased by the blood of the Redeemer, falls and perishes, there is none to help it in its calamity—there is no one to sympathise with it, nor to pour on its wounds the sanative oil of charity.

Constantine the Great did not entertain the same opinion with the sectaries of the present day, as Eusebius, of Cæsarea, testifies; he also enacted laws in favor of holy virgins; his mother Helena thought with her son; she invited the sacred virgins to her board, and ministered herself, while they partook of her hospitality. Says Socrates: "Helena virgines, quæ ecclesiasticæ vivendi regulæ se consecraverant, ad epulas invitabat, ipsa illis ministrabat, obsonia mensæ apponebat." St. Athanasius writes, that even the Gentiles deemed the life of celibacy as divine, and held it in the highest veneration. Even the Jew, Philo, could not but commend the virgins who dedicated themselves to religion. Nay, even the sworn enemies of Christianity, the Pagans and Turks, admired and revered the virtue of continence—so much so, that the convents of virgins have been as secure among them as with the Christians. Leo Allatius, in his "Concord" of the Oriental and Western Churches, writes that a certain Turk, who, when drunk, had behaved violently at the gate of a convent, was tried and condemned; and he adds, that even their military men highly revered these sacred virgins, while selling their textures or needlework to the Turks. In pagan Rome the vestal virgin was so much esteemed, even when condemned to death, that the executioner was not at liberty to perform the sentence until she had been corrupted. Hence, during the persecutions of the primitive Christians, when a virgin was to be slain, infamous attempts on her person were ordered, as we find in the martyrdom of the virgins St. Agnes, St. Serapia, and St. Lucia; but angels having protected their sacred persons from insult, the tyrants were obliged to depart from the observance of this custom. Even the continence of the vestal virgins of pagan Rome, which was not perpetual, as with the Catholic church, was held in such veneration, that the person who violated one of those virgins was punished with burial while alive; and the place in which this singular sort of execution was performed, got the name of "Campus

Sceleratus," the field of crime or lewdness. St. Ambrose affirms, that the virgins of pagan Rome were, after a stated course of continence, permitted to marry. To Christian virgins alone is due the merit of perpetual chastity, which is a grace of the new law, and which has been originated by the most holy and immaculate Mary, mother of God, who assured the angel, when announcing the will of Heaven in her regard, that she knew not man: "Quoniam virum non cognosco."

The great virtue of perpetual chastity is only to be found in the Catholic church, according to St. Athanasius, with whom St. John Crysostom in various passages of his homilies agrees. "Among the Greeks, some few, guided by philosophy, were contemners of riches, and were able to subdue the emotions of anger; but the flower of virginity did not bloom among them: in this respect, they yield to us the palm, candidly acknowledging that it is above the efforts of nature, and superhuman." In another homily, treating of temperance and fasting, he says: "Such is virginity, such is its difficulty, that when Christ descended from heaven to transform men into angels, to plant on earth a heavenly city, he did not deem it proper to prescribe or command its observance. Though he did not shun death—though he bore his cross, and though he ordered us to forgive our enemies and return good for evil,—yet he did not attach to the observance of virginity the sanction of a law; but he has left it to each one's discretion to choose. Truly great is the dignity of this matter: it is the occult field of virtue, which is made manifest in those who have performed in the old law many things otherwise illustrious." Still expounding his subject, he continues: "The great Moses, the chief of the prophets, the familiar friend of God, did not look towards the goal of virginity, but had recourse to the safeguard of marriage; nor has he dared to commit himself to the sea of virginity, fearing its waves. And the patriarch Abraham could overcome the paternal affection towards his son, whom he could immolate on the pile; but to the contest of virginity he did not dare to gird himself." St. John, in the Apocalypse, assures us that holy virgins sing before the divine Majesty a new canticle, which no other has known. St. Epiphanius, in his exposition of Catholic faith and discipline, says: "Virginitatem solitaria vita proxime sequitur quam in plerisque sexus utriusque Monachis videmus"—"a solitary life appropriately follows that virginity which we behold in the monks of both sexes." To these he adds the continent, widows, chaste spouses. In the Gospel and in the writings of the fathers of the church, we have many encomiums on the virtue of chastity, which every sincere Catholic must revere, while the Protestants of England, now famous for bastards as well as Bibles, deride and depreciate this salutary discipline, to which the Jew and the Gentile paid the homage of his veneration and respect.

And Tertullian, in eulogizing the virtue of chastity, says: "It is the flower of morals, the honor of our bodies, the glory of the sexes, the integrity of our blood, the safeguard of our race, the foundation of sanctity, the prejudgment of every good and virtuous mind."

APPENDIX.

I.

Sees founded in the fifth century, and which have merged into the larger ones in the course of ages, are as follow:

The see of Sletty, Queen's county.—St. Fiech its founder and first bishop, already noticed in the history of the archdiocese of Dublin.

See of Beg-Erin, or little Ireland.—St. Ibar, bishop, abbot and founder of Beg-Erin, on the coast of Wexford.

This saint was a native of Ulster, and was converted to the Christian faith while the national apostle was preaching the glad tidings of redemption to the people of that province. His family was an illustrious one, whose opulence and honors were accessible to Ibar; but his resolution of preferring those heavenly treasures which neither moth nor rust consumes, remaining unshaken, he became the constant companion of St. Patrick in all his subsequent labors through the territories of Leinster and Munster, and ranked justly in the number of his most favorite disciples. The apostle of Ireland entertained such an opinion of his zeal and of his virtues, that he invested Ibar with authority to preach through Ireland. His mission was attended with abundant fruit, as numbers were converted to the faith through his instrumentality.

On his return from the mission with which St. Patrick entrusted him, Ibar settled at Beg-Erin and there founded his great monastery and school, in which human knowledge and the science of heavenly wisdom were taught and inculcated. His establishment was open to all; the stranger as well as the native student gratuitously received his education, and in a short period the fame of St. Ibar's retreat became more and more celebrated.

The precise period of his promotion to the dignity of bishop is not known, but in all probability it must have taken place about the year 460. His festival is marked on the 23d of April, and the annals of Ulster and Innisfallen record his death in the year 500. The fact of this saint's death, A.D. 500, points out the futility of the opinions of those who maintain that an Episcopacy was established previously to the arrival of St. Patrick, and that St. Ibar officiated as a bishop before that time.

West Cashell, in Sligo.—See Elphin.

See of Duleek, county of Meath.—St. Kienan or Cenan was the founder of

this see about the year 472. The monastery was erected two years before, and in pursuance of the example which other bishops had set, it was raised to the dignity of a see.

St. Kienan was a native of Meath and descended of a noble family, and was baptized when an infant by St. Patrick. The saint wrote a life of the apostle, which was greatly esteemed. Kienan's death took place on the 24th of November, A.D. 489. The school which was attached to the monastery, such had been the reputation of its founder, attained the rank of a rival establishment with that of Armagh.

See of Oran, in Roscommon.—St. Patrick is said to have erected a church here, called Killgaramh (the ancient name of it being Huarangaramh). St. Cethegus, whom some call bishop of Oran, was a disciple of St. Patrick. He was born in Tirelill, his mother having been a native of this district. His father was a native of Meath and of the district of Domnach-sarige, near Duleek.

St. Cethegus is well known in the Irish calendars, and is called St. Patrick's bishop, or his suffragan. He is said to have been employed as bishop in various places far distant from each other; for instance, sometimes at Domnach-Sarige and other times in Tirerill. Cethegus was buried at Kilgaramh. There is no certainty that he was the bishop of this see. His death probably took place before the year 497.

See of Slane, county of Meath.—Venerable through its antiquity and the character of its bishop, St. Erc, who was the particular friend of St. Bridget. She accompanied St. Erc to Munster, whither he had gone on a visit to his friends, as he was of that province, and on business connected with the general interest of the Irish church. They attended the synod held in the plain of Magh-Femyn, and in which Erc spoke highly in honor of St. Bridget and of the miraculous powers with which God had gifted her.

Erc was the son of Dego, who disregarded the injunction of the monarch Leogaire, by which any of his attendants were forbidden to show any mark of respect or civility to the apostle of Ireland, and who, on receiving St. Patrick's benediction, became a believer in the truths of the Gospel. As St. Erc died in his ninetieth year and in the year of grace 514, it is not improbable that he was consecrated before the decease of St. Patrick, or about 465.

See of Ardmore, county of Waterford.—St. Declan was bishop and founder of this see. Declan was descended of Ercus, prince of the Desii, and by his exalted virtues obtained universal respect and veneration. Declan flourished in the fifth century, and became eminently distinguished during a considerable portion of the sixth. The precise period in which he founded the see of Ardmore is not exactly known; but it must have been some years after the death of St. Patrick. This saint is mentioned as one of the four prelates who were officiating in Ireland prior to the arrival of St. Patrick: the year of his death, A.D. 527, which took place shortly after that of St. Ailbe, of Emly, is quite sufficient to refute such an assertion. Of his missionary labors in the territory over which he presided, and of his exalted virtues and sanctity, there is abundant evidence in the martyrologies of Dungall and Aengus.

The ruins of the once celebrated cathedral of Ardmore, with its round tower, hanging on an eminence over the ocean, still exist as a monument of the piety and religion of former times, and still remind the traveller of those days of her splendor and independence in which Ireland adorned her domestic altars and erected others in the lands of the stranger.

See of Louth, and county of, &c.,—St. Moctheus its founder,—was the seat of literature, and moreover the asylum of the poor. This saint was a Briton, and having been many years the companion of St. Patrick in his missionary labors, was at length consecrated bishop and established his residence at Louth. The schools of Louth became celebrated, and it is on record that one hundred bishops and three hundred priests, eminent in sanctity and learning, received their education within the sacred walls of the monastery of Louth. Gratuitous education was one of the plans which Moctheus formed for the general conversion and happiness of the Irish nation.

It seems that the Almighty blessed this saint with a long life for the benefit and advantage of religion and literature. He lived to the age of 100 years, and his death occurred A.D. 535.

See of Rathcoipa, near Down.—St. Tassach, the prelate from whom St. Patrick received the last sacraments, was the founder of this see His death is supposed to have taken place before the year 497.

Rath-Muighe, county of Antrim.—St. Olcan, or Bolcan, bishop and abbot of Rathmuighe, is considered the most learned of all those who conducted education in the fifth century. Having been baptized by St. Patrick, he repaired to Gaul for the purpose of prosecuting his studies, and on his return home was promoted to the episcopal rank and was settled in Dalrieda.

St. Olcan founded the monastery of Rathmuighe and its schools, which became pre-eminent for scriptural and theological instruction. Among his scholars is reckoned St. Mac Nise, who afterwards became the first bishop of Connor. He is said to have written several valuable works, which have become a prey to the wreck of time or the fury of persecution. His natalis, or the day of his death, is marked on the 20th of February.

See of Domnagh-Patrick, county of Galway.—St. Falertus, whom St. Patrick placed there, was the founder. It is not known whether his consecration took place before or after the death of St. Patrick.

See of Antrim.—St. Mochay presided here: was a disciple of St. Patrick. Mochay died A.D. 497. His consecration may be admitted as reaching back to the year 465.

See of Hy-Falgia, King's county.—St. Macaleus, from whom St. Bridget received the veil, presided in this see. The saint died in the year 490.

See of Rathcunga, county of Donegal.—St. Bitheus was the founder: was contemporary with Bron, of Cashel-Iorra, and Asicus of Elphin, who was his uncle. It is likely that he was also bishop of West-Cashel. He has been buried at Rathcunga, where the remains of his uncle, St. Asicus, were deposited.

II.

Sixth Century — Minor Sees.

See of Clonard, county of Meath.—See diocese of Meath for the successors of St. Finian.

St. Finnian, the founder of the monastery and its celebrated school. His successor, St. Sennach, became its first bishop, and presided thirty-six years. Sennach died on the 21st of August, A.D. 588.

Clonard had united to it, before the synod of Kells, in 1152, Slane, Dunshaughlin, Trim, Skrine, Ardbraccan and Fore.

In the thirteenth century Duleek and Kells were united to Clonard. In 1206 the see was translated from Clonard to Newtown, near Trim, under the incumbency of Simon Rochefort, and a cathedral church erected, and since that time its prelates have uniformly assumed the title of bishops of Meath.

The founder of the see of Kells is unknown. Dunshaghlin had for its founder St. Sechnal, *alias* Secundinus.

See of Ardstraw, county of Tyrone,—was founded by St. Eugene: was afterwards translated to Maghera, and finally united to the see of Derry.

See of Clones, already noticed in Clogher, had St. Tigernach for its founder.

See of Coleraine, now county of Derry, had in the year 540 St. Corpreus for its first bishop. Now annexed to Derry.

See of Killare, county of Westmeath, had St. Aidus for its founder.

See of Iniscaoin-Deghadh, county of Louth, had St. Dagaeus for its bishop. St. Etchen, who ordained St. Columba, resided in the county of Meath; and besides these are enumerated Saints Sedna, Dallan, Lugidus, Mochu, Loige, Cronan and many others, who were settled through the provinces as circumstances or the good of the missions required.

In the seventh century we find the see of Trim established by St. Loman, whose memory is revered there on the 17th of February.

See of Ardbraccan, county of Meath, was founded by St. Ultan, who died on the 4th of September, A.D. 657.

See of Lusk, county of Dublin, had St. Petranus for its bishop.

See of Inspict, county of Cork, had St. Gobban presiding as its bishop.

Achad Dagan, county of Waterford, had St. Dagan as its bishop.

In this brief analysis of the minor sees of Ireland, the reader will perceive the care and the vigilance of those holy men to whom the national church of Ireland was entrusted in its infancy, and who enforced the doctrine which they preached, as well as the discipline which they observed, by the efficacy of example and the splendor of their own virtues.

III.

In the pontificate of Pope Victor I., who was raised to the chair of Peter in the year 193 of the Christian era, the celebrated controversy regarding the

observance of Easter was first agitated. The Christians of Asia Minor were in the habit of celebrating the feast of the resurrection of our Lord on the 14th of the Jewish month of Nisan, on whatever day of the week it occurred; those of other countries observing the feast of Easter on the Sunday which followed the 14th of the month Nisan, after the vernal equinox. There was, then, a serious difference, which required correction.

But whereas it was represented to the Roman Pontiff that this custom was observed, not for the sake of the Mosaic rite, but rather through respect and reverence to the ancient tradition, which they alleged to have received from the apostle St. John, there was nothing arranged so as to obtain uniformity in the observance of the paschal feast.

The Montanist heretics and Blastus, a priest of the Roman church, asserting that the Christians were bound by the divine law to celebrate the Jewish rite, Victor, who was still supreme Pontiff, fearing lest the Asiatics would embrace the same doctrine, and that he himself, as pastor of the entire fold, should be deemed as conniving at their error, resolved to put an end to this abuse. He therefore convened a council at Rome, and moreover authorised the principal bishops of the church to convoke their suffragans and discuss the matter with a view of terminating the controversy. Many of the prelates obeyed the instructions of Victor, and informed him that the councils held in the different provinces of the church had come to the conclusion that the feast of Easter should be observed on the Sunday; but on receiving letters from the bishops of Palestine, in which they spoke of their brethren in Asia Minor as if they were in this affair the abettors of an error opposed to faith, the Pontiff became confirmed in his opinion. He then, in the plenitude of his pastoral care and vigilance, addressed letters to Polycrates, the bishop of Ephesus, ordering him to convene a synod of all the Asiatic bishops, and moreover threatening the sentence of excommunication, should they continue to celebrate the feast of the resurrection according to the Mosaic rite.

The bishop of Ephesus, in his reply to the Pontiff, assured him that they observe inviolate the feast of the Pasch on the 14th day of the month, according to the Gospel, preserving in all things the rule of faith, and resting the propriety of their observance on the authority of John the evangelist, who reclined on the bosom of the Redeemer, Philip, one of the twelve, and Polycarp. "Hence," said Polycrates, "I will not be disturbed by those things which are done with a view of drawing us from the ancient practice of our church."

Councils were simultaneously held at Jerusalem, Rome, Pontus, in which Palma, by right of seniority, presided; in Gaul, which Ireneus conducted, and in many other places; all affirming that the mystery of the Lord's resurrection should and ought to be celebrated on Sunday. Those important proceedings still more confirm the Pontiff in his opinion of that which was already written by the bishops of Palestine with respect to their co-prelates in Asia Minor. Victor again addressed the bishops of that country and renewed the threat of excommunication; but it does not appear that he proceeded to fulminate the sentence against them.

To establish an uniform discipline in the observance of this great feast, the Council of Nice decreed that it should be kept on the Sunday immediately following the 14th day of the first lunar month, and that it should not be observed before the vernal equinox, lest the church might seem to agree with the Jews, whose passover in some years occurred before that period. The universal church at once admitted the decree; some few adhering to the former system, who by their resistance to the authority of the church were cut off from the body of the faithful, and obtained the name of "Quartodecimans."

Another difficulty arose, and was the one in which the church of Ireland was concerned, as to the mode of calculating when the first day of the lunar month commenced. The Jewish cycle of eighty-four years was the one which the primitive Christians adopted, or rather to which they accommodated their practice. It was observed by the Roman, and in fine by the whole Western church, at the time that St. Patrick arrived in Ireland to evangelize the nation.

In a few years after the celebration of the Council of Nice, the church of Alexandria substituted, instead of the old cycle, a new one of nineteen years, which Anatolius, bishop of Laodicea invented, and which was afterwards reformed by Eusebius of Cæsarea. The churches of the West still adhered to the old Jewish cycle of eighty-four years, a cycle that was subject to many inaccuracies, as it supposed each lunation to be shorter than it really is by two minutes and some seconds: hence in the year 387 the festival of Easter was observed at Rome on the 18th of April, and at Alexandria on the 25th of the same month; and again, in the year 417 the same feast occurred at Rome on the 25th of March, and at Alexandria on the 22d of April. To obviate such a difference, it was judged advisable to form a new cycle, and about the year 457 that of Victorius of Aquitain was published, which, though seemingly approaching the computation of Alexandria, differed from it very materially. At length, about the middle of the sixth century, Dionysius Exiguus framed a new cycle, which in every respect corresponded with the one of Alexandria, and which was adopted by the whole western world.

The church of Ireland received the old cycle of eighty-four years from St. Patrick, and was the one which he saw practised in Rome while he was in that city, as well as in Gaul. Be it observed, that any practice handed down to the Irish people by their beloved apostle was adhered to with the greatest veneration; and hence we find the old calculation which he introduced was maintained until the year 610, when St. Dagan, having been in Britain and meeting with Laurentius, Mellitus, and other Roman prelates, a controversy arose on this question of the paschal feast. These prelates shortly after addressed a letter to the Irish clergy on the subject, some of whom were, as it was a matter of discipline, or rather a question of astronomical calculation connected with the leading festivals of the year, of opinion that the Roman method should be adopted for the sake of uniformity. Others of the clergy were for correcting the Irish system by allowing the earliest paschal Sunday on the 16th of the moon, according to the old Roman custom, instead of the 14th; while the great

body of the clergy were determined not to yield the calculation which they had received from their predecessors.

Thus stood the affair until the year 630, when a letter of admonition was received from Pope Honorius I., in which he exhorted the Irish clergy to reflect "how few they were in number compared to the rest of the world, and that they, who were placed at the extreme bounds of the earth, should not consider themselves as wiser than all the ancient and modern churches of Christ; and that they should not presume to celebrate a different Easter from the rest of the churches, contrary to the paschal calculation and synodal decrees of the whole world."

To take this letter into consideration, a synod was convoked and held at Old Leighlin, the bishop of Emly, according to Cummian, presiding. The representatives of the leading religious establishments attended at this synod. Laserian, of Old Leighlin, was the advocate and principal supporter of the Roman system, and, arguing on the ground of unanimity, maintained that the old cycle of eighty-four years should be abandoned and the one which the western churches had chosen should be substituted. The great opponent of St. Laserian was Fintan Munnu, who could not be induced to adopt the opinion of Laserian and others who concurred with him, so profound was the reverence in which this great man held everything that was delivered by St. Patrick. He therefore contended that the Jewish cycle, which the apostle of Ireland introduced, and which the fathers of the fifth and sixth centuries had bequeathed, should be upheld; that church discipline did not in itself require uniformity of time or place; that it must often vary according to circumstances, and that if other nations thought proper to change the former cycle, the Irish church should not relinquish the system, which had been consecrated by age and by the example of their saintly predecessors, who were distinguished by their zeal and labors in foreign countries as well as at home, and who were justly ranked among the brightest ornaments of the Christian world.

The majority of the prelates and the superiors of the old establishments were for adopting the computation which the universal church had sanctioned and practised, declaring that they had been directed by their predecessors to be guided in matters of faith and discipline, which the successors of the apostles invariably taught and held.

Wherefore, in accordance with a canon which St. Patrick established, directing "any controversy that might arise in the church of Ireland to be referred to the apostolick see," it was resolved that deputies should proceed to Rome and refer the cause in question to the definitive sentence of the Roman Pontiff. Having arrived there, the deputies saw that Easter was celebrated at one and the same time by people of various nations, and having returned home, they assured their constituents that the Roman computation was the one which the churches of Gaul, Italy, and of the whole world, embraced.

The province of Munster, all over, adopted the Roman cycle: it was likewise received in the greatest part of Leinster, and over a considerable portion of Connaught after the year 633. Though great numbers of the clergy in the

northern province of Ireland were content to receive the Roman computation, yet the great majority were for retaining the ancient cycle. The influence of the order of St. Columba in this district, was the principal cause to which this discrepancy of opinion should be attributed. The name of St. Columba was of itself a sanction, and hence the system which he had observed obtained an overwhelming preponderance in the north. The primate of Ireland, Thomian, observing the conflict of opinion which the discussion of this discipline had created, and being moreover solicitous to have the question finally adjusted, caused letters to be sent to Rome, in which the arguments of both parties were fairly stated. Though the letter of the primate had not reached its destination until after the death of Pope Severinus, the Pontiff elect, John, and the other leading members of the Roman see, addressed an epistle to the bishops and clergy, and was directed as follows: "To the most beloved and holy Thomian; Columbian, bishop of Clonard; Cronan, bishop of Antrim; Dima, bishop of Connor, and Baithan, bishop of Elphin; Cronan, abbot of Moville; Ernian, abbot of Torre-Island; Laistran, abbot of Ardmacnasca, near Down; Scellan, abbot of Armagh, and Segenus, abbot of Bangor; together with Saran, master and teacher of theology, and the other Scot doctors and abbots."

Notwithstanding the admonition which the letter conveyed, the Irish paschal computation was still observed in the province of Ulster until about the year 703, at which time the celebrated Adamnan, of Hy, and biographer of St Columba, acknowledged the Roman cycle, and through his influence with the Columban order, had it received all over the northern districts of Ireland

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IV.

Declaration of Loyalty signed by the National Assembly of the Roman Catholic Clergy of Ireland, in the year 1666.

"To the king's most excellent majesty:—We, your majesty's subjects, the Roman Catholic clergy of the kingdom of Ireland, together assembled, do hereby declare, and solemnly protest before God and his holy angels, that we own and acknowledge your majesty to be our true and lawful king, supreme lord and undoubted sovereign, as well of this realm of Ireland as of all other your majesty's dominions; consequently, we confess ourselves bound in conscience to be obedient to your majesty in all civil and temporal affairs, as any subjects ought to be to their prince, and as the laws of God and nature require at our hands. Therefore we promise that we will inviolably bear true allegiance to your majesty, your lawful heirs and successors, and that no power on earth shall be able to withdraw us from our duty herein: and that we will, even to the loss of our blood, if occasion requires, assert your majesty's rights against any that shall invade the same, or attempt to deprive yourself, your lawful heirs and successors of any part thereof. And to the end this our sincere protestation

may more clearly appear, we further declare, that it is not our doctrine that subjects may be discharged, absolved, or freed from the obligation of performing their duty of true obedience and allegiance to their prince, much less may we allow of, or pass as tolerable, any doctrine that perniciously and against the Word of God maintains 'that any private subject may lawfully kill or murder the anointed of God, his prince.'

"Wherefore, pursuant to the deep apprehension we have of the abomination and sad consequences of its practice, we do engage ourselves to discover unto your majesty, or some of your ministers, any attempt of that kind, rebellion, or conspiracy against your majesty's person, crown, or royal authority, that comes to our knowledge, whereby such horrid evils may be prevented.

"Finally, as we hold the premises to be agreeable to good conscience, so we religiously swear the due observance thereof, to our utmost, and we will teach and preach the same to our respective flocks. In witness whereof, we do hereunto subscribe, this 15th day of June, 1666."

Declarations of the Sorbonne, at Paris.

1. "We, the undersigned, do hereby declare, that it is not our doctrine that the Pope hath any authority in temporal affairs over our sovereign lord, King Charles II.; yea, we promise that we will still oppose those who shall assume any power, either direct or indirect, over him in civil or temporal affairs.

2. "That it is our doctrine that our gracious king, Charles II. is so independent, that he doth not acknowledge, nor hath he in civil and temporal affairs, any power above him under God: and this to be our constant doctrine from which we shall never recede.

3. "That it is our doctrine, that we, subjects, owe so natural and just obedience unto our king, that no power, under any pretext whatever can either dispense with, or free us from the same.

V.

Rescript of Monseignore J. B. Quarantotti, addressed to the Right Rev. William Poynter.

"Most illustrious and Right Rev. Lord:—We have learned with heartfelt delight, that the law proposed last year for the relief of the Catholics of the British Empire, and rejected by a small majority of votes, is likely to be brought forward in the sessions of the present year. Would to Heaven that this so desirable a law might be at length passed: and that the Catholics, who have always given the noblest proofs of their loyalty and fidelity, may finally be relieved from the heavy yoke which has so long oppressed them, so that under a just equality of honors and privileges, they may apply themselves with alacrity to the discharge of those duties, which the good of their country and of their

religion equally demands ; a result, the pleasing hope of which may be indulged, from the goodness of a most beneficent monarch and the wisdom of a renowned empire, which, by its equity, prudence, and other virtues, has, as well in times past, as more especially in the present, acquired so much glory in the eyes of surrounding nations.

"And as it has been submitted to us that certain questions and differences of opinion have arisen among the bishops, touching the condition on which the Catholics were to be put on a footing with other subjects ; we, who during the absence of the chief Pontiff, are charged with the care of the sacred missions, and have been furnished with all pontifical powers for that purpose, have thought it a duty attached to our functions, to clear up all ambiguities and remove every difficulty that might impede an agreement so desirable, and on those points to which the episcopal power might not extend, to supply its deficiencies by the authority and consent of the Holy See.

"Having, therefore, convened a council of the most learned dignitaries and divines, the letter of your lordship and that of the archbishop of Dublin being first read, and the matter being then maturely deliberated upon in a particular meeting, it has been decreed, 'that the Catholics may, with willingness and gratitude, receive and accept of the law which was purposed for their emancipation last year,' according to the form which has been submitted by your lordship."

"One point there is which requires some explanation, namely, the second part of the oath, by which the clergy are bound to hold no communion with the Pope or his court, which may directly or indirectly tend to subvert, or in any manner disturb the established religion of the state. It is universally known, that by divine obligation the principal duty of the ministers of the church is to propagate the Catholic faith, as the only guide to eternal happiness, and to combat all errors contradictory to it. This is proved equally by the precepts of the Gospel and by the examples of the apostles and their successors. Now if a Catholic should recall to the orthodox faith a Protestant individual, he may be supposed to have incurred the guilt of perjury, inasmuch as by withdrawing that individual from the Protestant church, he may be considered as having weakened it in a certain degree. If the matter be thus understood, the oath cannot be lawfully taken, being inconsistent with Catholic principle ; but if the meaning of the legislators is, that the ministers of the Catholic church are not forbidden to make use of preaching, persuasion, and advice, and are only prohibited from employing force or fraud, for the disturbance of the Protestant church and establishment ; that is sound doctrine, and agrees perfectly with our principles. It will be your part, therefore, with all zeal and humility, to implore government for the purpose of tranquillizing and keeping unhurt the consciences of the clergy, to put forth some modification or explanation of any oath of that kind that may be proposed to be taken, which removing all ambiguity, may allow full permission for peaceful preaching and persuasion. And should the proposed law be passed in the same words, or should the government decline to make any change therein, let the clergy acquiesce and it shall be enough, that they openly declare that they swear in such sense only, as that

the orthodox faith shall remain inviolate by their oath, and not otherwise. And that their said declaration may become known to all, and even serve as an example to posterity, it shall be preserved in the proper archives. It would be desirable also, if it could be effected, that a declaration should be obtained from some members of the British parliament, that the government imposes the oath on the Catholic clergy, in this exact sense, and no other. As to the other points, which, according to your letter, are contained in the proposed law, they are matter of charitable indulgence, and as such, acceded to by the Holy See.

"As to the desire of the government to be informed of the loyalty of those who are promoted to the dignity of bishop or dean, and to be assured that they possess those qualifications which belong to a faithful subject; as to the intention also of forming a board for the ascertainment of those points, by enquiring into the characters of those who shall be presented, and reporting thereon to the king, according to the tenor of your lordship's letter; and finally, as to the determination of government to have none admitted to those dignities who are not either natural born subjects, or who have not been residents in the kingdom for four years preceding; as these provisions regard matters that are merely political, they are entitled to all indulgence. It is better, indeed, that the prelates of our church should be acceptable to the king, in order that they may exercise their ministry with his concurrence, and also that there may be no doubts of their integrity, even with those who are not in the bosom of the church. For it behoveth a bishop (as the apostle teaches, 1 Tim. 3 : 7,) even to have a good witness from those who are not of the church. Upon these principles, we, in virtue of the authority entrusted to us, grant permission that those who are elected to, and proposed for bishoprics and deaneries by the clergy, may be admitted or rejected by the king, according to the law proposed. When, therefore, the clergy shall have, according to the usual custom, elected those whom they shall judge most worthy in the Lord to possess these dignities, the metropolitan of the province in Ireland, or the senior vicar apostolic in England and Scotland, shall give notice of the election, that the king's approbation or dissent may be had thereupon. If the candidates be rejected, others shall be proposed, who may be acceptable to the king; but if approved of, the metropolitan or the vicar apostolic, as above, shall send the documents to the sacred congregation here; the members whereof having duly weighed the merits of each, shall take measures for the obtainment of canonical institution from his holiness.

"I perceive also that another duty is assigned to the board above-mentioned, namely, that they are charged to inspect all letters written by the ecclesiastical power to any of the British clergy, and examine carefully whether they contain anything which may be injurious to the government, or anywise disturb the public tranquillity. Inasmuch as a communication on ecclesiastical or spiritual affairs with the head of the church is not forbidden, and as the inspection of the board relates to political subjects only, this also must be submitted to. It is right that the government should not have cause to entertain any suspicion with regard to the communication between us. What we write will bear the eyes of

the world, for we intermeddle not with the matters of a political nature, but are occupied about those things which the divine and ecclesiastical law and the good order of the church appear to require. These matters only are to be kept under the seal of silence, which pertain to the jurisdiction of conscience within us; and of this, it appears to me, sufficient care has been taken in the clauses of the law alluded to. We are perfectly convinced that so wise a government as that of Great Britain, while it studies to provide for the public security, does not on that account wish to compel the Catholics to desert their religion, but would rather be pleased that they should be careful observers of it. For our holy and truly divine religion is most favorable to public authority, is the best support of thrones, and the most powerful teacher of loyalty and patriotism.

"There is nothing, therefore, in the nature of things, more wished for or more grateful to the Holy See than that the completest concord and most perfect mutual confidence may be maintained between the British government and its Catholic subjects, that the government of the state may have no possible cause to doubt of the loyalty, fidelity, and attachment of the Catholics; and that the Catholics may, on their part, discharge the duties they owe their country, with all possible alacrity, sincerity and zeal.

"Wherefore, we exhort all in the Lord, but especially the bishops, that laying aside all contention for the edification of others, all may, with one heart, entertain this only wish and sentiment, "that no room shall be given to schism, nor any injury done to the Catholic cause." But if a law shall be passed, by which the Catholics may be relieved from the penalties to which they are liable, then we desire that all shall not only embrace it with alacrity, in manner as we have already said, but also express their utmost gratitude to his majesty and his illustrious parliament for so great a favor, and prove themselves worthy of it. Finally, we entreat your lordship to take measures that this letter shall be communicated to all bishops and vicars apostolic of the empire, and in the hope that they will promptly and unreservedly conform to the things which, in virtue of the power assigned to us, have been decreed. We pray Almighty God that he may long preserve your lordship, and in the meantime I declare myself attached to you with all respect.

"Your most obedient servant,

"J. B. QUARANTOTTI, Vice Prefect.

"M. A. GALEASSI, Substitute.

"To the most illustrious and Right Rev.

WILLIAM POYNTER, bishop of Halia,

Vicar apostolic of the London district.

"*From the College of the Propaganda, at Rome, 16th February*, 1814.

VI.

Genoese Letter to the Right Rev. William Poynter.

"Most illustrious and Right Rev. Lord:—Your lordship lately informed me of your intended speedy return to England, earnestly requesting me at the same time, at length to make known to you the sentiments of his Holiness with regard to the conditions to be 'acceded' to, and 'permitted,' in order that the Catholics may obtain the desired act of emancipation, from government. His Holiness, therefore, to whose decision, as was my official duty, I had referred the whole subject, being forced by the present unexpected change of the times, again to abide far from the city, before the examination thereof, which had long since commenced, could be fully completed, has, in his exceeding prudence declined to pronounce in a solemn form his judgment on a matter of so great moment. He has, however, deigned to declare to me his sentiments with regard to the conditions which 'alone' (totally rejecting all others whatsoever hitherto proposed,) his beloved children, the Catholics of Great Britain can, with a safe conscience accede to, in case the long-hoped-for act of their emancipation be passed. For his Holiness trusts that the august king of Great Britain, and the most serene prince, his son, in their own singular clemency, wisdom, and generosity, will most certainly crown with new favors and benefits those already conferred on the Catholics, especially as they have found them always most faithful and prepared, with the Divine assistance, to endure the worst dangers rather than fail in anywise in their duty to their sovereign.

"The points, however, that may now come under consideration, and which the aforesaid government, to secure its own and the state's tranquillity and safety, seems to require on the part of its Catholic subjects, are the oaths of allegiance to be taken by them, the mode of appointing bishops to the vacant sees, and the revison of all rescripts, briefs, and constitutions, whatsoever, of the sovereign Pontiff, before the same be put in execution.

"As to the first, his Holiness flatters himself that the government of Great Britain would by no means exact from the Catholics any other oath, but such as, whilst it gives to the government itself a still surer pledge of the fidelity of the Catholics, may at the same time, neither clash in the least with the principles of the Catholic religion, nor cast any affront upon the same most holy religion of Christ. In case the aforesaid act of emancipation be enacted, so as in every respect to be favorable to the Catholics, his Holiness will permit them to take that one of the following forms of oath which the government shall think most advisable; for each of them seems perfectly calculated to answer both the above-mentioned ends, and therefore cannot but satisfy the government.

"The first is as follows: 'I swear and promise upon the holy evangelists, obedience and fidelity to his royal majesty George the Third. I also promise, that I will not hold any communication, be privy to any plot, or keep up any suspicious connexion, either at home or abroad, to injure the public peace; and if it shall come to my knowledge that anything is projecting either in my dio-

cese or elsewhere, to the prejudice of the state, I will reveal the same to the government.

"The second is: 'I swear and promise that I will continue faithful and entirely subject to his royal majesty, George the Third, and that I will not in any wise disturb the peace and tranquillity of this realm, nor give any aid or assistance to any person who either directly or indirectly may be an enemy to his majesty and the present government of England.'

"The third: 'I swear and promise obedience and true fidelity to our most beloved Lord, George the Third, whom I will with all my might defend against all conspiracies, assaults or attempts whatsoever, against his person, crown and dignity; and if it shall come to my knowledge that any such are forming against him, I will reveal the same to his aforesaid royal majesty. Moreover, I also faithfully swear and promise, that I will with all my might preserve, support and defend the succession of the crown in the family of his majesty against any person or persons whatsoever, within or without the realm, who may boast or pretend a right to the crown thereof.'

"With regard to the election of bishops: 'His Holiness first most earnestly exhorts and absolutely commands those whose custom it is to name to vacant sees the persons to be presented and recommended to the Holy See, to use the utmost care and diligence, that such only be admitted into the number of candidates, who to their other pastoral virtues join the most conspicuous prudence, love of peace and fidelity to his royal majesty. Moreover, although any one of the proposed forms of oath to be taken by the newly-elected bishops, may be more than sufficient to content the government, nevertheless, for the greater satisfaction of the aforesaid government, his Holiness will not hesitate to permit 'that those to whom it appertains may exhibit a list of the candidates to the king's ministers, in order that government, if perchance any of them be disliked or suspected, may immediately point out the same, to have him expunged;' but so as that a sufficient number may remain for his Holiness, out of which to elect, whom he may judge in the Lord most worthy to govern the vacant sees.

"As soon therefore as the legislature of Great Britain shall promulgate in due and authentic form, its aforesaid act of emancipation, conformable to the sentiments of his Holiness, as above expressed, with which I presume the British government is already acquainted, his Holiness will on his part likewise send a timely brief to all the Catholic bishops and faithful of Great Britain, in which he will publish to the universe his sense of gratitude towards the clemency and generosity of Great Britain; will exhort the Catholics, especially after this newly-received favor, to adhere with still more fervent loyalty to their august king; and finally, in a solemn form, will permit them to observe what I have hitherto stated with regard to the oath and the election of bishops.

"As to the revision of rescripts, of which mention is made by me in the head of this letter, or, as it is termed, 'the royal exequatur,' it cannot become the subject of even a discussion; for the same, as your Lordship well knows, being essentially injurious to the liberty of the church and that superintendence which is of divine appointment, it would be truly criminal to allow or concede it to the

lay power; and in fact it has never been permitted to any country: for if some even Catholic governments arrogate such powers to themselves, that is to be attributed not to the right exercise of due authority, but to an abuse which, to prevent greater evils, the Holy See is forced, it is true, to endure and tolerate, but can by no means sanction. However, that no injury or danger whatsoever is to be dreaded in England to the public peace or his royal majesty, from this indispensably-necessary independence of the Supreme Head of the church, in feeding and instructing the flock of the Lord, besides other most evident proofs, which it would be tedious to specify and which are most notorious, namely, that the object in question is fully provided for by the very method prescribed to the bishops and vicars apostolic, which is to be found in Article 1st of the 'Questionarium,' published by the sacred congregation for the propagation of the faith, where they are severely prohibited from inserting in the reports which they are bound to send to the Holy See touching their respective churches, anything that may regard the political state of the country.

"Hence it is to be confidently hoped, that the government will by no means persevere in its determination on this head, since the church cannot yield her right and the exercise of such a right as constant experience shows is in no wise injurious to the government.

"To conclude, I have been induced to give you the above statement from a view that the same may serve as a rule of conduct to your Lordship, whom, in the mean time, I heartily pray the most bountiful and Almighty God to bless with a prosperous journey and abundance of every happiness.

"Lawrence Cardinal Litta,
"Prefect of the Congregation for the Propagation of the Faith.

"Right Rev. William Poynter,
"Bishop of Halia, and Vicar Apostolic of the London District.
"*At Genoa, 26th of April*, 1815."

VII.

Penitential Canons of the Ancient Church of Ireland.

Among the ancient Irish, the penitential canons, so characteristic of primitive times, had been most rigorously enforced even down to the eighth century, and would in all probability have been continued, did not the confusion, which the Danish ravages had caused throughout the nation, interfere. In order to give the reader an idea of the nature of those penitential canons, as observed in the church of Ireland, some are enumerated from the ancient penitentials, and particularly that of Cummian, as the whole of them would occupy too much space. In the 6th chapter, the canon ordains, with regard to the crime of murder: "Should a layman maliciously murder another, he must withdraw from the church for forty days and do penance for seven years on bread and water;

but he is not to be allowed to the holy communion until placed on his death-bed. Should he kill another by accident, he must perform a similar penance for five years. If a person should intend to commit murder, but had not the power of perpetrating it, he was to do penance for three years. Should any person in a quarrel maim or injure another, so as to render him deformed, he was bound to defray the expenses attending the illness of the injured man, and to do penance for six months on bread and water; but should he be unable to meet these expenses, he must perform the penance for a year. The sin of drunkenness was punished by fasting on bread and water for a week: if attended with vomiting, the fast was to be continued for fifteen days. The crime of adultery was punished by a penance of three years, during one year of which nothing was allowed but bread and water. The sin of concupiscence, even in thought, was punished by a penance of one year. Immodest conversation was subjected to a penance of forty days. For fornication, a penance of two years was to be enjoined. For the crime of perjury, a penance of three years was to be enjoined: if the perjury was committed in a church, this penance was to be continued for eleven years. Should a layman, through a motive of avarice, be guilty of perjury, he was bound to sell all he had and give it to the poor, after which, retiring into a monastery, he should there serve the Lord during the remainder of his life. A simple lie, unattended with injury, was punished by a repetition of thirty Psalms, or the constant silence of three days. Should a man be guilty of theft, he was to make immediate restitution and fast one hundred and twenty days on bread and water: had he frequently committed the crime and was unable to make restitution, he should do penance on bread and water for two years, and of another year one hundred and twenty days, after which he was to be reconciled to the church at Easter. He who indulges a hatred for his brother, so long as he neglects to overcome that feeling, must do penance on bread and water. The person who, through envy, is guilty of detraction, or who willingly listens to the detractor, must alike do penance for three days on bread and water. Should a man be guilty of usury on any account, he must do penance for four years, one of these years on bread and water. In fine, whoever refused to receive guests under his roof or neglected to exercise hospitality, so long as he thus persevered or did not give alms, he must for an equal period do penance on bread and water; but should he remain obstinate in his avarice, he is to be separated from the faithful."

Another celebrated penitential observed in those times, was that of Columbanus, or, as it is called, "*De pœnitentiarum mensura taxanda*," and which is altogether distinct from the monastic rule; this latter one being intended for the monastic institute: the other was an universal ecclesiastical canon. (Fleming's Collections.)

"Si Laicus alium occiderit odii meditatione, septem annis pœniteat (in pane et aqua) et quadraginta dies abstineat se ab ecclesia: circa autem exitum vitæ, communione dignus habeatur. Qui non voluntarie, sed casu, homicidium perpetravit, quinque annis pœniteat.

"Si voluerit et non potuerit, tribus annis pœniteat

"Qui per rixam, debilem vel deformem hominem fecerit, reddat impensas medicis: ægritudinem restituat et medium annum pœniteat in pane et aqua: si non habuerit, unde reddat, uno pœniteat.

"Si Laicus fidelis inebriatur, pœniteat unam hebdomedam in pane et aqua: si per ebrietatem vomitum facit, quindecim dies pœniteat.

"Si quis adulterium fecerit, id est, cum uxore aliena, aut sponsam vel virginem corruperit aut Sanctimoniatem, tribus annis pœniteat, primo ex his, in pane et aqua.

"Si quis fornicaverit de Laicis, duobus annis pœniteat.

"Qui concupiscit mente fornicari, sed non potuit, anno pœniteat, maxime in Quadragesima.

"Qui turpiloquio vel aspectu coinquinatus est, quadraginta dies pœniteat.

"Si quis perjurium fecerit, Laici tribus annis pœniteant. Clerici quinque, subdiaconi sex, Diaconi septem, Presbyteri decem, Episcopi duodecim.

"Qui perjurium facit in Ecclesia, undecim annis pœniteat.

"Si quis Laicus per cupiditatem perjurat, totas res suas vendat et donet Deo in pauperibus, et conversus, in Monasterio usque ad mortem, serviat Deo.

"Mendax et non nocuit, damnetur tribus annis tacendi vel triginta Psalmos cantet.

"Si Laicus semel furtum fecerit, reddat quod furavit et in tribus Quadragesimis cum pane et aqua pœniteat. Si sæpius fecerit et non habet, unde reddat, annis duobus in pane et aqua pœniteat: et alio anno, tribus quadragesimis (120 days) et sic postea in Pascha reconcilietur.

"Qui odit fratrem suum, quamdiu non repellit odium, tamdiu cum pane et aqua sit. Qui causâ invidiæ detrahit vel libenter detrahentem audit, tribus diebus, in pane et aqua, separetur.

"Si quis usuras undecumque exegerit, quatuor annis pœniteat, uno ex his, in pane et aqua. Quicunque hospites non recepit in domo sua, sicut Dominus præcepit, quanto tempore hospites non recepit neque eleemosynam fecit, tanto tempore pœniteat in pane et aqua, permanens autem in avaritia, alienetur."

VIII.

Cursus Scotorum, or Missal of the ancient Irish.

The liturgy usually called *Cursus Scotorum*, was that which had been first brought to Ireland by St. Patrick, and was the only one that had been used, until about the close of the sixth century, *i. e.* during the times of the first class and second of Irish saints. About this period the Gallican liturgy (Cursus Gallorum,) was, it is probable, introduced into Ireland. The Cursus Scotorum is supposed to have been the liturgy originally drawn up and used by St. Mark, the evangelist; it was afterwards followed by St. Gregory Nazianzen, Basil, and other Greek fathers; then by Cassian, Honoratus, of Lerins, St. Cæsarius, of Arles, St. Lupus, of Troyes, and St. Germaine, of Auxerre, from whom St.

Patrick received it, when setting out on his mission to Ireland. A copy of the "Cursus Scotorum" has been found by Mabillon, in the ancient monastery of Bobbio, of which St. Columbanus was the founder, and which missal that learned writer believes to have been written at least one thousand years before his time. The canon in this liturgy is almost the same as that of the Roman missal; but in the "communicantes," after the names of SS. Cosmas and Damian, it has Hilary, Martin, Ambrose, Augustine, Gregory, Jerome, Benedict. It contains two masses for the dead; one a general mass, and the other "Missa Sacerdotis defuncti," (the mass for a deceased priest.)

Among the feasts are the assumption of the blessed Virgin, the chair of St. Peter, the invention of the holy cross, the nativity of St. John the Baptist, the feasts of SS. Peter and Paul, of SS. James and John, of St. Michael the archangel, of St. Stephen, St. Sigismund, and St. Martin, of Tours. It has a penitential annexed to it, and a "credo," the same in substance as that called the apostles' creed, but not as forming a part of the mass.

The Cursus Gallorum had been introduced into Ireland during the times of the third class of Irish saints. This liturgy is ascribed to St. John the evangelist, and was followed by St. Polycarp, St. Ignatius, St. Irenæus, and others. In process of time it contained a great number of masses for Irish saints, and particularly the edition which had been used by the monks of the Columban order.

This Cursus continued until the twelfth century, when the Roman liturgy and offices were introduced into Ireland by the legate Gillibert, bishop of Limerick, and were universally received about the time of St. Malachy

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IX.

While he (Usher) and eleven other Irish bishops declared it in form of protestation, "a grievous sin to allow Catholics to exercise their religion freely," &c. In the diocese of Meath, the most extensive, the most wealthy, and most English diocese in Ireland, it appears from Usher's own report, that, A.D. 1622, in two hundred and forty-three livings there were about ninety churches in ruins; sixty ruinous; fifteen chancels without churches; eighteen churches without chancels; about half a dozen in good repair, and fifty in indifferent repair, and all this after a profound peace of twenty years.

ADDITIONS AND CORRECTIONS.

LANDS OF IRISH SEES IN STATUTE ACRES.

Armagh	100,000	563
Meath and Clonmacnois	29,000	269
Clogher	22,000	591
Down and Connor	12,000	411
Killmore	28,000	531
Ardagh	22,000	216
Raphoe	1,000	392
Derry	77,000	102
Dublin and Glendalough	34,000	040
Kildare and Leighlin	13,000	835
Ferns	13,000	370
Cashel and Emly	26,000	046½
Cork	3,000	306
Killaloe	6,000	795
Kerry and Limerick	6,000	720
Lismore and Waterford	8,000	
Cloyne and Ross	20,000	661
Tuam	64,000	600
Killala and Achonry	45,000	452½
Elphin	42,000	843
Clonfert	7,000	794
Kilmacduagh	3,000	950½
Kilfenora	9,000	237
Total of acres according to Protestant returns	492,000	369

The Protestant holders of those lands which have been appropriated by the Catholic nobles and princes of Ireland to purposes strictly religious, and which in Catholic times were apportioned to the pastors, the churches and the poor of the different congregations, have, some of them, within a period of a few years, say from 1829 to July, 1842, bequeathed

enormous sums to their relations. (*Probate of Episcopal Wills in Ireland, etc.*)

Fowler, of Dublin	£150,000
Beresford, of Tuam	250,000
Agar, of Cashel	400,000
Stopford, of Cork	25,000
Percy, of Dromore	40,000
Cleaver, of Ferns	50,000
Bernard, of Limerick	60,000
Knox, of Killaloe	100,000
Verschoyle, of Killala	60,000
Porter, of Clogher	250,000
Hawkins, of Raphoe	250,000
Total amount	£1,635,000

Number of benefices in the Irish Protestant Establishment, 1,556 worth per annum:

1 County Down	£2,800	
10	2,000 to	£2,600
20	1,500 to	2,000
23	1,200 to	1,500
48	1,000 to	1,200
74	800 to	1,000
148	600 to	800
481	400 to	600
386	300 to	400
465	30 to	200

The Catholics of Ireland are then plundered of the enormous amount of £2,000,000 annually, for the support of this alien Establishment, which entails the burden of another million of money for the support of military and police to coerce the voice of the Catholic people. Yet with all this plunder, the Protestant Church of Ireland needs, occasionally, Parliamentary assistance. We find gra[illegible]money made at different periods for Protestant purposes:

Building churches	£525,371
Glebe houses	336,889
Kildare Place Society	170,502
Charity schools	1,105,867
Society to suppress vice	1,991,000

Number of parishes in Ireland without a member of the Church of England, 151; with less than 77 Protestants, 860.

Number of acres subject to tithes, 13,603,473.

The great Church of Armagh measured, in length, 140 feet; the great hall, 80 feet; the kitchen, 17 feet; safe for sacred ornaments, 7 feet.

The other cathedrals which the Apostle erected through the Island, measured sixty by twenty-six feet—a size to which the Irish people adhered in subsequent ages with the greatest tenacity. The entrance doorway was always in the west gable; a window in the east one gave light to the Altar and to the body of the church. Seldom are lateral openings found in the ancient churches of Ireland.

The kitchen was a sort of ecclesiastical edifice, and the one which St. Patrick erected at Armagh, was in existence A. D. 995.

ARMAGH, which is called in the Irish annals the city of St. Patrick, was profaned by English troops, A. D. 1596. Even Irish Catholics were base enough to join in the profanation. Romley, an English officer, was visibly punished, while Baker, another in command, sincerely repented and became a convert to the Catholic faith.

DERRY was profaned by an Englishman named Randolph, who, on having landed at Derry, stabled the horses of his troops in the Church of St. Columbkille, A. D. 1564. O'Neil laid siege to Derry, which was retaken, and the sacrilegious profaner of the Sanctuary was defeated and slain.

EASMACNEIRE, County Roscommon, now called Assalyn, is one mile west of Boyle—erroneously supposed to have been identical with Athdalarg. In this latter place the memory of St. Maccan, a holy bishop, was revered on the first of December. The former, when founded by St. Columba, was governed by St. Dachonna, whose successor was entitled to the clothes and the horse of O'Connor, King of Connaught, and whose privilege it was to follow the sovereign on that horse. Easmacneire is also called, in the Annals of the Four Masters, Easdachonna.

A. D. 748, died Fursey, of Easmacneire.

KILCOMMON, County of Mayo. Cummian, a priest, is supposed to be the author of the epistle to Segineus, Abbot of Hy, on the Paschal controversy. So is Cummian, the white, who succeeded Segineus in the abbacy. Had he been the author, it is not easy to believe that the monks, who were much attached to the mode of celebrating Easter according to the practice of St. Columba, would have chosen the author of an epistle impugning their observance of the Paschal Feast, as Abbot of the Order.

Cummian, the white, is considered the founder of this Monastery in Mayo, where he is interred, according to tradition, which affirms that his remains were brought from Hy, where he died and was interred. This Cummian was the relative of St. Columba.

An entry in the Annals of the Four Masters, shows that Cummian, the long, Bishop of Clonfert, was not here interred; it also confirms the tradition of the country.

A. D. 1162, the relics of Sts. Maenen and Cummian Foda, *i. e.*, the long, were removed from the earth by the clergy of Clonfert Brendan, and they were enclosed in a protecting shrine.

KILFIAN, in Mayo, is attributed to St. Finan, of Bophin Island, and who is not to be confounded with St. Finan, of Kinity.

MOYNE, County Mayo. The following entry in the Four Masters, gives us the period in which a general massacre of the clergy of Tirawley took place.

A. D. 1582, Captain Brabazon (who was appointed Governor of Connaught in the absence of Sir Nicholas Malby in England) went to Tirawley in the spring of this year, and plundered and devastated the whole territory from one extremity to the other, for he continually moved from one camp to another among them. Neither the sanctuary of the saint nor the poet, the wood nor the forest valley, the tower nor the bawn, was a shelter from this captain and his people, until the whole territory was destroyed by him.

At the period of this massacre, the See of Killala was not provided for according to the Canons. When the Bishop, MacDonagh, was slain by the Ormsbys and Coopers, Killala was also vacant. This bishop was consecrated in the Pontificate of Benedict XIII., who ascended the Chair of St. Peter, May 24th, 1724, and who died in February 1730. Twenty years of his Episcopal life were devoted to his arduous duties. In order to escape from his pursuers, he was in the habit of putting to sea in a boat.

MONAGHAN, Monastery of, etc. The English, throughout every part of Ireland where they extended their power, were persecuting and banishing the Orders, and particularly they destroyed the Monastery of Monaghan, and beheaded the Guardian and some of the friars. (*Annal. F. M.*)

SKRINE, County of Sligo, whither a portion of the relics of St. Adamnan was conveyed when his body was brought from Hy to Ireland. Portions were assigned to Raphoe and Drumhome, in Tirconnel.

RATHENE, Monastery of, was situated in the barony of Ballycowan, King's County, instead of Westmeath.

After the expulsion of St. Carthag, this Monastery, it appears, was not refounded until the time in which St. Fidhairle ua Suanaigh flourished, and who died, according to the Four Masters, on the first of October, A. D. 758. His Festival is observed on this day, and he is also venerated as the patron of Rathene—an honor not conferred on any but the founders of churches.

A. D. 1113, died Diarmaid ua Ceallaigh, successor of Ua Suanaigh.

A. D. 1136, died Saerbretach ua Cellaigh, successor of Ua Suanaigh.

A stone cross erected here, was called the cross of Ua Suanaigh.

At Rathene was also venerated, on the 11th of March, the memory of St. Constantine, one of its abbots, and who is called by Marian Gorman a Briton.

CONTENTS.

Ecclesiastical Province of Armagh and its Suffragan Sees.

Page.

Armagh, Primatial See of Ireland,... 28
Meath, ... 59
Clonmacnois, ... 68
Clogher, ... 71
Down and Connor, ... 77
Killmore, ... 83
Ardagh, ... 85
Raphoe, ... 92
Derry, ... 95

Ecclesiastical Province of Leinster, with its Suffragan Sees.

Archdiocese of Dublin, ... 98
Kildare and 144
Leighlin, ... 149
Ossory, ... 157
Ferns, ... 171

Ecclesiastical Province of Munster—Suffragan Sees.

Archiepiscopal See of Cashell, &c., .. 188
Emly, united to do. ..... ib.
Cork, ... 214
Killaloe, ... 222
Kerry, or Ardfert, ... 226
Limerick, ... 229
Waterford and 235
Lismore, ... 239
Cloyne and 246
Ross, ... 249

Ecclesiastical Provinces of Connaught—Archdiocese of Tuam, and Suffragan Sees.

Tuam, ... 253
Killala, ... 272
Elphin, ... 299
Achonry, ... 305
Clonfert, ... 308
Kilmacduagh and 312
Killfenora, ... 313

Wardenship of Galway.

Page.

Wardens of, &c., ... 316

See of Galway.

Bishops of, ... 320

Missionaries and eminent men of Ireland on the continent of Europe, } 321 351

Monasteries of Ireland.

County Antrim, ... 354
Achadubhtiugh, ... ib.
Achadcin, ... ib.
Antrim, ... ib.
Ardmasnasca, ... 355
Ballycastle, ... ib.
Boithbolcain, ... ib.
Bonamargy, ... ib.
Carrickfergus, ... ib.
Connor, ... ib.
Domnach-Broin, &c., ... 356
Glenarm, ... ib.
Good, or Wood-born, ... ib.
Kells, or Diseart-Kellach, ... ib.
Killeaspuicbolcain, ... 357
Lambeg, ... ib.
Linella, ... ib.
Massarene, ... ib.
Muckamore, ... ib.
Rachlin, ... 358
Rathaige, ... ib.
Ratheaspuic-innic. ..... ib.
Rathmoane, ... ib.
Rathmuighe, ... 359
Rathmurbuilg, ... ib.
Rathsithe, ... ib.
Tulach, ... ib.

County Armagh, ... 360
Armagh, ... ib.
Culdees, ... 363
Temple Brigid, ... 364

	Page.
Temple-Fearta,	364
Dominican,	ib.
Franciscan,	ib.
Clonfeackle,	ib.
Killmore,	ib.
Killslere,	ib.
Killslieve-Cuilin,	365
Stradhailloyse,	ib.
County Carlow,	366
Achad-Finglass,	ib.
Athaddy,	ib.
Ballymoone,	ib.
Killarge,	ib.
Killfortkern,	368
Old Leighlin,	ib.
Saint Stephen's Priory,	ib.
Leighlin Bridge,	ib.
St. Mullin's,	ib.
Tullach,	369
County Cavan,	370
Rallylinch,	ib.
Cavan,	ib.
Domnaghmore,	ib.
Dromlommon,	ib.
Drumlahan,	ib.
Killachad,	371
Loughouter,	ib.
Mounterconaught,	ib.
County Clare,	372
Beagh,	ib.
Ceanindis,	ib.
Clare,	ib.
Corcumroe,	ib.
Ennis,	373
Enniskerry,	ib.
Innisfidhe,	ib.
Inchyceronane,	ib.
Inchmore,	ib.
Inisanlaol,	374
Iniskeltra,	ib.
Inisluinghe,	375
Inisnagananach,	ib.
Iniscatha,	ib.
Inistymon,	378
Killcarragh,	379
Killfobrick,	ib.
Killfenora,	ib.
Killaloe,	ib.
Killnacalleagh,	380
Killoen,	ib.
Killshanny,	ib.
Quin,	ib.
Rossbonchuir,	381
Shraduff,	382
Tomgrany,	382
County Cork,	383
Abbey Mahon,	ib.
Ballybeg,	ib.
Ballymacadane,	ib.
Ballyvorney,	ib.
Bantry,	384
Bridgetown,	ib.
Brigoone,	ib.
Buttevant,	ib.
Cape Clear,	ib.
Carigiliky,	385
Castlelyons,	ib.
Carmelites,	ib.
Cloggagh,	ib.
Clonmene,	ib.
Cloyne,	ib.
Cluain,	386
Cluain Finglass,	ib.
Cork,	ib.
Gray Friars,	ib.
Dominicans,	388
Augustinians,	389
Carmelites,	390
Nunnery of St. John Baptist,	ib.
Preceptory of Knights Templar,	ib.
Priory of St. Stephen,	ib.
Donaghmore,	ib.
Fermoy,	ib.
Glandy,	391
Glanore,	ib.
Grange or Graney,	ib.
Inchrie,	ib.
Inniscarra,	ib.
Innishercan,	392
Inispict,	ib.
Killbeacan,	ib.
Killchuilin,	ib.
Kilcrea,	ib.
Franciscans,	ib.
Killcrimther,	393
Killnamarhbhan,	ib.
Kinsale,	ib.
Regular Canons,	ib.
White Friars,	ib.
Legan,	ib.
Lucim,	ib.
Maur,	ib.
Middleton,	ib.
Mourne,	394
Omolaggie,	ib.
Ross,	ib.
Timoleague,	395
Tracton	ib.
Tuaim-Mosagnidhe,	ib.
Tulach-mhin,	396

	Page.
Tullelash,	396
Weeme,	ib.
Youghall,	ib.
Dominicans of,	397
County Derry,	398
Arragell, &c.,	398
Camus,	ib.
Coleraine,	ib.
Dominicans of,	399
Derry,	ib.
Dominicans of,	401
Dizertoghill,	ib.
Domnach-Tola,	ib.
Dunboe	ib.
Dungiven,	ib.
Magilligan,	ib.
Moycosquin,	ib.
County Donegal	402
Arstrath,	402
Baillenagraairtach,	ib.
Baillemacsweeny,	404
Bothconais,	ib.
Clonleigh,	ib.
Conwall	405
Cnodain,	ib.
Donegal,	ib.
Dromthuoma,	406
Fathen-Mura,	ib.
Garton,	ib.
Hillfothuir,	ib.
Invernaile	ib.
Iniscael,	407
Inisamer,	ib.
Kilbarron,	ib.
Killybegs,	ib.
Killodonnell,	ib.
Loughdearg,	ib.
Moville, or Maghbile,	ib.
Magheriberg,	ib.
Raphoe,	408
Rathcunga,	ib.
Rathmullen,	ib.
Sathregloden,	ib.
Torre-island	ib.
Tuiach-dubglaisse,	ib.
County Down,	409
Achadcaoil,	ib.
Ardicnise,	ib.
Bangor,	ib.
Black Abbey,	411
Castle-Buy,	ib.
Clundindamh,	ib.
Cumber,	ib.
Down-Patrick	412

	Page.
Priory of Canons regular,	413
Cross-Bearers	ib.
Cistercians,	414
Franciscans,	ib.
Dromore,	ib.
Drumboe,	ib.
Dundrum,	ib.
Erynach-Carrig,	415
Gray Abbey,	ib.
Hollywood,	ib.
Iniscourcey,	416
Kilcholpa,	ib.
Kilmbian,	ib.
Lin-Huachill,	ib.
Maghbilo,	ib.
Neddrum,	417
Newry,	ib.
Newtown,	418
Saul,	ib.
Slieve Donard,	419
Toberglory,	ib.
County of Dublin,	420
Castlenock,	420
Clondalkin,	ib.
Clontarf,	ib.
Dublin,	421
Abbey of V. Mary,	ib.
Priory of H. Trinity,	422
Nunnery, &c.,	ib.
St. Sepulchre,	ib.
Nunnery, &c.,	ib.
St. Olaves,	ib.
Witeschan,	424
Priory of All Hallows,	ib.
Abbey of St. Thomas,	ib.
Priory of St. John,	425
Friary of St. Saviour,	426
Do. of St. Francis	427
Augustinians of H. Trinity,	ib.
Carmelites,	428
Hospital of St. Stephen,	ib.
Steyne Hospital,	ib.
Allen's do.	429
Finglass,	ib.
Glasmore,	430
Grace Dieu,	ib.
Holmpatrick,	431
Innispatrick,	ib.
Kilmainham,	ib.
Kilnais,	434
Killshaghlin,	ib.
Lusk,	ib
Nunnery of,	435
Moortown,	ib.
Mountown	ib.
Palmerstown,	ib.

	Page.
Saggard,	435
St. Catharine's,	436
St. Dulough's,	436
Swords,	437
Nunnery of,	ib.
Tallaght,	ib.
County Fermanagh	441
Cluain-Innis,	ib.
Devenish,	ib.
Domnachmore,	442
Gola,	ib.
Iniseo,	ib.
Inisrooha,	443
Lisgool,	ib.
Ross-orry,	ib.
County Galway,	444
Abbey Gormogan,	ib.
Abbey Knockmoy,	ib.
Aughrim,	445
Ahascrath,	ib.
Arran islands,	ib.
Franciscans of,	450
Athenry,	ib.
Franciscans of,	451
Ballinahinch,	ib.
Carmelites of,	ib.
Beagh,	ib.
Boile an Clearr,	ib.
Clare-Galway,	ib.
Clochin-Cantualaig,	ib.
Clonfert,	ib.
Clonkeen,	454
Clontuskert,	ib.
Cloonyvornoge,	ib.
Cluanfois,	ib.
Crev. bawn,	ib.
Dundrynan,	ib.
Dunmore,	ib.
Enaghdune,	ib.
Nunnery of,	455
St. Mary's, &c.,	ib.
Franciscans of,	ib.
College of St. Brendan,	ib.
Fallig,	ib.
Fidhard,	ib.
Galway,	ib.
Franciscans of	ib.
Dominicans of,	456
Augustinians of,	457
Carmelites of,	ib.
Capuchins of,	458
Knights Templar of,	ib.
Nuns of St. Clare,	ib.
Nuns of St. Dominic,	459
Nuns of St. Augustine,	460
Nunnery,	ib.
Imay,	461
Inis an Ghoill,	ib.
Inisquin,	462
Kilbought,	463
Kilbrenan,	ib.
Kilcorban,	ib.
Killcolgan,	ib.
Killconnell,	464
Killcoonagh,	ib.
Killcreunata,	ib.
Killfaile,	465
Killine Bondina,	ib.
Killoebhain,	ib.
Killmacduach,	ib.
Killmacdara,	ib.
Killtulla,	466
Killmurry,	ib.
Kinalekin,	ib.
Loughreagh,	ib.
Maghele,	ib.
Meelick,	ib.
Muckenis,	467
Pallice,	ib.
Portumna,	ib.
Rathmat,	468
Ross,	ib.
Rosserelly,	469
Sleushancogh,	ib.
Teaghsaxon,	ib.
Templemoyle,	ib.
Tombeola,	ib.
Tuam,	ib.
County of Kerry,	472
Aghadoe,	472
Aghamore,	ib.
Ardfert,	ib.
Ballinaskeligs,	473
Innisfallen,	ib.
Irrelagh,	474
Killachad Conchen,	ib.
Killagh,	ib.
Lislaghtin,	ib.
Monasterni Oriel,	ib.
Melchedor's Church,	475
Odorney,	ib.
Rattoo,	476
Skellig,	ib.
Tralee,	ib.
County of Kildare,	478
Athy,	478
Castledermot,	ib
Clane,	479
Cloonagh,	480

	Page.
Cloncurry,	480
Diseart Fulertach,	481
Glassnoidhen	ib.
Grange Nolven,	ib.
Graney,	ib.
Great Conall,	482
Killybegs,	ib.
Kilcock,	ib.
Kilcullen,	ib.
Kildare,	483
Kilhill,	488
Killossy,	ib.
Killru	ib.
Leixlip,	ib.
Maynooth,	ib.
Monasterevin,	ib.
Moone,	489
Naas,	ib.
Saint Woolstans,	490
Timolin,	ib
Tully,	491
County of Kilkenny,	492
Callan,	ib.
Dearmagh,	ib.
Fertagh,	ib.
Fiddown,	ib.
Freshford,	ib.
Grange Manach,	493
Ierpoint,	ib.
Inistioge,	494
Kells,	ib.
Killaghy,	495
Killamery,	ib.
Killeleheen,	ib.
Killphian,	ib.
Kilkenny,	ib.
Killmanagh,	499
Knocktopher,	500
Rossbercan,	ib.
Tibrach Fachna,	501
King's County,	502
Birr,	ib.
Clonfert-Mulloe,	503
Clonmacnois,	ib.
Drumcuillin,	508
Durrow,	ib
Frankford,	510
Gallen,	ib.
Killeolgan,	511
Killeomin,	ib.
Killagally,	512
Killhuaelleeh,	ib.
Killeigh,	ib.
Killiedain,	ib.

	Page.
Kinity,	512
Lemanchan,	513
Leathmore,	ib.
Lynally,	515
Monisteroris,	ib.
Mugna,	ib.
Rathbeg,	ib.
Rathlibthen,	ib.
Reynach,	516
Seerkieran	ib.
County Leitrim,	517
Annaduff,	ib.
Balliguarcy,	ib.
Cloncholling,	ib.
Crevelea,	ib.
Doiremella,	518
Drumlias,	ib.
Drumshare,	ib.
Feenah,	ib.
Jamestown,	519
Killdareis,	ib.
Killuaille,	ib.
Mohill,	ib.
Thacineling,	520
County of Limerick,	521
Abbingdon,	ib.
Abbey Feal,	ib.
Adaire,	ib.
Any,	523
Ardpatrick,	ib.
Askeaton,	ib.
Ballynabrahir,	ib.
Ballynegall,	524
Ballinwillin,	ib.
Carigogonill,	ib.
Castletown Maceneiry,	ib.
Cluain-credhuil	ib.
Cluain-claideeh,	528
Galbally,	ib.
Kildimma,	ib.
Killfiachna,	ib.
Killmallock,	ib.
Killratha,	ib.
Killshane,	530
Killteel,	ib.
Killteidhil,	ib.
Kynnethin,	ib.
Limerick,	ib.
Milltown,	531
Monasternenagh,	ib.
Monasternagallagh,	532
Mungret,	ib.
Rath-Keale,	533
Timoiynne,	ib.

	Page.
County of Longford,	534
Abbey Shruel,	ib.
Ardagh,	ib.
Ballynasaggard,	535
Cloone,	ib.
Clonebrone,	ib.
Deirg Abbey,	ib.
Drumcheo,	ib.
Fairgney,	ib.
Inchmore,	536
Innisbofin,	ib.
Innisclothran,	ib.
Island of All Saints,	537
Killglais,	ib.
Killinmore,	538
Lerrha,	ib.
Longford,	ib.
Moydoe,	ib.
St. John's Town,	539
County of Louth,	539
Ardee,	ib.
Ardpatrick,	542
Carlingford,	ib.
Cluanbraoin,	ib.
Drogheda,	ib.
Dromcarr,	545
Dromfioin,	ib.
Dromshallon,	ib.
Dundalk,	546
Ernatiensis,	ib.
Faugher,	ib.
Innismochda,	547
Innisken-Deghadh,	ib.
Killclogher,	548
Killsaran,	ib.
Killunche,	ib.
Knock,	ib.
Louth,	549
Mellifont,	550
Monasterboice,	552
Termonfechin,	553
County of Mayo,	555
Aghagower,	ib.
Aghamore,	ib.
Annagh,	ib.
Balla,	ib.
Ballentully,	556
Ballyhaunes,	557
Ballina-glasse	ib.
Ballynsmall,	558
Ballinrobe,	ib.
Ballintobber,	559
Boghmoyen,	560
Bophea Island,	ib.
Borriscarra,	563
Bowfinan,	ib.
Burrishool,	564
Clare Island,	ib.
Cong,	ib.
Cross,	565
Crossmolina,	ib.
Domnachmor,	567
Erew,	ib.
Inisgluaire,	569
Inchmean,	570
Inistormor,	ib.
Killcoman,	571
Do.	ib.
Kilicrau,	573
Killedan,	ib.
Killnatrinode,	ib.
Killfinan,	ib.
Killmoremoyle,	ib.
Killala,	574
Killnagarvan,	575
Killpatrick,	ib.
Killbride,	576
Killiney,	ib.
Killfian,	ib.
Killin,	ib.
Leacnamanagh,	ib.
Loughcon,	577
Killroe,	ib.
Mayo,	ib.
Monspietatis,	579
Morrisk,	ib.
Moyne,	580
Odacheera,	582
Rathbran,	ib.
Templemury,	583
Rathcolp,	ib.
Rosserick,	ib.
Strade,	584
Tarmoncarra,	585
Tearmonderbhile,	ib.
Urlare,	586
County of Meath,	587
Ardbreccan,	ib.
Ardcath,	589
Ardmulchan,	ib.
Ardsailech,	ib.
Ardslane,	590
Athboy,	ib.
Ballybogan,	ib.
Beamore,	592
Beaubec,	ib.
Bectiff,	ib.
Caillefolachda,	593
Calleaghtown,	ib.
Clonard,	ib

	Page.
Clonmainan,	594
Cloonmorfernarda,	ib.
Colpe,	ib.
Desertola,	ib.
Doiremacaidmecan,	595
Domnachsarige,	ib.
Domnachmore,	ib.
Donnygarney,	596
Donaghpatrick,	ib.
Donaghtortain,	597
Drogheda,	ib.
Dromcorcothri,	ib.
Dromfinchoil,	ib.
Drommacubla,	ib.
Duleek,	598
Dunshaughlin,	599
Feartacherbain,	600
Indennen,	ib.
Kells,	ib.
Killabbhan,	602
Killailbe,	ib.
Killeen,	ib.
Killdumagloin,	ib.
Killmainhambeg,	ib.
Killmainhamwood,	ib.
Killshire,	ib.
Lismullen,	603
Loughskillen,	ib.
Navan,	604
Newtown,	ib.
Nuadchonbhail,	605
Odder,	ib.
Pierstown,	ib.
Rathoesan,	ib.
Ratoath,	606
Roseach,	ib.
Skrine,	ib.
Slane,	607
Teaghernan,	608
Teaghsinche,	ib.
Telltown,	609
Trevet,	ib.
Trim, Greek Church of,	612
Tullen,	ib.
County of Monaghan,	613
Clones,	ib.
Monaghan,	ib.
Tehallen,	614
Queen's County,	615
Abbeyleix,	ib.
Aghaboe,	616
Aghmacart,	ib.
Annatrim,	617
Clonenagh,	ib.
Cluainchaoin,	618
Cluainmurchair,	ib.
Disertchuilin,	619
Desertenos,	ib.
Desert-Odran,	ib.
Gleanussen,	ib.
Killdelge,	ib.
Killebbane,	ib.
Killermogh,	ib.
Killfoelan,	ib.
Leamchuil,	ib.
Mundrehid,	620
Rosstuire,	ib.
Sletty,	ib.
Stradbally,	ib.
Teachscutin,	621
Tempulnacaillagh,	ib.
Timahoe,	ib.
County of Roscommon,	622
Ailechmor,	ib.
Ardcarne,	ib.
Athdaiearg,	623
Athleague,	ib.
Athlone,	ib.
Basleacmor,	624
Bealaneney,	ib.
Boyle,	ib.
Briola,	627
Caldrywollagh,	ib.
Clonrahan,	ib.
Cloonshanvil,	ib.
Clontuakert,	ib.
Clooncraft,	ib.
Cluainborean,	628
Cluainmuin,	ib.
Cluainnamanagh,	ib.
Derane,	ib.
Domnaghmore Maghscola,	ib.
Easmac-neire,	ib.
Elphin,	629
Fidhard,	ib.
Inchmaenerin,	ib.
Inchmean,	630
Inchmore,	ib.
Killchule,	ib.
Killaraght,	631
Killuken,	ib.
Killmore,	ib.
Killomy,	ib.
Killtullagh,	ib.
Knockvicar,	ib.
Loughkey,	632
Lisduff,	ib.
Maghscola,	ib.
Monasterevan,	633

	Page.
Oran,	633
Randown,	ib.
Roscommon,	ib.
Teagheon, (see Randown,)	636
Teaghnanighean,	ib.
Teagh-Baithen,	ib.
Toberelly,	ib.
Towemonia,	ib.
Tulsk,	ib.
County of Sligo,	638
Achonry,	ib.
Aughross,	ib.
Ardnary,	640
Ardsenliss	ib.
Athmoy,	ib.
Ballindune,	641
Ballinley,	ib.
Ballymote,	ib.
Ballysadare,	642
Bennada,	644
Bile,	645
Caille,	ib.
Caillevinde,	ib.
Cashell Jorra,	ib.
Cloghermore,	ib.
Cloneyoneaghan,	ib.
Court,	646
Craobhgrellain,	ib.
Druimederdaloch,	ib.
Druimnea,	ib.
Drumcliffe,	ib.
Eachenach,	648
Emleachfada,	ib.
Enachard, (see Caille,)	ib.
Glendallain, (see Caille,)	ib.
Inismore,	ib.
Inismurray,	ib,
Killcairpre,	649
Killaraght,	650
Killanley,	651
Killcoonagh,	ib
Killuathren,	ib.
Killmacoen,	ib.
Killnamanagh,	ib.
Killruisse,	ib.
Knockmore,	652
Skrine,	ib.
Sligo,	655
Snamlathir	656
Temple-house,	ib.
County of Tipperary,	656
Ardfinnan,	ib.
Athassel,	657
Cahir,	ib.
Carrick,	658
Cashell,	ib.
Clonaul,	665
Clonmel,	ib.
Cluainconbruin,	666
Coning,	ib.
Corbally,	ib.
Domnachmore,	ib.
Emly,	ib.
Holycross,	667
Inchnameo,	668
Inislaunacht,	ib.
Kilcomin,	669
Killcooly,	ib.
Killmorearadthire,	ib.
Killinenallagh	ib.
Latterach-Odran,	ib.
Lorrah,	ib.
Monaincha,	670
Moylagh,	671
Nenagh,	ib.
Roscrea,	672
Thurles,	674
Tipperary,	ib.
Tirdaglass,	ib.
County of Tyrone,	676
Airecal Dachiaroe	ib.
Aroce,	ib.
Ardstraw,	ib.
Ballynasaggart,	677
Clogher,	ib.
Corrock,	ib.
Dromnachmore,	ib.
Drumdubhain,	ib.
Dungannon,	678
Gervagh Kerin,	ib.
Killiny,	ib.
Omagh,	ib.
Pubhal,	ib.
Strabane,	ib.
Trelick,	ib.
County Waterford,	679
Achaddagain,	ib.
Ardmore,	ib.
Ballivony,	680
Bewley,	ib.
Baillendesert,	ib.
Cappagh,	ib.
Carrickbeg,	ib.
Cathuir Mac Conchaigh,	681
Clashmore,	ib.
Crooke,	ib.
Domnachmore,	ib.
Dungarvan,	ib.

	Page.
Innisdamhle,	682
Killunkart,	683
Killure,	ib.
Killinboynan,	ib.
Lismore,	ib.
Molana,	686
Mothell,	ib.
Rhincrew,	ib.
Waterford,	687
County of Westmeath,	689
Ardnacranna,	ib.
Athlone,	ib.
Athnecarne,	ib.
Ballimore,	ib.
Cloonfad,	690
Clonrane,	ib.
Cluainmnhaosena,	691
Drumreilgeach,	ib.
Comraire,	ib.
Coniry,	ib.
Drumfeartain,	ib.
Drumcree,	ib.
Drumrany,	ib.
Dysart,	692
Farrenenamannagh,	ib.
Farren-Macheigkese,	ib.
Fore,	ib.
Hare island,	694
Innisvachtuir,	ib.
Kenard,	ib.
Killare,	ib.
Killbeggan,	695
Killbixy,	696
Killconiry,	ib.
Killkenny West,	ib.
Killuken,	697
Killmichael,	ib.
Killtoome,	ib.
Leckin,	ib.
Lyn, or Linleire,	ib.
Mullingar,	698
Rathugh,	699
Rathenen,	ib.
Teaghbaithen,	ib.
Teaghtelle,	ib.
Tippert,	700
Tober,	ib.
Tristernagh,	700
County of Wexford,	701
Abbey Killbrayey,	ib
Achadabla,	ib.
Ardue-Coeman,	ib.
Ardlathran,	ib.
Ballyhack,	ib.
Beg Erin,	702
Camross,	ib.
Carnsore,	ib.
Clonemore,	ib.
Clonmines,	ib.
Darinis,	703
Desert-cheandubhain,	ib.
Down,	ib.
Dromchaoinchellaigh,	ib.
Dunbrody,	ib.
Enniscorthy,	ib.
Fernes,	706
Fionmagh,	707
Glasscarrig,	ib.
Hoartown,	ib.
Inverdhaole,	708
Inisbeg,	ib.
Inisfael,	ib.
Killcloghan,	ib.
Maghinemhna, or Maudlinton,	ib.
Rosmic-Trian,	ib.
Seanbotha,	710
Teaghmunnu,	ib.
Tintern,	711
Wexford,	712
County of Wicklow,	714
Arklow,	ib.
Ballykine,	ib.
Baltinglass,	715
Donard,	ib.
Glendaloch,	716
Inisboyne,	719
Killgorman,	ib.
Killaird,	ib.
Kilmaningean	ib.
Shruthair,	ib.
Teachnaromhan,	720
Whalley Abbey, (see Ballykine.)	ib.
Wicklow,	ib.

ERRATUM.

Page 722.—Read, A. D. 916, the blessed Maelpatrick and Munganus, anchorite, with many others, were martyred by the Danes at Old Leighlin.

SAINTS OF IRELAND.

Abbhan, 386, 466, 488, 666, 708.
Abhland, 400.
Adamnan, 92. 408, 639, 652, 653.
Adamnan, 359.
Aedgin, 693.
Aedan, 72.
Aedh, 609.
Aengus, 438, 619.
Aengus, Mac Nissa, 77, 355.
Africa, 486.
Aidan of Mayo, 259, 573, 578.
Aidan of Northumberland, 25, 322.
Aidan, *alias* Maidoc, 171, 706.
Aidan, 68, 112.
Aidus, (Black) 145.
Aidus of Killare, 536, 692, 694, 699.
Aidus, (King,) 545.
Aidus, (Abbott,) 366, 620, 692, 694.
Aidus, Mac Corbre, 358.
Aidus-Glasse 577.
Aidus, Mac Brec, 515.
Aidus of Sletty, 620.
Ailbe, 3, 189, 194, 479, 501.
Airendanus, 639.
Ailild, (*Alias* Ailila,) 628.
Albert, 86.
Albinus, 347.
Algnied. 589.
Alither. 503.
Altin. 678.
Alto, 344.
Amnichad. 374.
Ampadan, 112.
Amphodan. 112.
Anatolius, 348.
Aodan. 634.
Argobast, 429.
Armetus, 72.
Aromeus or Aaron, 618.
Asicus, 299. 629.
Athracta, 631, 650.
Audeon, 430,
Augustine, 708.
Auxilius, 27, 28, 462, 488.

Baitellach, 609.
Baithen, 408, 636, 719.
Barr, 214, 386, 472.
Barr, 515, 682.
Barrindeus or Barrinthus, 407, 452, 508.
Beatus, 401.
Becan, 62, 392, 570, 573, 696.
Benedict, 5, 446.
Benignus. 29, 447, 518.
Beoadh, 622.
Berach, 627.
Berchan, 443, 447.
Bitheus, 299, 841.
Blaithmac, 563, 723.
Boedhan, 454, 536.
Boetius, 552
Bolcan, 355, 841.
Brecan, 447, 449, 587. 589, 618.
Brendan of Clonfert. 226, 308, 451, 455, 462, 472. 569, 693.
Brendan of Birr, 447, 502, 503.
Brigid, Patroness of Ireland, 144, 412, 483, 576, 588 605, 636.
Brigid, 342, 73.
Brigid, 719.
Brogan, 620, 686.
Bron, 144, 299, 645.
Brugacius, 325, 359.

Caidoc, 346.
Caillan, 77.
Cailin, 518.
Caimin, 374. 686, 703.
Cannera, 376.
Cannice, (See Kenice.)
Canoc or Conoc, 511.
Caradoc, 447.
Carecha, 602, 628.
Carnech, 404.
Carpre, 649.
Carthag, 239, 684, 694, 699.
Cassanus, 595.
Cassidus, 377.
Cataldus, 340, 683.
Cathubh, 354.
Cayman, 686.
Ceananach, 447.
Celechrist, 404.
Celsus, 35.
Cera, 391, 585, 699.
Cerban, 600.
Cetamaria, (1st Irish Nun,) 677.
Cethecus, 255, 595, 633, 840.
Cethenus, 255.
Ciaran, 600.

Cinnia, 13. 677.
Cobdenach, 677.
Coca or Chochea, 381, 482.
Coelan, 374.
Coeman, 447, 529, 631, 634, 606, 650, 669, 701.
Coemghen. (See Kevin.)
Cobhtach O'Muredach, 146.
Colga, 464, 511.
Colgan, 463, 464.
Colman of Annatrim, 617.
Colman of Ardboe, 676.
Colman of Dromore. 89, 414.
Colman of Cloyne, 246.
Colman-elo, 357.
Colman of Mayo, 324, 560, 577.
Colman of Camus, 398.
Colman of Cluainmuin, 628.
Colman of Austria 351, 725
Colman of Clonenagh. 617.
Colman of Clonfert, 308.
Colman of Doiremor, 511.
Colman of Kilmacduach, 312. 465.
Colman, son of Aid 676.
Colman, Stellan, 675.
Colman of Dysart, 692.
Colman, 675, 692, 723.
Colman, Hua Fiachra, 710.
Colman, 338.
Columba, son of Crimthan, 617, 675, 677.
Columbanus, 25, 332, 656.
Columkille. 324, 412, 488, 502, 556, 600, 601, 606, 646, 691.
Columb, (a Priest,) 677.
Comgall, 404, 409, 723.
Comgan, 527, 619.
Cona. 255.
Conadar, 693.
Conall, 398, 407, 447, 464, 603.
Conan, 255.
Conchenna, 365 474.
Conedus, 627.
Conlaeth, 144, 486.
Constans, 442.
Corban, 463.
Cormac, 272, 508, 557, 570, 609, 696.
Cornelli. 685.
Corpreus. 398, 842.
Cronan, 240, 382, 354, 446, 417, 672, 690.
Crumain, 697.
Cuanna, 445, 464.
Cuan 701.
Cuanan, 619.
Cuangus, Mac Dall, 515.
Culineus, 434.
Cumania, 434.
Cumian, Fada, 308, 571, 572
Cumian, Fin. 571.
Cumin of Ardnecoemin, 701.
Cumin of Killare, 695.
Cumineus, 354 695.
Cumineus, Hua Kieran, 358.

Dabeoc, 407.
Dabonna, 462, 628.
Dachua, 172.
Dagan, 679, 708, 714, 842.
Dageus, 547, 842.
Darerca, 365, 462.
Darioc, 462.
David, 708.
Declan, 3, 189, 345, 666, 679, 840.
Derbhilia, 331, 585.
Derlugdacha, 486.
Dermot, 83, 478, 536, 597, 619, 651.
Dichulla, 702.
Dicholla, 648.
Dichull, 440, 473, 542, 613, 648.
Dimma, (Black.) 355.
Dimma, 528, 673.
Dochonna, *alias* Mochonna, or Maccan, 628.
Domangart, 359, 419, 501, 702.
Domangen, 392, 395.
Domnal, 622.
Domnan, 537, 675.
Domnoc. 501.
Donatus, 341.
Doulagh, 436.
Duach, 1st and 2nd, 30, 360.
Duchonna the Pious, 78.
Duncad O'Bracin, 69, 504.
Dympna. 721.
Dysibod, 102.

Echea, 539.
Elias, 347. 350.
Emeria, 535.
Enan, 648, 690.
Enna, 648.
Enda, 72, 445, 507.
Eochad. 360, 697.
Erard, 86.
Erclacus, 359. 539.
Erc. 67, 144, 484, 607 608, 681, 840.
Erditus, 708.
Ernan, 408, 608, 690.
Esserninus, 27, 482.
Etchen, 326, 690.
Ethnea, 434.
Etto, 338.
Eugene, 95, 676, 842.
Evin, 708, 709.

Fachna da Ria, 313, 605.
Fachnan, 246, 394.
Faila or Foila, 463, 465.
Falertus, (See Felartus or Fulartus.)
Fanchea, 443, 602.
Faranan. 145, 666.
Fechin, 448, 461, 506, 553, 564, 575, 639, 642, 645, 647, 651, 692, 700.
Feidlimid, 72, 83, 478, 613.
Felartus or Fulartus, 255, 454, 628, 841.
Feradach, 358, 725.
Feargille, (See Virgilius.)
Fearfugillus, 420.
Fergumith, 443.
Fergus, 77.
Fethlin, 360.
Fiachna, 529.
Fiacra, 405. 495.
Fiacre, 62, 339.
Fiech, 100, 144, 620.
Finbhar, (See Barr.)

Finan, 323, 437, 473, 474, 476, 480, 512, 528, 573, 613, 656.
Finchea, 602.
Finchu, 384, 393.
Findkar, 647, 682.
Finian, 62, 325, 416, 506, 512, 545, 593, 646.
Fionan, 613.
Fintan, 366, 617, 645.
Fintan, Corach, 308, 453, 619, 620.
Fintan, (Anchorite,) 618.
Fintan, Maeldubh, 492, 618.
Fintan, Munnu, 700, 710.
Flannan, 222.
Florentius, 429.
Foilan, 338, 358, 619, 691.
Forchellach, 693.
Fortkern, 368, 582.
Fothad, 361.
Fraech, 393, 517.
Fricor, 346.
Fridolinus, 321,
Frigidian, 339.
Fulartus. (See Felartus.)
Fulartach, (Hermit.) 63.
Fursey, 337, 447, 468.

Gallus, 336.
Garbhan, 214, 681.
Gerald, 259, 578.
Gerebern, 721, 722.
Goar, 354.
Gobbhan, 149, 368, 393, 495, 515, 574, 686, 703, 842.
Gobnata, 383, 447.
Gorman, 719.
Gormgall, 448.
Grellan or Grillin, 646.
Guasact, 538.

Henan, *alias* Enan, 691.

Ibar, 144, 189, 702, 839.
Idus, *alias* Aidus, 538.
Illand, 515.
Isserninus, 27, 28, 482.
Ita, 379, 452, 524.

Jarlath, 259, 454, 469.
John, 351, 725.
Justin, 597.
Justus, 455, 629.

Kellach, 406.
Kenice, 429, 495, 616.
Kevin, 111, 714, 716, 717, 719.
Kienan, 67, 598, 840.
Kieran, 3, 68, 157, 189, 359, 378, 384, 503, 537.
Killen, Mac Luibney, 158.
Killeen, 409.
Kilian, 338, 723.
Kilian, (Abbot,) 503, 614.

Lachtean, 492, 503.
Laidgen, 503.
Lalloca, 640.
Laserian, 72, 149, 441, 711.
Lasrean, 355, 378, 620.
Lasra, 516, 595.
Laurence O'Toole, 106, 176, 664.
Leogar, 568.
Libbha, 112, 679.
Libhana 576.
Libern, 690
Liedania, 157, 512.
Lieghnan, 693.
Liemania, 462, 548.
Livinus, 100, 722.
Loarn, 255, 555.
Loman, 68, 609, 648, 842.
Lonan, 512.
Lua, *alias* Molua.
Luathren, 651.
Luchern, 515.
Luctigerna, 378, 527.
Lughach, 475.
Lugad 364, 597.
Lugeus, *alias* Molua, 379.
Lugnat, 462.
Luican, 697.
Lunechairia, 631.
Lupita, 13, 364, 535.
Luroch, 95.

Maccailleus, 144, 484.
Machonna, *alias* Maccan, 620, 629.
Macarten, 71.
Mac Cecht, 465.
Mac Dara, *alias* Senach, 465, 466.
Mac Duffe, Dachrich, 675.
Mac Duffe, Hugh, 724.
Mac Erca, 257, 577.
Mac Lasre Terennan, 360.
Mac Longuis, 447.
Mac Nissa Aengus, 77, 355.
Mac Talius, 482.
Maelbrigid MacDornan, 34, 92, 362, 400.
Maelruan 346, 437.
Maimbodus, 349.
Maildut, 346.
Mainend or Magnend 355, 431.
Malachy, 36, 78, 98, 215, 410, 421, 550.
Manchan, 368 382.
Manchen, 513, 519, 620.
Manius, 257, 648.
Marcellus, 347.
Mavateus, 324.
Maugina, 628.
Mael, 85, 484, 534.
Mella, 518, 534.
Melchedor, 475.
Melchuo or Milchuo, 85, 534.
Meldan, 463.
Menoc, *alias* Mogenoc, 602, 679.
Michan, 428, 646.
Mobhy, 443, 481.
Mochadoc, 708.
Mochelloc, 529, 681.
Mochoemoc, 411.
Mochoemoc, *alias* Pulcherius.
Mochonna, *alias* Macan, 399, 620, 628.
Mochonoc, 708.
Mochumin, 675.

Mochteus, 73, 549, 550, 841
Mochua of Balla, 555, 590, 693.
Mochua of Antrim, 354, 420, 621, 841
Mochumma, 414.
Modan, 538.
Modwenna, *alias* Monenna, 365, 546.
Moeldod 614.
Moeldubh, 693.
Moelmochta, 593.
Moena, 308, 453.
Moelpatrick, 722.
Moengal, *alias* Marcellus.
Mogorman, 719.
Mogornan, 462.
Mogoroc, 719.
Moiagga, 396.
Molanfidhe, 686.
Molaisse, 356, 441, 500, 638, 639, 648, 649.
Moling, 172, 368.
Molua, 222, 379, 380, 503.
Monenna, *alias* Modwenna, 365, 546.
Mosacra, 435, 702.
Moyle Dichru, 675.
Muadnata, 645.
Muckna, *alias* Muckin, 256, 567.
Munchen, 229, 513.
Munganus, 722.
Munissa, 532.
Munis, 535.
Mura, 406.
Muredach, 578
Muredach, 259, 272, 648.
Murgenius, 619.

Natalis, 406, 499.
Natfraoich, 486.
Nathy, 305.
Nechtan, 462, 548.
Nehemias, 359.
Neman, 703.
Nemius, 446.
Nennidhe, 442, 588, 697.
Nessan, 189, 215, 386.
Nessan, 532.
Neslug, 532.

Odran, (Abbott,) 378, 608, 619.
Odran, (Martyr,) 510, 619, 721.
Oena, 69.
Olcan, 359, 573, 630, 841.
Osnata, 645.
Ossan, 609.
Ossin, 594, 605.

Palladius, 5, 538.
Patrick, (Apostle,) 6, 27, 29, 59, 98, 99, 188, 253, 412, 510, 632.
Patrick, (Abbot,) 348.
Petranus, 434, 542.
Phian, 495.
Pulcherius, 511, 513, 668, 681.

Quilian, *alias* Kylian, 346.

Rantic, 346.
Regnacia, 516.
Regulus, 467.
Rioch, 536.
Roc, 536.
Ronan, 545.
Ruadan, 670,
Rumold, 102, 723.

Sacellus, 255, 624.
Salonius or Solonius, 5, 23, 716.
Samthana, 535.
Sanctan, 720.
Scanall, 697.
Schiria, 603.
Scota, 377.
Scutin, 621.
Sebdana, 486.
Secundinus, *alias* Seachnal, 61 190, 462, 600, 842.
Sedna, 158, 386, 393, 597.
Sedulius, 103, 324.
Segretia, 579.
Sellan, 112.
Senach, 62, 255, 360, 465, 466, 555, 690, 842.
Senell, 417.
Senan, 373, 375.
Seven Sons of Liemania, 462.
Sidonius or Sedna, 602.
Sillan, 417, 441, 619.
Silvester, 5, 23, 716.
Sincha, 608
Sinchell, 512.
Sinell, 72, 441, 479, 495, 519.
Sodamna, 607.
Sodelbia, 434.
Solonius or Salonius.
Sorar, 465.
Stellan, 374.
Suarla, 67.
Suarlech, 693.

Talulla, 645.
Tamthina, 719.
Tassach, 416, 583, 841.
Tedgallius, 515.
Tellan, 614.
Telle, 391, 699,
Terennan, MacLasre, 31, 360.
Ternoc, 702.
Tiernan, 568.
Tighernach, 71, 371, 503, 518, 589, 613
Tigridia, 13.
Thorian, *alias* Thorannan, 647.
Tola, MacDunchad, 63.
Tola, 589, 594
Totnan, 338, 723.
Tressan, 347.
Trian, 510, 512.
Tullogh, 712.

Victor, 687.
Vinoc, *alias* Finian, 358.
Virgilius, 343, 616.
Vulganius, 346.

Ultan, 67, 72, 338, 588, 842.
Ultan son of Erc, 679.

Wiro, 101.
Witta, 347.